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THE CHINESE CLASSICS

THE WORKS OF MENCIUS

LEGGE

VOL. II.

London

HENRY FROWDE

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THE CHINESE CLASSICS

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES, PROLEGOMENA, AND COPIOUS INDEXES

BY

JAMES LEGGE
PROFESSOR OF CHINESE IN THE UNIVERSITY OF OXFORD
FORMERLY OF THE LONDON MISSIONARY SOCIETY

IN SEVEN VOLUMES

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VOL. II

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不以文害辭，不以辭害志，以意逆志，是爲得之。

Mencius, V. Pt. I. iv. 2.

中華民國二十八年影印
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1939

ADVERTISEMENT.

The reader is referred to what is said in the Preface to Volume I as to how the author was led to undertake the translation of the Chinese Classics, and how he was assisted in the preparation and publication of his earlier volumes by the late Hon. Joseph Jardine, Esq., and after his death by his brother, who is now Sir Robert Jardine, Baronet.

When this second volume was ready for the press in 1861, another merchant-prince of China, the late Hon. John Dent, Esq., with a similar generosity, presented a considerable sum to the author, in order that the successive volumes might be sold to missionaries at a much reduced price. And this was done till the amount of his gift was more than exhausted;—to missionaries, without distinction of nationality or creed. The last sale of this kind, it may be stated, was to a missionary in Korea, where at present, we may suppose, all missionary labours are suspended. Of Volume II, as of Volume I, an edition of a thousand copies was printed. Both of these volumes being exhausted, it was necessary to publish new editions of them, which the Delegates of the Clarendon Press undertook to do. The same care has been taken in the printing of this second volume as in that of the former one, and the same alterations adopted in transliterating the pronunciation of Chinese characters.

J. L.

Oxford, *October*, 1894.

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PROLEGOMENA.

CHAPTER I.

OF THE WORKS OF MENCIUS.

SECTION I.

THEIR RECOGNITION UNDER THE HAN DYNASTY, AND BEFORE IT.

1. In the third of the catalogues of Liû Hsin[1], containing a list of the Works of Scholars[2] which had been collected up to his time (about A.D. 1), and in the first subdivision, devoted to authors of the classical or orthodox School, we have the entry—'The Works of Mencius, in eleven Books[3].' At that date, therefore, Mencius's writings were known and registered as a part of the literature of China.

2. A hundred years before Hsin, we have the testimony of the historian Sze-mâ Ch'ien. In the seventy-fourth Book of his 'Historical Records,' there is a brief memoir of Mencius[4], where he says that the philosopher, having withdrawn into private life, 'along with the disciples of Wan Chang, prefaced the *Shih* and the *Shû*, unfolded the views of Confucius, and made "The Works of Mencius, in seven Books[5]."'

The discrepancy that appears between these testimonies, in regard to the number of the Books which went by the common name of Mencius, will be considered in the sequel. In the meanwhile it is shown that the writings of Mencius were recognised by scholars a hundred years before the Christian era, which takes us back to little more than a century and a half from the date assigned to his death.

[1] See vol. i. proleg. pp. 4, 5. [2] 諸子略. [3] 孟子十一篇. [4] 史記,七十四,列傳,第十四. [5] 與萬章之徒,序詩書,述仲尼之意,作孟子七篇.

3. Among writers of the Han dynasty earlier than Sze-mâ Ch'ien, there were Han Ying[1] and Tung Chung-shû[2], contemporaries, in the reigns of the emperors Wăn, Ching, and Wû[3] (B.C. 179–87). Portions of their Works remain, and in them are found quotations from Mencius[4].

4. But we find references to Mencius and his Works anterior to the dynasty of Han. In the literary remains of K'ung Fû, to whose concealment of many of the classical Works on the issuing of the edict for their destruction posterity is so much indebted[5], there are accounts of Mencius, and many details of his history[6].

Between Mencius and the rise of the Ch'in dynasty flourished the philosopher Hsün Ch'ing[7], of whose writings enough is still preserved to form a large volume. By many he is regarded as the ablest of all the followers of Confucius. He several times makes mention of Mencius, and one of his most important chapters, 'That Human Nature is Evil[8], seems to have been written expressly against Mencius's doctrine of its goodness. He quotes his arguments, and endeavours to set them aside.

5. I have used the term *recognition* in the heading of this section, because the scholars of the Han dynasty do not seem to have had any trouble in forming or settling the text of Mencius such as we have seen they had with the Confucian Analects.

And here a statement made by Châo Ch'î, whose labours upon our philosopher I shall notice in the next section, deserves to be considered. He says:—'When Ch'in sought by its fires to destroy the Classical Books, and put the scholars to death in pits, there was an end of the School of Mencius. His Works, however, were included under the common name of "Philosophical," and so the tablets containing them escaped destruction[9].' Mâ Twan-lin does not hesitate to say that the statement is incorrect[10]; and it seems strange that Mencius should have been exempted from the sweep of a measure intended to extinguish the memory of the most ancient and illustrious

[1] 韓嬰. [2] 董仲舒. [3] 太宗孝文皇帝；孝景皇帝；世宗孝武皇帝. [4] See 四書拓餘說, 孟子, art. I, and 焦孝廉孟子正義, notes to Châo Ch'î's preface. [5] See vol. i. proleg. p. 36. [6] I have not been able to refer to the writings of K'ung Fû themselves, but extracts from them are given in the notes to Chû Hsî's preface to Mencius in the 四書經註集證. [7] 荀卿. [8] 荀子, 性惡篇. [9] 其書號爲諸子, 故篇籍得不泯絕; see Châo Ch'î's preface to Mencius. [10] 文獻通考, Bk. clxxxiv, upon Mencius.

sovereigns of China and of their principles. But the same thing is affirmed in regard to the writings of at least one other author of antiquity. the philosopher Yü[1]; and the frequent quotations of Mencius by Han Ying and Tung Chung-shû, indicating that his Works were a complete collection in their times, give some confirmation to Ch'î's account.

On the whole, the evidence seems rather to preponderate in its favour. Mencius did not obtain his place as 'a classic' till long after the time of the Ch'in dynasty; and though the infuriate emperor would doubtless have given special orders to destroy his writings, if his attention had been called to them, we can easily conceive their being overlooked, and escaping with a mass of others which were not considered dangerous to the new rule.

6. Another statement of Châo Ch'î shows that the Works of Mencius, once recognised under the Han dynasty, were for a time at least kept with a watchful care. He says that, in the reign of the emperor Hsiâo-wăn (B.C. 178–155), 'the Lun-yü, the Hsiâo-ching, Mencius, and the *R*-yâ were all put under the care of a Board of "Great Scholars," which was subsequently done away with, only "The Five Ching" being left under such guardianship[2].' Chû Hsî has observed that the Books of the Han dynasty supply no evidence of such a Board; but its existence may be inferred from a letter of Liû Hsin, complaining of the supineness with which the scholars seconded his quest for the scattered monuments of literature. He says:—'Under the emperor Hsiâo-wăn, the Shû-ching reappeared, and the Shih-ching began to sprout and bud afresh. Throughout the empire, a multitude of books were continually making their appearance, and among them the Records and Sayings of all the Philosophers, which likewise had their place assigned to them in the Courts of Learning, and a Board of Great Scholars appointed to their charge[3].'

As the Board of Great Scholars in charge of the Five Ching was instituted B.C. 135, we may suppose that the previous arrangement hardly lasted half a century. That it did exist for a time, however,

[1] 趙行珪註孟子叙云,遭秦暴亂,書紀略盡,孟子不與焚燒; see 焦孝廉孟子正義, notes on Châo Ch'î's preface. [2] 孝文皇帝欲廣遊學之路,論語,孝經,孟子,爾雅,皆置博士,後罷傳記博士,獨立五經而已. [3] See the 文獻通考, Bk. clxxiv. pp. 9, 10.

shows the value set upon the writings of Mencius, and confirms the point which I have sought to set forth in this section;—that there were Works of Mencius current in China before the Han dynasty, and which were eagerly recognised and cherished by the scholars under it, who had it in charge to collect the ancient literary productions of their country.

SECTION II.

CHÂO CH'Î AND HIS LABOURS UPON MENCIUS.

1. It has been shown that the Works of Mencius were sufficiently well known from nearly the beginning of the Han dynasty; but its more distinguished scholars do not seem to have devoted themselves to their study and elucidation. The Classics claimed their first attention. There was much labour to be done in collecting and collating the fragments of them, and to unfold their meaning was the chief duty of every one who thought himself equal to the task. Mencius was but one of the literati, a scholar like themselves. He could wait. We must come down to the second century of the Christian era to find the first commentary on his writings.

In the prolegomena to the Confucian Analects, Section i. 7, I have spoken of Chăng Hsüan or Chăng K'ang-ch'ăng, who died at the age of seventy-four, some time between A.D. 190–220, after having commented on every ancient classical book. It is said by some[1] that he embraced the Works of Mencius in his labours. If he did so, which to me is very doubtful, the result has not come down to posterity. To give to our philosopher such a treatment as he deserved, and compose a commentary that should descend to the latest posterity, was the work of Châo Ch'î, of whom we have a memoir in the fifty-fourth chapter of the Biographies in the Books of the second Han dynasty.

2. Ch'î was born A.D. 108. His father was a censor about the

[1] In the 'Books of the Sûi dynasty' (A.D. 589-617), Bk. xxxix, 經籍志, 三, we find that there were then in the national Repositories three Works on Mencius,—Châo Ch'î's, one by Chăng Hsüan, and one by Liû Hsî (劉熙), also a scholar of Han, but probably not earlier than Châo Ch'î. The same Works were existing under the T'ang dynasty (618-907);—see the 'Books of T'ang,' Bk. xlix, 藝文志, 三. By the rise of the Sung dynasty (A.D. 975 or 960), however, the two last were both lost. The entries in the Records of Sûi and T'ang would seem to prove that Chăng Hsüan had written on Mencius, but in the sketches of his life which I have consulted,—and that in the 'Books of the After Han dynasty,' 列傳第二十五, must be the basis of all the rest,—there is no mention made of his having done so.

court of the emperor Hsiâo-ân[1], and gave him the name of Chiâ, which he afterwards changed into Ch'î for the purpose of concealment, changing also his original designation of T'âi-ch'ing into Pin-ch'ing[2]. It was his boast that he could trace his descent from the ancient sovereign Chwan-hsü[3], B.C. 2510.

In his youth Ch'î was distinguished for his intelligence and diligent study of the Classics. He married a niece of the celebrated scholar and statesman Mâ Yung[4], but bore himself proudly towards him and her other relatives. A stern independence and hatred of the sycophancy of the times were from the first characteristic of him, and proved the source of many troubles.

When he was over thirty, Ch'î was attacked with some severe and lingering illness, in consequence of which he lay upon his bed for seven years. At one time, thinking he was near his end, he addressed a nephew who was with him in the following terms:—'Born a man into the world, in retirement I have not displayed the principles exemplified on Mount Chî[5], nor in office achieved the merit of Î and Lü[6]. Heaven has not granted me such distinction. What more shall I say? Set up a round stone before my grave, and engrave on it the inscription,—"Here lies a recluse of Han, by surname Châo and by name Chiâ. He had the will, but not the opportunity. Such was his fate. Alas!"'

Contrary to expectation, Ch'î recovered, and in A.D. 154 we find him again engaged in public life, but in four years he is flying into obscurity under a feigned name, to escape the resentment of T'ang Hăng[7], one of the principal ministers, and his partisans. He saved his life, but his family and relatives fell victims to the vengeance of his enemies, and for some time he wandered about the country of the Chiang and Hwâi, or among the mountains and by the sea-coast on the north of the present Shan-tung. One day as he was selling cakes in a market-place, his noble presence attracted the attention of Sun Ch'ung[8], a young gentleman of Ân-ch'iû, who was passing by in a carriage, and to him on being questioned he made known his

[1] 孝安皇帝. [2] 趙岐,字邠卿,初名嘉,字臺卿,後避難,故自改名字. [3] 顓頊. [4] 馬融. [5] 箕山之操. It was to Mount Chî that 巢父 and 許由, two ancient worthies, are said to have withdrawn, when Yâo wished to promote them to honour. [6] These are the well-known Î Yin (伊尹) and T'âi-kung Wang (太公望). [7] 唐衡. [8] 安邱,孫嵩. The name Ân-ch'iû still remains in the district so called of the department of Ch'ing-châu (青州).

history. This proved a fortunate rencontre for him. Sun Ch'ung took him home, and kept him for several years concealed somewhere 'in the centre of a double wall[1].' And now it was that he solaced his hard lot with literary studies. He wooed the muse in twenty-three poetical compositions, which he called 'Songs of Adversity[2],' and achieved his commentary on Mencius

On the fall of the T'ang faction, when a political amnesty was proclaimed, Ch'î emerged from his friendly confinement, but only to fall a victim again to the intrigues of the time. The first year of the emperor Ling, A.D. 168, was the commencement of an imprisonment which lasted more than ten years; but nothing could crush his elasticity, or daunt his perseverance. In 185, when he had nearly reached fourscore, he was active as ever in the field of political strife, and wrought loyally to sustain the fortunes of the falling dynasty. He died at last in A.D. 201, when he was over ninety, in Ching-châu, whither he had gone on a mission in behalf of his imperial master. Before his death he had a tomb prepared for himself, which was long shown, or pretended to be shown, in what is now the district city of Chiang-ling in the department of Ching-châu in Hû-pei[3].

3. From the above account of Châo Ch'î, it will be seen that his commentary on Mencius was prepared under great disadvantages. That he, a fugitive and in such close hiding, should have been able to produce a work such as it is, shows the extent of his reading and acquirements in early days. I have said so much about him, because his name should be added to the long roll of illustrious men who have found comfort in sore adversity from the pursuits of literature and philosophy. As to his mode of dealing with his subject, it will be sufficient to give his own account:—

'I wished to set my mind on some literary work, by which I might be assisted to the government of my thoughts, and forget the approach of old age. But the six classics had all been explained and carefully elucidated by previous scholars. Of all the orthodox school there was only Mencius, wide and deep, minute and exquisite, yet obscure at times and hard to see through, who seemed to me to deserve to be properly ordered and digested. Upon this I brought forth whatever I had learned, collected testimonies from the Classics

[1] 複壁中. [2] 戹屯歌,二十三章. [3] 湖北,荆州府,江陵縣.

and other books, and divided my author into chapters and sentences. My annotations are given along with the original text, and of every chapter I have separately indicated the scope. The Books I have divided into two Parts, the first and second, making in all fourteen sections.

'On the whole, with regard to my labour, I do not venture to think that it speaks the man of mark, but as a gift to the learner, it may dispel some doubts and resolve perplexities. It is not for me, however, to pronounce on its excellencies or defects. Let men of discernment who come after me observe its errors and omissions and correct them;—that will be a good service[1].'

SECTION III.

OTHER COMMENTATORS.

1. All the commentaries on Mencius made prior to the Sung dynasty (A.D. 960[2]) having perished, excepting that of Châo Ch'î, I will not therefore make an attempt to enumerate them particularly. Only three names deserve to be mentioned, as frequent reference is made to them in Critical Introductions to our philosopher. They were all of the T'ang dynasty, extending, if we embrace in it what is called 'The After T'ang,' from A.D. 618 to 936. The first is that of Lû Shan-ching[3], who declined to adopt Châo Ch'î's division of the whole into fourteen sections or parts, and many of whose interpretations, differing from those of the older authority, have been received into the now standard commentary of Chû Hsî. The other two names are those of Chang Yî[4] and Ting Kung-chû[5], whose principal object was to determine the sounds and tones of characters about which there could be dispute. All that we know of their views is from the works of Sun Shih and Chû Hsî, who have many references to them in their notes.

2. During the Sung dynasty, the commentators on Mencius were a multitude, but it is only necessary that I speak of two.

The most distinguished scholar of the early reigns was Sun Shih[6], who is now generally alluded to by his posthumous or honorary epithet of 'The Illustrious Duke[7].' We find him high in favour and

[1] See the 孟子題辭. [2] Some date the commencement of the Sung dynasty in A.D. 960. [3] 陸善經. [4] 張鎰. [5] 丁公著. [6] 孫奭. [7] 宣公.

reputation in the time of T'âi-tsung (976–998), Chăn-tsung (998-1022), and Žăn-tsung (1023–1063)[1]. By imperial command, in association with several other officers, he prepared a work in two Parts, under the title of 'The Sounds and Meaning of Mencius,' and presented it to the court[2]. Occasion was taken from this for a strange imposture. In the edition of 'The Thirteen Ching,' Mencius always appears with 'The Commentary of Châo Ch'î' and 'The Correct Meaning of Shun Shih[3].' Under the Sung dynasty, what were called 'correct meanings' were made for most of the Classics. They are commentaries and annotations on the principal commentator who is considered as the expounder of the Classic, the author not hesitating, however, to indicate any peculiar views of his own. The genuineness of Shih's 'Correct Meaning of Mencius' is questioned by few, but there seems to be no doubt of its being really a forgery, at the same time that it contains the substance of the true work of 'The Illustrious Duke,' so far as that embraced the meaning of Mencius and of Châo Ch'î. The account of it given in the preface to 'An Examination of the Text in the Commentary and Annotations on Mencius,' by Yüan Yüan of the present dynasty, is—'Sun Shih himself made no "Correct Meaning;" but some one—I know not who—supposing that his Work was really of that character, and that there were many things in the commentary which were not explained, and passages also of an unsatisfactory nature, he transcribed the whole of Shih's Work on "The Sounds and Meaning," and having interpolated some words of his own, published it under the title of "The Annotations of Sun Shih." He was the same person who is styled by Chû Hsî "a scholar of Shâo-wû[4]."'

In the twelfth century Chû Hsî appeared upon the stage, and entered into the labours of all his predecessors. He published one Work separately upon Mencius[5], and two upon Mencius and the Confucian Analects[6]. The second of these, 'Collected Comments on the Analects and Mencius,' is now the standard authority on the

[1] 太宗,眞宗,仁宗. [2] 孟子音義,二卷.—In or about the year 1008, a book was found, at one of the palace gates, with the title of 'The Book of Heaven' (天書). The emperor at first was inclined to go in state and accept it, but he thought of consulting Shih. Shih replied according to a sentiment of Mencius (V. Pt. I. v. 3) that 'Heaven does not speak,' and asked how then there could be any Book of Heaven. Was this Book of Heaven, thus rejected on Shih's counsel, a copy of our Sacred Scriptures, which some Nestorian Christian was endeavouring in the manner indicated to bring before the court of China? [3] 漢趙氏註,宋孫奭疏. [4] 阮云孟子註疏校勘記序. [5] 孟子指要. [6] 論孟集義;論孟集註.

subject, and has been the test of orthodoxy and scholarship in the literary examinations since A. D. 1315.

3. Under the present dynasty two important contributions have been made to the study of Mencius. They are both published in the 'Explanations of the Classics under the Imperial Dynasty of Ch'ing[1].' The former, bearing the title of 'An Examination of the Text in the Commentary and Annotations of Mencius,' forms the sections from 1039 to 1054. It is by Yüan Yüan, the Governor-General under whose auspices that compilation was published. Its simple aim is to establish the true reading by a collation of the oldest and best manuscripts and editions, and of the remains of a series of stone tablets containing the text of Mencius, which were prepared in the reign of Kâo-tsung (A.D. 1128–1162), and are now existing in the Examination Hall of Hăng-châu. The second Work, which is still more important, is embraced in the sections 1117–1146. Its title is—'The Correct Meaning of Mencius, by Chiâo Hsün, a Chü-zăn of Chiang-tû[2].' It is intended to be such a Work as Sun Shih would have produced, had he really made what has been so long current in the world under his name. I must regret that I was not earlier acquainted with it.

SECTION IV.

INTEGRITY; AUTHORSHIP; AND RECEPTION AMONG THE CLASSICAL BOOKS.

1. We have seen how the Works of Mencius were catalogued by Liû Hsin as being in 'eleven Books,' while a century earlier Sze-mâ Ch'ien referred to them as consisting only of 'seven.' The question has very much vexed Chinese scholars whether there ever really were four additional Books of Mencius which have been lost.

2. Châo Ch'î says in his preface:—'There likewise are four additional Books, entitled "A Discussion of the Goodness of Man's Nature," "An Explanation of Terms," "The Classic of Filial Piety," and "The Practice of Government." But neither breadth nor depth marks their composition. It is not like that of the seven acknowledged Books. It may be judged they are not really the production of Mencius, but have been palmed upon the world by some subsequent imitator of him[3].' As the four Books in question are lost, and only

[1] See vol. i. proleg. p. 133. [2] 孟子正義, 江都焦孝廉循著.
[3] 又有外書四篇, 性善辯, 文說, 孝經, 爲政, 其文不能

a very few quotations from Mencius, that are not found in his Works which we have, can be fished up from ancient authors, our best plan is to acquiesce in the conclusion of Châo Ch'î. The specification of 'Seven Books' by Sze-mâ Ch'ien is an important corroboration of it. In the two centuries preceding our era, we may conceive that the four Books whose titles are given by him were made and published under the name of Mencius, and Hsin would only do his duty in including them in his catalogue, unless their falsehood was generally acknowledged. Ch'î devoting himself to the study of our author, and satisfied from internal evidence that they were not his, only did his duty in rejecting them. There is no evidence that his decision was called in question by any scholar of the Han or the dynasties immediately following, when we may suppose that the Books were still in existence.

The author of 'Supplemental Observations on the Four Books[1],' says upon this subject:—'"It would be better to be without books than to give entire credit to them[2];"—this is the rule for reading ancient books laid down by Mencius himself, and the rule for us after-men in reading about what purport to be lost books of his The seven Books which we have "comprehend *the doctrine of* heaven and earth, examine and set forth ten thousand topics, discuss the subjects of benevolence and righteousness, reason and virtue, the nature *of man* and the decrees *of Heaven*, misery and happiness[3]." Brilliantly are these things treated of, in a way far beyond what any disciple of Kung-sun Ch'âu or Wan Chang could have attained to. What is the use of disputing about other matters? Ho Sheh has his "Expurgated Mencius[4]," but Mencius cannot be expurgated. Lin Chin-sze has his "Continuation of Mencius," but Mencius needs no continuation. I venture to say—"*Besides the Seven Books there were no other Works of Mencius.*"'

3. I have said, in the note at the end of this volume, that Châo Ch'î gives the total of the characters in Mencius as 34,685, while they are now found actually to amount to 35,226. This difference has been ingeniously accounted for by supposing that the continually recurring

宏深,不與內篇相似,似非孟子本眞,後世依放而託也.

[1] See vol. i. proleg. p. 131. [2] Mencius, VII. Pt. II. iii. [3] This is the language of Châo Ch'î. [4] Mâ Twan-lin mentions two authors who had taken in hand to expurgate Mencius, but neither of them is called 何涉. He mentions Lin Chin-sze, calling him Lin Shăn-sze (林愼思), and his Work.

'Mencius' and 'Mencius said' were not in his copies. There would be no use for them on his view that the whole was composed by Mencius himself. If they were added subsequently, they would about make up the actual excess of the number of characters above his computation. The point is not one of importance, and I have touched on it simply because it leads us to the question of the *authorship* of the Works.

4. On this point Sze-mâ Ch'ien and Châo Ch'î are agreed. They say that Mencius composed the seven Books himself, and yet that he did so along with certain of his disciples. The words of the latter are:—'He withdrew from public life, collected and digested the conversations which he had had with his distinguished disciples, Kung-sun Ch'âu, Wan Chang, and others, on the difficulties and doubts which they had expressed, and also compiled himself his deliverances as *ex cathedrâ*;—and so published the seven Books of his writings.'

This view of the authorship seems to have been first called in question by Han Yü[1], commonly referred to as 'Han, the duke of Literature[2],' a famous scholar in the eighth and ninth centuries, under the T'ang dynasty, who expressed himself in the following terms:—'The Books of Mencius were not published by himself. After his death, his disciples, Wan Chang and Kung-sun Ch'âu, in communication with each other, recorded the words of Mencius[3].'

5. If we wish to adjudicate in the matter, we find that we have a difficult task in hand. One thing is plain—the book is not the work of many hands like the Confucian Analects. 'If we look at the style of the composition,' says Chû Hsî, 'it is as if the whole were melted together, and not composed by joining piece to piece[4].' This language is too strong, but there is a degree of truth and force in it. No principle of chronology guided the arrangement of the different parts, and a foreigner may be pardoned if now and then the 'pearls' seem to him 'at random strung;' yet the collection is characterised by a uniformity of style, and an endeavour in the separate Books to preserve a unity of matter. This consideration, however, is not

[1] 韓愈,字退之. [2] 韓文公. [3] 孟軻之書,非軻自著,軻既沒,其徒萬章公孫丑,相與記軻所言焉耳; see note by Chû Hsî in his prefatory notice to Mencius. [4] 觀其筆勢,如鎔鑄而成,非綴緝所就者; quoted in 四書拓餘說,孟子, art. I.

enough to decide the question. Such as the work is, we can conceive it proceeding either from Mencius himself, or from the labours of *a few of his disciples engaged on it in concert.*

The author of the 'Topography of the Four Books[1]' has this argument to show that the Works of Mencius are by Mencius himself:—'The Confucian Analects,' he says, 'were made by the disciples, and therefore they record minutely the appearance and manners of the sage. But the seven Books were made by Mencius himself, and therefore we have nothing in them excepting the words and public movements of the philosopher[2].' This peculiarity is certainly consonant with the hypothesis of Mencius's own authorship, and so far may dispose us to adopt it.

On the other hand, as the princes of Mencius's time to whom any reference is made are always mentioned by the honorary epithets conferred on them after their death, it is argued that those at least must have been introduced by his disciples. There are many passages, again, which savour more of a disciple or other narrator than of the philosopher himself. There is, for instance, the commencing sentences of Book III. Pt. I:—'When the duke Wăn of T'ăng was crown-prince, having to go to Ch'û, he went by way of Sung, and visited Mencius (lit. *the philosopher Măng*). Mencius discoursed to him how the nature of man is good, and when speaking, always made laudatory reference to Yâo and Shun. When the crown-prince was returning from Ch'û, he again visited Mencius. Mencius said to him "Prince, do you doubt my words? The path is one, and only one."'

6. Perhaps the truth after all is as the thing is stated by Sze-mâ Ch'ien,—that Mencius, *along with some of his disciples*, compiled and composed the Work. It would be in their hands and under their guardianship after his death, and they may have made some slight alterations, to prepare it, as we should say, for the press. Yet allowing this, there is nothing to prevent us from accepting the sayings and doings as those of Mencius, guaranteed by himself.

7. It now only remains here that I refer to the reception of Mencius's Works among the Classics. We have seen how they were not admitted by Liû Hsin into his catalogue of classical works. Mencius

[1] See vol. i. proleg. p. 131. [2]論語成于門人之手,故記聖人容貌甚悉,七篇成于己手,故但記言語或出處; see 皇清經解, Sect. xxiv, at the end.

was then only one of the many scholars or philosophers of the orthodox school. The same classification obtains in the Books of the Sûi and T'ang dynasties; and in fact it was only under the dynasty of Sung that the Works of Mencius and the Confucian Analects were authoritatively ranked together. The first explicitly to proclaim this honour as due to our philosopher was Ch'ăn Chih-châi[1], whose words are—'Since the time when Han, the duke of Literature, delivered his eulogium, "Confucius handed *the scheme of doctrine* to Mencius, on whose death the line of transmission was interrupted[2]," the scholars of the empire have all associated Confucius and Mencius together. The Books of Mencius are certainly superior to those of Hsün and Yang, and others who have followed them. Their productions are not to be spoken of in the same day with his.' Chû Hsî adopted the same estimate of Mencius, and by his 'Collected Comments' on him and the Analects bound the two sages together in a union which the government of China, in the several dynasties which have succeeded, has with one temporary exception approved and confirmed.

[1] 陳直齋. The name and the account I take from the 'Supplemental Observations on the Four Books,' art. I, on Mencius. 直, I apprehend, is a misprint for 止, the individual referred to being probably 陳傅良, a great scholar and officer of the twelfth century, known also by the designations of 君舉 and 止齋. [2] This eulogy of Han Yû is to be found subjoined to the brief introduction in the common editions of Mencius. The whole of the passage there quoted is:—'Yâo handed *the scheme of doctrine* down to Shun; Shun handed it to Yü; Yü to T'ang; T'ang to Wăn, Wû, and the duke of Châu; Wăn, Wû, and the duke of Châu to Confucius; and Confucius to Mencius, on whose death there was no further transmission of it. In Hsün and Yang there are snatches of it, but without a nice discrimination; they talk about it, but without a definite particularity.'

CHAPTER II.

MENCIUS AND HIS DISCIPLES.

SECTION I.

LIFE OF MENCIUS.

1. The materials for a Memoir of Mencius are very scanty. The birth and principal incidents of Confucius's life are duly chronicled in the various annotated editions of the Ch'un Ch'iû, and in Sze-mâ Ch'ien. It is not so in the case of Mencius. Ch'ien's account of him is contained in half a dozen columns which are without a single date. That in the 'Cyclopædia of Surnames' only covers half a page. Châo Ch'î is more particular in regard to the early years of his subject, but he is equally indefinite. Our chief informants are K'ung Fû, and Liû Hsiang in his 'Record of Noteworthy Women[1],' but what we find in them has more the character of legend than history.

Paucity and uncertainty of materials.

It is not till we come to the pages of Mencius himself that we are treading on any certain ground. They give the principal incidents of his public life, extending over about twenty-four years. We learn from them that in the course of that time he was in such and such places, and gave expression to such and such opinions; but where he went first and where he went last, it is next to impossible to determine. I have carefully examined three attempts, made by competent scholars of the present dynasty, to construct a Harmony that shall reconcile the statements of the 'Seven Books' with the current chronologies of the time, and do not see my way to adopt entirely the conclusions of any one of them[2]. The value of the Books lies in the record

[1] 劉向列女傳. [2] The three attempts are—one by the author of 'Supplemental Observations on the Four Books,' an outline of which is given in his Notes on Mencius, art. III; one by the author of the 'Topography of the Four Books,' and forming the twenty-fourth section of the 'Explanations of the Classics under the Ch'ing Dynasty;' and one prefixed to the Works of Mencius, in 'The Four Books, with the Relish of the Radical Meaning' (vol. i. proleg. p. 130). These three critics display much ingenuity and research, but their conclusions are conflicting.—I may be pardoned in saying that their learned labours have affected me just as those of the Harmonisers of the Gospel Narratives used to do in former years,—bewildering more than edifying. Most cordially do I agree with Dean Alford (New Testament, vol. i. proleg. I. vii. 5):—'If the Evangelists have delivered to us truly and faithfully the Apostolic Narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions*

which they furnish of Mencius's sentiments, and the lessons which these supply for the regulation of individual conduct and national policy. It is of little importance that we should be able to lay them down in the strict order of time.

With Mencius's withdrawal from public life, all traces of him disappear. All that is said of him is that he spent his later years along with his disciples in the preparation and publication of his Works.

From this paragraph it will be seen that there is not much to be said in this section. I shall relate, first, what is reported of the early years and training of our philosopher, and then look at him as he comes before us in his own pages, in the full maturity of his character and powers.

His surname; birth-place; parents; the year of his birth, B.C. 371.

2. Mencius is the latinized form of Măng-tsze[1], 'The philosopher Măng.' His surname thus connects him with the Măng or Măng-sun family, one of the three great Houses of Lû, whose usurpations were such an offence to Confucius in his time. Their power was broken in the reign of duke Âi (B.C. 494–468), and they thenceforth dwindle into comparative insignificance. Some branches remained in obscurity in Lû, and others went forth to the neighbouring States.

The branch from which Mencius sprang found a home in the small adjacent principality of Tsâu[2], which in former times had been known by the name of Chû[3]. It was afterwards absorbed by Lû, and its name is said to be still retained in one of the districts of the department of Yen-châu in Shan-tung[4]. There I visited his temple in 1873, saw his image, and drank of a spring which supplied a well of bright, clear water close by. Confucius was a native of a district of Lû having the same name, which many contend was also the birthplace of Mencius, making him a native of Lû and not of the State of Tsâu. To my mind the evidence is decidedly against such a view[5].

themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us. But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural*, and must tend to weaken the Evangelic testimony rather than to strengthen it.'

[1] 孟子. [2] 騶 (written also 鄒) 國. [3] 邾. [4] 山東,兗州府,鄒縣. [5] 閻若璩 and 曹之升 stoutly maintain the different sides of this question, the latter giving five arguments to show that the Tsâu of Mencius was the Tsâu of Lû. As Mencius went from Ch'î on the death of his mother to bury her in Lû (Bk. II. Pt. II. vii), this appears to prove that he was a native of that State. But the conclusion is not

Mencius's name was K'o[1]. His designation does not appear in his Works, nor is any given to him by Sze-mâ Ch'ien or Châo Ch'î. The latter says that he did not know how he had been styled; but the legends tell that he was called Tsze-chü[2], and Tsze-yü[3]. The same authorities—if we can call them such—say that his father's name was Chî[4], and that he was styled Kung-î[5]. They say also that his mother's maiden surname was Chang[6]. Nothing is related of the former but that he died when his son was quite young, but the latter must have a paragraph to herself. 'The mother of Mencius' is famous in China, and held up to the present time as a model of what a mother should be.

The year of Mencius's birth was probably the fourth of the sovereign Lieh, B.C. 372[7]. He lived to the age of 84, dying in the year B.C. 289, the 26th of the sovereign Nan[8], with whom terminated the long sovereignty of the Châu dynasty. The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.

Mencius's mother.

3. It was his misfortune, according to Châo Ch'î, 'to lose his father at an early period[9]; but in his youthful years he enjoyed the lessons of his kind mother, who thrice changed her residence on his account.'

necessary. Lû had been for several generations the State of his family, and on that account he might wish to inter his parent there, according to the custom of the Châu dynasty (see the Lî Chî, Bk. II. Sect. I. i. 27). The way in which Tsâu always appears as the residence of Mencius, when he is what we should say 'at home,' appears to me decisive of the question, though neither of the disputants presses it into his service. Compare Bk. III. Pt. I. ii; Bk. VI. Pt. II. i and v. The point is really of no importance, for the States of Tsâu and Lû adjoined. 'The rattle of the watchman in the one was heard in the other.'

[1] 軻. [2] 子車 and 子居, the one character taking the place of the other from the similarity of the sound. [3] 子輿. [4] 激. [5] 公宜. I find 宣 sometimes instead of 宜. [6] 仉氏. [7] 烈王,四年,己酉. [8] 赧王二十六年,壬申.—The 'Genealogical Register of the Măng Family' says that Mencius was born in the year 己酉, the 37th of the sovereign Ting (定), on the 2nd day of the 4th month, and died in the year 壬申, the 26th of the sovereign Nan, on the 15th day of the 1st month. (See 四書拓餘說, 孟子, art. III.) The last of these dates is to be embraced on many grounds, but the first is evidently a mistake. Ting only reigned 28 years, and there is no 己酉 year among them. Reckoning back 84 years from the 26th of Nan, we come to a 己酉 year, the 4th of Lieh, which is now generally acquiesced in as the year of Mencius's birth. [9] Ch'î's words are—夙喪其父. The legend-writers are more

At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs. 'This,' said the lady, 'is no place for my son;'—and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which the scholars were taught, and he endeavoured to imitate them. The mother was satisfied. 'This,' she said, 'is the proper place for my son.'

Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, 'While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly;—so I taught him when he was yet unborn[1]. And now when his intelligence is opening, I am deceiving him;—this is to teach him untruthfulness!' With this she went and bought a piece of pork in order to make good her words.

As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut through the thread of her shuttle. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing,—that her cutting through her thread was like his neglecting his learning. The admonition, it is said, had its proper effect; the lecture did not need to be repeated.

There are two other narratives in which Chang-shih figures, and though they belong to a later part of Mencius's life, it may be as well to embrace them in the present paragraph.

His wife was squatting down one day in her own room, when

precise, and say that Mencius was only three years old when his father died. This statement, and Ch'î's as well, are difficult to reconcile with what we read in Bk. I. Pt. II. xvi, about the style in which Mencius buried his parents. If we accept the legend, we are reduced there to great straits.

[1] See Chû Hsî's 小學內篇, 立教, 第一, which begins with the educational duties of the mother, while the child is yet unborn.

Mencius went in. He was so much offended at finding her in that position, that he told his mother, and expressed his intention to put her away, because of 'her want of propriety.' 'It is you who have no propriety,' said his mother, 'and not your wife. Do not "The Rules of Propriety" say, "When you are about to ascend a hall, raise your voice; when you enter a door, keep your eyes low?" The reason of the rules is that people may not be taken unprepared; but you entered the door of your private apartment without raising your voice, and so caused your wife to be caught squatting on the ground The impropriety is with you and not with her.' On this Mencius fell to reproving himself, and did not dare to put away his wife.

One day, when he was living with his mother in Ch'î, she was struck with the sorrowfulness of his aspect as he stood leaning against a pillar, and asked him the cause of it. He replied, 'I have heard that the superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now my doctrines are not practised in Ch'î:—I wish to leave it, but I think of your old age, and am anxious.' His mother said, 'It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young, she has to obey her parents; when married, she has to obey her husband; when a widow, she has to obey her son. You are a man in your full maturity, and I am old. Do you act as your conviction of righteousness tells you you ought to do, and I will act according to the rule which belongs to me. Why should you be anxious about me?'

Such are the accounts which I have found of the mother of Mencius. Possibly some of them are inventions, but they are devoutly believed by the people of China;—and it must be to their profit. We may well believe that she was a woman of very superior character, and that her son's subsequent distinction was in a great degree owing to her influence and training[1].

Mencius's instructors; and early life.

4. From parents we advance to be under tutors and governors. The moulding hand that has wrought upon us in the pliant years of youth always leaves ineffaceable traces upon the character. Can anything be ascertained of the instructor, or instructors of Mencius? The reply to this inquiry must be substantially in the negative, though many

[1] All these stories are given in the notes to the preface to Mencius in the 四書經註集證.

have affirmed that he sat as a pupil at the feet of Tsze-sze, the grandson of Confucius. We are told this by Châo Ch'î, whose words are:—'As he grew up, he studied under Tsze-sze, acquired all the knowledge taught by "The Learned," and became thoroughly acquainted with "The Five Ching," being more especially distinguished for his mastery of the *Shih* and the *Shû*[1].' A reference to dates, however, shows that this must be incorrect. From the death of Confucius to the birth of Mencius there were 108 years, and supposing—what is by no means probable—that Tsze-sze was born in the year his father died, he must have been 112 years old when Mencius was born. The supposition of their having stood to each other in the relation of master and scholar is inconsistent, moreover, with the style in which Mencius refers to Tsze-sze. He mentions him six or seven times, showing an intimate acquaintance with his history, but never once in a manner which indicates that he had personal intercourse with him[2].

Sze-mâ Ch'ien's account is that 'Mencius studied under the disciples of Tsze-sze[3].' This may have been the case. There is nothing on the score of time to make it impossible, or even improbable; but this is all that can be said about it. No famous names out of the school of Tsze-sze have been transmitted to posterity, and Mencius nowhere speaks as if he felt under special obligation to any instructor.

One short sentence contains all that he has said bearing on the point before us:—'Although I could not be a disciple of Confucius myself, I have endeavoured to cultivate *my character and knowledge* by means of others *who were*[4].' The chapter to which this belongs is rather enigmatical. The other member of it says:—'The influence of a sovereign sage terminates with the fifth generation. The influence of an unsceptred sage does the same.' By 'an unsceptred sage' Mencius is understood to mean Confucius; and by extending his influence all over five generations, he shows how it was possible for him to place himself under it by means of others who had been in direct communication with the Master.

We must leave the subject of Mencius's early instructors in the obscurity which rests upon it. The first forty years of his life are

[1] 長師孔子之孫子思,治儒術之道,通五經,尤長於詩書. [2] See the Index of Proper Names. [3] 受業子思之門人.
[4] See Book IV. Pt. II. xxii.

little more than a blank to us. Many of them, we may be sure, were spent in diligent study. He made himself familiar during them with all the literature of his country. Its classics, its histories, its great men, had received his careful attention. Confucius especially became to him the chief of mortal men, the object of his untiring admiration; and in his principles and doctrines he recognised the truth for want of an appreciation of which the bonds of society all round him were being relaxed, and the kingdom hastening to a general anarchy.

How he supported himself in Tsâu, we cannot tell. Perhaps he was possessed of some patrimony; but when he first comes forth from his native State, we find him accompanied by his most eminent disciples. He probably imitated Confucius by assuming the office of a teacher,—not that of a schoolmaster in our acceptation of the word, but that of a professor of morals and learning, encouraging the resort of inquiring minds, in order to resolve their doubts and inform them on the true principles of virtue and society. These disciples would minister to his wants, though we may presume that he sternly maintained his dignity among them, as he afterwards did towards the princes of the time, when he appeared among them as a *lecturer* in another sense of the term. Two instances of this are recorded, though we cannot be sure that they belonged to the earlier period of his life.

'When Kăng of T'ăng made his appearance in your school,' said the disciple Kung-tû, 'it seemed proper that a polite consideration should be paid to him, and yet you did not answer him;—why was that?' Mencius replied, 'I do not answer him who questions me presuming on his ability, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kăng of T'ăng[1].'

The other instance is that of Chiâo of Ts'âo, who said to Mencius, 'I shall be having an interview with the prince of Tsâu, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.' 'The way of truth,' replied the philosopher, 'is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home

[1] See Bk. VII. Pt. I. xliii.

and search for it, and you will have abundance of teachers[1].' This was firmly said, yet not unkindly. It agrees with his observation:—'There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him[2].'

State of China in Mencius's time.

5. The state of China had waxed worse and worse during the interval that elapsed between Confucius and Mencius. The elements of disorganization which were rife in the times of the earlier sage had gone on to produce their natural results. One feeble sovereign had followed another on the throne, and the dynasty of Châu was ready to vanish away. Men were persuaded of its approaching extinction. The feeling of loyalty to it was no longer a cherished sentiment; and the anxiety and expectation was about what new rule would take its place.

Many of the smaller fiefs or principalities had been reduced to a helpless dependence on, or been absorbed by, the larger ones. Of Lû, Chăng, Wei, Wû, Ch'ăn, and Sung[3], conspicuous in the Analects, we read but little in Mencius. Tsin[4] had been dismembered, and its fragments formed the nuclei of three new and vigorous kingdoms,—Wei, Châo, and Han[5]. Ch'î still maintained its ground, but was barely able to make head against the State of Ch'in[6] in the West, and Ch'û in the South[7]. The struggle for supremacy was between these two; the former, as it was ultimately successful, being the more ambitious and incessant in its aggressions on its neighbours.

The princes were thus at constant warfare with one another. Now two or more would form a league to resist the encroaching Ch'in, and hardly would that object be accomplished before they were at war among themselves. Ambitious statesmen were continually inflaming their quarrels. The recluses of Confucius's days, who withdrew in disgust from the world and its turmoil, had given place to a class of men who came forth from their retirements provided with arts of war or schemes of policy which they recommended to the contending chiefs. They made no scruple of changing their allegiance, as they were moved by whim or interest. Kung-sun Yen and Chang Î may be mentioned as specimens of those characters. 'Are they not really great men?' it was once asked of Mencius.

[1] Bk. VI. Pt. II. ii. 6. [2] Bk. VI. Pt. II. xvi. [3] 魯,鄭,衞,吳,陳,宋. [4] 晉. [5] 魏,趙,韓. [6] 秦. [7] 楚.

'Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the kingdom[1].'

It is not wonderful that in such times the minds of men should have doubted of the soundness of the ancient principles of the acknowledged sages of the nation. Doctrines, strange and portentous in the view of Mencius, were openly professed. The authority of Confucius was disowned. The foundations of government were overthrown; the foundations of truth were assailed. Two or three paragraphs from our philosopher will verify and illustrate this representation of the character of his times:—

'A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the royal ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the *bad* current, or they urge their *evil* way *against a good one;* they are wild; they are utterly lost[2].'

'The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes. . . . The crime of him who connives at and aids the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' wickedness, and therefore I say that they are sinners against them[3].'

'Sage sovereigns cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Chû and Mo Tî fill the kingdom. If you listen to people's discourses, you will find that they have adopted the views either of Yang or of Mo. *Now*, Yang's principle is—"each one for himself," which does not acknowledge *the claims of* the sovereign. Mo's principle is—"to love all equally," which does not acknowledge *the peculiar affection due to* a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming Î said, "In their kitchens there is fat meat. In their

[1] Bk. III: Pt. II. i. [2] Bk. I. Pt. II. iv. 6, 8. [3] Bk. VII. Pt. II. vii. 1, 4.

stables there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men." If the principles of Yang and Mo are not stopped, and the principles of Confucius not set forth, those perverse speakings will delude the people and stop up *the path of* benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another[1].'

6. It is in Ch'î that we first meet with Mencius as a counsellor of the princes[2], and it was in this State that he spent much the greater part of his public life. His residence in it, however, appears to have been divided into two portions, and we know not to which of them to refer many of the chapters which describe his intercourse with the prince (or king, as he claimed to be) and his ministers; but, as I have already observed, this is to us of little moment. Our interest is in what he did and said. It matters little that we cannot assign to each saying and doing its particular date.

Mencius the first time in Ch'î; some time between B.C. 332 and 323.

That he left Ch'î the first time before B.C. 323 is plausibly inferred from Bk. II. Pt. II. xiv. 3[3]; and assuming that the conversation in the same Book, Pt. I. ii, took place immediately before or after his arrival[4], we can determine that he did not enter the State before B.C. 331, for he speaks of himself as having attained at forty years of age to 'an unperturbed mind.' The two chapters contain the most remarkable expressions indicative of Mencius's estimate of himself. In the first, while he glorifies Confucius as far before all other men who had ever lived, he declines having comparisons drawn between himself and any of the sage's most distinguished disciples. In the

[1] Bk. III. Pt. II. ix. 9. [2] In the 'Annals of the Nation' (vol. i. proleg. p. 194), Mencius's visit to king Hûi of Liang is set down as having occurred in B.C. 335, and under B.C. 318 it is said—'Mencius goes from Liang to Ch'î.' The visit to Liang is placed too early, and that to Ch'î too late. The disasters of king Hûi, mentioned in Bk. I. Pt. I. v. 1, had not all taken place in B.C. 318; and if Mencius remained seventeen years in Liang, it is strange we have only five conversations between him and king Hûi. So far from his not going to Ch'î till B.C. 318, it will be seen from the next note that he was leaving Ch'î before B.C. 323. [3] Mencius's words are—'From the commencement of the Châu dynasty till now more than 700 years have elapsed.' It was to the purpose of his argument to make the time appear as long as possible. Had 800 years elapsed, he would surely have said so. But as the Châu dynasty commenced in B.C. 1121, the year B.C. 322 would be its 800th anniversary, and Mencius's departure from Ch'î did not take place later than the year before B.C. 323. [4] This chapter and the one before it have very much the appearance of having taken place on the way from Tsâu to Ch'î. Mencius has been invited to a powerful court. He is emerging from his obscurity. His disciples expect great things for him. Kung-sun Ch'âu sees him invested with the government of Ch'î, and in the elation of his heart makes his inquiries.

second, when going away sorrowful because he had not wrought the good which he desired, he observes:—'Heaven does not yet wish that the kingdom should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about?'

We may be certain that Mencius did not go to Ch'î uninvited. His approach was waited for with curious expectation, and the king, spoken of always by his honorary epithet of Hsüan, 'The Illustrious,' sent persons to spy out whether he was like other men[1]. They had their first interview at a place called Ch'ung, which was so little satisfactory to the philosopher that he resolved to make only a short stay in the State. Circumstances occurred to change this resolution, but though he remained, and even accepted office, yet it was only honorary;—he declined receiving any salary[2].

From Ch'ung he appears to have retired to P'ing-lû, where Ch'û, the prime minister, sent him a present, wishing, no doubt, to get into his good graces. I call attention to the circumstance, though trifling in itself, because it illustrates the way in which Mencius carried himself to the great men. He took the gift, but subsequently, when he went to the capital, he did not visit the minister to acknowledge it. His opinion was that Ch'û might have come in person to P'ing-lû to see him. 'There was a gift, but no corresponding respect[3].'

With the governor of P'ing-lû, called K'ung Chü-hsin, Mencius spoke freely, and found him a man open to conviction. 'If one of your spearmen,' said Mencius to him, 'were to lose his place in the ranks three times in one day, would you put him to death or not?' 'I would not wait for three times *to do so*,' replied Chü-hsin. Mencius then charged home upon him the sufferings of the people, saying they were equivalent to his losing his place in the ranks. The governor defended himself on the ground that those sufferings were a consequence of the general policy of the State. To this the other replied, 'Here is a man who receives charge of the sheep and cattle of another, undertaking to feed them for him;—of course he must search for pasture-ground and grass. If, after searching for those, he cannot find them, will he return his charge to the owner? or will he stand by and see them die?' The governor's reply was, 'Herein I am guilty[4].'

When Mencius presented himself at the capital of the State, he

[1] Bk. IV. Pt. II. xxxii. [2] Bk. II. Pt. II. xiv. [3] Bk. II. Pt. II. v. [4] Bk. II. Pt. II. iv.

was honourably received by the king. Many of the conversations with the sovereign and officers which are scattered through the seven Books, though the first and second are richest in them, must be referred to this period. The one which is first in place[1], and which contains the fullest exposition of the philosopher's views on government, was probably first likewise in time[2]. It sets forth the grand essential to the exercise of royal government,—a heart on the part of the sovereign impatient of the sufferings of the people, and eager to protect them and make them happy; it brings home to king Hsüan the conviction that he was not without such a heart, and presses on him the truth that his not exercising it was from a want of will and not from any lack of ability; it exposes unsparingly the errors of the course he was pursuing; and concludes by an exhibition of the outlines and happy issues of a true royal sway.

Of this nature were all Mencius's communications with the sovereign; but he lays himself open in one thing to severe censure. Afraid apparently of repelling the prince from him by the severity of his lessons, he tries to lead him on by his very passions. 'I am fond of beauty,' says the king, 'and that is in the way of my attaining to the royal government which you celebrate.' 'Not at all,' replies the philosopher. 'Gratify yourself, only do not let your doing so interfere with the people's getting similar enjoyment for themselves[3].' So the love of money, the love of war, and the love of music are dealt with. Mencius thought that if he could only get the good of the people to be recognised by Hsüan as the great aim which he was to pursue, his tone of mind would be so elevated, that the selfish passions and gratifications of which he was the slave would be purified or altogether displaced. And so it would have been. Where he fails, is in putting his points as if benevolence and selfishness, covetousness and generosity might exist together. Chinese moralists rightly find fault with him in this respect, and say that Confucius never condescended to such a style of argument.

Notwithstanding the apparent cordiality of the king's reception of him, and the freedom with which Mencius spoke his mind at their interviews, a certain suspiciousness appears to have been maintained between them. Neither of them would bend to the other.

[1] Bk. I. Pt. I. vii. [2] I judge that this was the first *set* conversation between king Hsüan and Mencius, because of the inquiry with which the king opens it,—'May I be informed by you of the transactions of Hwan of Ch'î, and Wăn of Tsin?' A very brief acquaintance with our philosopher would have taught him that he was the last person to apply to about those characters. [3] Bk. I. Pt. II. i. iii. v; *et al.*

Mencius would not bow to the royal state; Hsüan would not vail bonnet to the philosopher's cloak. We have one amusing instance of the struggles to which this sometimes gave rise. One day Mencius was preparing to go to court of his own free will, when a messenger arrived from the king, saying he had intended to come and see him, but was prevented by a cold, and asking whether Mencius would not appear at the audience next morning. Mencius saw that this was a device on the part of the king to avoid stooping to visit him, and though he had been about to go to court, he replied at once that he was unwell. He did not hesitate to meet the king's falsehood with one of his own.

He did not wish, however, that the king should be ignorant of the truth, and went out next morning to pay a visit of condolence. He supposed that messengers would be sent from the court to inquire about his health, and that, when they took back word that he had gone out visiting, the king would understand how his sickness of the day before was only feigned.

It happened as he expected. The king sent a messenger, and his physician besides. Mencius being out, they were received by Măng Chung, either his son or cousin, who complicated the affair by an invention of his own. 'To-day,' he said, 'he was a little better, and hastened to go to court. I don't know whether he has reached it by this time or not.' No sooner were the visitors gone with this story, than he sent several persons to look for the philosopher, and urge him to go to the court before he returned home.

It was now necessary that a full account of the matter should reach the royal ears; and to accomplish this, Mencius neither went home nor to court, but spent the night at the house of one of the high officers. They had an animated discussion. The officer accused Mencius of showing disrespect to the king. The philosopher replied that no man in Ch'î showed so much respect for the sovereign as he did, for it was only he who brought high and truly royal subjects under his notice.

'That,' said the officer, 'is not my meaning. The rule is—"When the prince's order calls, the carriage must not be waited for." You were going to the court, but when you heard the king's message, you did not do so. This seems not in accordance with that rule.' Mencius explained:—'There are three things universally acknowledged to be honourable,—nobility, age, and virtue. In courts, nobility holds the first place; in villages, age; and for helping one's generation and

presiding over the people, the other two are not equal to virtue. The possession of one of the three does not authorise the despising of one who has the other two.

'A prince who is to accomplish great deeds will have ministers whom he does not call to go to see him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

'There was T'ang with Î Yin:—he first learned of him, and then made him his minister; and so without difficulty he became sovereign. There was the duke Hwan with Kwan Chung:—he first learned of him, and then made him his minister; and so without difficulty he became chief of all the princes.

'So did T'ang behave to Î Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may I be called, who would not play the part of Kwan Chung[1]!'

We are to suppose that these sentiments were conveyed to the king by the officer with whom Mencius spent the night. It is a pity that the exposition of them could only be effected in such a roundabout manner, and was preceded by such acts of prevarication. But where the two parties were so suspicious of each other, we need not wonder that they separated before long. Mencius resigned his honorary appointment, and prepared to return to Tsâu. On this occasion king Hsüan visited him, and after some complimentary expressions asked whether he might expect to see him again. 'I dare not request permission to visit you *at any particular time*,' replied Mencius, 'but, indeed, it is what I desire[2].'

The king made another attempt to detain him, and sent an officer, called Shih, to propose to him to remain in the State, on the understanding that he should have a house large enough to accommodate his disciples, and an allowance of ten thousand measures of grain to support them. All Mencius's efforts had not sufficed to make king Hsüan and his ministers understand him. They thought he was really actuated like themselves by a desire for wealth. He indignantly rejected the proposal, and pointed out the folly of

[1] Bk. II. Pt. II. ii. [2] Bk. II. Pt. II. x. I consider that this chapter, and others here referred to, belong to Mencius's first departure from Ch'î. I do so because we can hardly suppose that the king and his officers would not have understood him better by the end of his second residence. Moreover, while Mencius retires, his language in x. 2 and xi. 5, 6 is of such a nature that it leaves an opening for him to return again.

it, considering that he had already declined a hundred thousand measures in holding only an honorary appointment[1].

So Mencius turned his back on Ch'î; but he withdrew with a slow and lingering step, stopping three nights in one place, to afford the king an opportunity to recall him on a proper understanding. Some reproached him with his hesitancy, but he sufficiently explained himself. 'The king,' he said, 'is, after all, one who may be made to do good. If he were to use me, would it be for the happiness of Ch'î only? It would be for the happiness of the people of the whole kingdom. I am hoping that the king will change; I am daily hoping for this.

'Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will rest[2].'

Mencius in T'ăng;—from his leaving Ch'î to B.C. 318.

7. After he left Ch'î, Mencius found a home for some time in the small principality of T'ăng, on the south of Ch'î, in the ruler of which he had a sincere admirer and docile pupil. He did not proceed thither immediately, however, but seems to have taken his way to Sung, which consisted mostly of the present department of Kwei-tei in Ho-nan[3]. There he was visited by the crown-prince of T'ăng, who made a long detour, while on a journey to Ch'û, for the purpose of seeing him. The philosopher discoursed on the goodness of human nature, and the excellent ways of Yâo and Shun. His hearer admired, but doubted. He could not forget, however, and the lessons which he received produced fruit before long.

[1] I have said in a note, Bk. II. Pt. II. x. 5, that 100,000 *chung* was the fixed allowance of a 卿, which Mencius had declined to receive. When we look narrowly into the matter, however, we see that this could hardly be the case. It is known that four measures were used in Ch'î,—the 豆, 區, 釜, and 鍾, and that a *chung* was = ten *fû*, or six 石 and four *tâu*. 10,000 *chung* would thus = 64,000 stone, and Mencius declined 640,000 stone of grain. No officer of Ch'î could have an income so much as that. The measures of the Han dynasty are ascertained to have been only one-fifth the capacity of the present. Assuming that those of Châu and Han agreed, and bringing the above computations to the present standard, Mencius was offered an annual amount of 12,800 stone of grain for his disciples, and he had himself refused in all 128,000 stone. With this reduction, and taking any grain we please as the standard of valuation, the amount is still much beyond what we can suppose to have been a 卿's salary.—閻若璩 supposes that Mencius intends by 100,000 *chung* the sum of the income during all the years he had held his honorary office. [2] Bk. II. Pt. II. xii. [3] This is gathered from Bk. III. Pt. I. i. 1, where the crown-prince of T'ăng visits Mencius, and from Bk. II. Pt. II. iii, where his accepting a gift in Sung appears to have been subsequent to his refusing one in Ch'î.

From Sung Mencius returned to Tsâu, by way of Hsieh. In both Sung and Hsieh he accepted large gifts from the rulers, which help us in some measure to understand how he could maintain an expenditure which must have been great, and which gave occasion also for an ingenious exposition of the principles on which he guided his course among the princes. 'When you were in Ch'î,' said one of his disciples, 'you refused a hundred *yi* of fine gold, which the king sent, while in Sung you accepted seventy *yi*, and in Hsieh fifty[1]. If you were right in refusing the gift in the first case, you did wrong in accepting it in the other two. If you were right in accepting it in those two cases, you were wrong in refusing it in Ch'î. You must accept one of these alternatives.' 'I did right in all the cases,' replied Mencius. 'When I was in Sung, I was about to undertake a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—"a present against travelling expenses;" why should I have declined the gift? In Hsieh I was under apprehensions for my safety, and taking measures for my protection. The message was—"I have heard you are taking measures to protect yourself, and send this to help you in procuring arms." Why should I have declined the gift? But when I was in Ch'î, I had no occasion for money. To send a man a gift when he has no occasion for it is to bribe him. How is it possible that a superior man should be taken with a bribe[2]?'

Before Mencius had been long in Tsâu, the crown-prince of T'ăng succeeded to the rule of the principality, and calling to mind the lessons which he had heard in Sung, sent an officer to consult the philosopher on the manner in which he should perform the funeral and mourning services for his father[3]. Mencius of course advised him to carry out in the strictest manner the ancient regulations. The new prince's relatives and the officers of the State opposed, but

[1] I have supposed in the translation, Bk. II. Pt. II. iii. 1, that the metal of these gifts was silver and not gold. 閻若璩, however, seems to make it clear that we ought to understand that it was gold. (See 皇清經解, 孟子生卒年月考, p. 6.) Pressed with the objection that 2,400 ounces of gold seems too large a sum, he goes on to make it appear that under the Ch'in dynasty, a *yi* or twenty-four ounces of gold was only equal to 15,000 cash, or fifteen taels of silver of the present day! This is a point on which I do not know that we can attain any positive certainty. [2] Bk. II. Pt. II. iii. [3] Bk. III. Pt. I. ii. The note of time which is relied on as enabling us to follow Mencius here is the intimation, Bk. I. Pt. II. xiv, that 'Ch'î was about to fortify Hsieh.' This is referred to B.C. 320, when king Hsüan appointed his brother 田嬰 over the dependency of Hsieh, and took measures to fortify it.

ineffectually. Mencius's counsel was followed, and the effect was great. Duke Wăn became an object of general admiration.

By and by Mencius proceeded himself to T'ăng. We may suppose that he was invited thither by the prince as soon as the rules of mourning would allow his holding free communication with him. The chapters which give an account of their conversations are really interesting. Mencius recommended that attention should be chiefly directed to the encouragement of agriculture and education. He would have nourishment secured both for the body and the mind of every subject[1]. When the duke was lamenting the danger to which he was exposed from his powerful and encroaching neighbours, Mencius told him he might adopt one of two courses;—either leave his State, and like king T'âi go and find a settlement elsewhere, or be prepared to die for his patrimony. 'If you do good,' said he, 'among your descendants in after generations there will be one who shall attain to the royal dignity. But results are with Heaven. What is Ch'î to you, O prince? Be strong to do good. That is all your business[2].'

After all, nothing came of Mencius's residence in T'ăng. We should like to know what made him leave it. Confucius said that, if any of the princes were to employ him, he should achieve something considerable in twelve months, and in the course of three years, the government would be perfected[3]. Mencius taught that, in his time, with half the merit of former days double the result might be accomplished[4]. Here in T'ăng a fair field seemed to be afforded him, but he was not able to make his promise good. Possibly the good purposes and docility of duke Wăn may not have held out, or Mencius may have found that it was easier to theorise about government, than actually to carry it on. Whatever may have been the cause, we find him in B.C. 319 at the court of king Hûi of Liang.

Before he left T'ăng, Mencius had his rencounter with the disciples of the 'shrike-tongued barbarian of the South,' one Hsü Hsing, who came to T'ăng on hearing of the reforms which were being made at Mencius's advice by the duke Wăn This was one of the dreamy speculators of the time, to whom I have already alluded. He pretended to follow the lessons of Shăn-năng, one of the reputed founders of the kingdom and the father of husbandry, and came to T'ăng with

[1] Bk. III. Pt. I. iii. [2] Bk. I. Pt. II. xiii. xiv. xv. [3] Confucian Analects, XIII. x.
[4] Bk. II. Pt. I. i. 13.

his plough upon his shoulder, followed by scores of followers, all wearing the coarsest clothes, and supporting themselves by making mats and sandals. It was one of his maxims that 'the magistrates should be labouring-men.' He would have the sovereign grow his own rice, and cook his own meals. Not a few of 'The Learned' were led away by his doctrines, but Mencius girt up his loins to oppose the heresy, and ably vindicated the propriety of a division of labour, and of a lettered class conducting the government. It is just possible that the appearance of Hsü Hsing, and the countenance shown to him, may have had something to do with Mencius's leaving the State.

Mencius in Liang;—B.C. 319, 318.

8. Liang was another name for Wei, one of the States into which Tsin had been divided. King Hûi, early in his reign, B.C. 364, had made the city of Tâ-liang, in the present department of K'âi-fâng, his capital, and given its name to his whole principality. It was the year before his death, when Mencius visited him[1]. A long, stormy, and disastrous rule was about to terminate, but the king was as full of activity and warlike enterprise as ever he had been. At his first interview with Mencius, he addressed him in the well-known words, 'Venerable Sir, since you have not counted it far to come here, a distance of a thousand *li*, may I presume that you are likewise provided with counsels to profit my kingdom?' Mencius in reply starts from the word *profit*, and expatiates eloquently on the evil consequences that must ensue from making a regard to profit the ground of conduct or the rule of policy. As for himself, his theme must be benevolence and righteousness. On these he would discourse, but on nothing else, and in following them a prince would obtain true and sure advantages.

Only five conversations are related between king Hûi and the philosopher. They are all in the spirit of the first which has just been described, and of those which he had with king Hsüan of Ch'î.

[1] There are various difficulties about the reign of king Hûi of Liang. Sze-mâ Ch'ien makes it commence in 369 and terminate in 334. He is then succeeded by Hsiang (襄), whose reign ends in 318; and he is followed by Âi (哀) till 295. What are called 'The Bamboo Books' (竹書) extend Hûi's reign to B.C. 318, and the next twenty years are assigned to king Âi. 'The Annals of the Nation' (which are compiled from 'The General Mirror of History' [通鑑]) follow the Bamboo Books in the length of king Hûi's reign, but make him followed by Hsiang; and take no note of a king Âi.—From Mencius we may be assured that Hûi was succeeded by Hsiang, and the view of his Life, which I have followed in this sketch, leads to the longer period assigned to his reign.

There is the same freedom of expostulation, or, rather, boldness of reproof, and the same unhesitating assurance of the success that would follow the adoption of his principles. The most remarkable is the third, where we have a sounder doctrine than where he tells king Hsüan that his love of beauty and money and valour need not interfere with his administration of royal government. Hûi is boasting of his diligence in the government of his State, and sympathy with the sufferings of his people, as far beyond those of any of the neighbouring rulers, and wondering how he was not more prosperous than they. Mencius replies, 'Your Majesty is fond of war;—let me take an illustration from it. The drums sound, and the weapons are crossed, when suddenly the soldiers on one side throw away their coats of mail, trail their weapons behind them, and run. Some of them run a hundred paces, and some run only fifty. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?' 'They may not do so,' said the king; 'they only did not run a hundred paces, but they also ran.' 'Since your Majesty knows this,' was the reply, 'you need not hope that your people will become more numerous than those of the neighbouring kingdoms.' The king was thus taught that half-measures would not do. Royal government, to be effectual, must be carried out faithfully and in its spirit.

King Hûi died in B.C. 319, and was succeeded by his son, the king Hsiang. Mencius appears to have had but one interview with him. When he came out from it, he observed to some of his friends:—'When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him[1].'

It was of no use to remain any longer in Liang; he left it, and we meet with him again in Ch'î.

Mencius the second time in Ch'î;—to B.C. 311.

9. Whether he returned immediately to Ch'î we cannot tell, but the probability is that he did, and remained in it till the year B.C. 311[2]. When he left it about seven years before, he had made provision for his return in case of a change of mind in king Hsüan. The philosopher, I

[1] Bk. I. Pt. I. vi. [2] This conclusion is adopted because it was in 311 that Yen rebelled, when the king said that he was very much ashamed when he thought of Mencius, who had strongly condemned his policy towards the State of Yen.—This is another case in which the chronology is differently laid down by the authorities, Sze-mâ Ch'ien saying that Yen was taken by king Min (湣王), the son and successor of Hsüan.

apprehend, was content with an insufficient assurance of such an alteration. Be that as it may, he went back, and took an appointment again as a high noble.

If he was contented with a smaller reformation on the part of the king than he must have desired, Mencius was not himself different from what he had been. In the court and among the high officers his deportment was equally unbending; he was the same stern mentor.

Among the officers was one Wang Hwan, called also Tsze-âo, a favourite with the king, insolent and presuming. Him Mencius treated with an indifference and even contempt which must have been very provoking. A large party were met one time at the house of an officer who had lost a son, for the purpose of expressing their condolences. Mencius was among them, when suddenly Wang Hwan made his appearance. One and another moved to do him honour and win from him a smile,—all indeed but Mencius, who paid no regard to him. The other complained of the rudeness, but the philosopher could show that his conduct was only in accordance with the rules of Propriety[1].

Another time, Mencius was sent as the chief of a mission of condolence to the court of T'ăng, Wang Hwan being the assistant commissioner. Every morning and evening he waited upon Mencius, who never once exchanged a word with him on the business of their mission[2].

Now and then he became the object of unpleasant remark and censure. At his instigation, an officer, Ch'î Wâ, remonstrated with the king on some abuse, and had in consequence to resign his office. The people were not pleased with Mencius, thus advising others to their harm, and yet continuing to retain his own position undisturbed. 'In the course which he marked out for Ch'î Wâ,' they said, 'he did well, but we do not know as to the course which he pursues for himself.' The philosopher, however, was never at a loss in rendering a reason. He declared that, as his office was honorary, he could act 'freely and without restraint either in going forward or retiring[3].' In this matter we have more sympathy with the condemnation than with the defence.

Some time during these years there occurred the death of Mencius's excellent mother. She had been with him in Ch'î, and

[1] Bk. IV. Pt. II. xxvii. [2] Bk. II. Pt. II. vi. [3] Bk. II. Pt. II. v.

he carried the coffin to Lû, to bury it near the dust of his father and ancestors. The funeral was a splendid one. Mencius perhaps erred in having it so from his dislike to the Mohists, who advocated a spare simplicity in all funeral matters[1]. His arrangements certainly excited the astonishment of some of his own disciples[2], and were the occasion of general remark[3]. He defended himself on the ground that 'the superior man will not for all the world be niggardly to his parents,' and that, as he had the means, there was no reason why he should not give all the expression in his power to his natural feelings.

Having paid this last tribute of filial duty, Mencius returned to Ch'î, but he could not appear at court till the three years of his mourning were accomplished[4]. It could not be long after this when trouble and confusion arose in Yen, a large State to the north-west of Ch'î, in the present Chih-lî. Its prince, who was a poor weakling, wished to go through the sham of resigning his throne to his prime minister, understanding that he would decline it, and that thus he would have the credit of playing the part of the ancient Yâo, while at the same time he retained his kingdom. The minister, however, accepted the tender, and, as he proved a tyrannical ruler, great dissatisfaction arose. Ch'ăn T'ung, an officer of Ch'î, asked Mencius whether Yen might be smitten. He replied that it might, for its prince had no right to resign it to his minister, and the minister no right to receive it. 'Suppose,' said he, 'there were an officer here with whom you were pleased, and that, without informing the king, you were privately to give him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would such a transaction be allowable? And where is the difference between the case of Yen and this[5]?'

Whether these sentiments were reported to king Hsüan or not, he proceeded to attack Yen, and found it an easy prey. Mencius was charged with having advised the measure, but he ingeniously repudiated the accusation. 'I answered Ch'ăn T'ung that Yen might be smitten. If he had asked me—"Who may smite it?" I would have answered him—"He who is the minister of Heaven may smite it." Suppose the case of a murderer, and that one asks me—"May this man be put to death?" I will answer him—"He may." If he

[1] Bk. III. Pt. I. v. 2. [2] Bk. II. Pt. II. vii. [3] Bk. I. Pt. II. xvi. [4] Some are of opinion that Mencius stopped all the period of mourning in Lû, but the more natural conclusion, Bk. II. Pt. II. vii. 1, seems to me that he returned to Ch'î, and stayed at Ying, without going to court. [5] Bk. II. Pt. II. viii.

ask me—"Who may put him to death?" I will answer him—"The chief criminal judge may put him to death." But now with one Yen to smite another Yen:—how should I have advised this?' This reference to 'The minister of Heaven' strikingly illustrates what was said about the state of China in Mencius's time. He tells us in one place that hostile States do not correct one another, and that only the supreme authority can punish its subjects by force of arms[1]. But there was now no supreme authority in China. He saw in the sovereign but 'the shadow of an empty name.' His conception of a minister of Heaven was not unworthy. He was one who, by the distinction which he gave to talents and virtue, and by his encouragement of agriculture and commerce, attracted all people to him as a parent. He would have no enemy under heaven, and could not help attaining to the royal dignity[2].

King Hsüan, after conquering and appropriating Yen, tried to get Mencius's sanction of the proceeding, alleging the ease and rapidity with which he had effected the conquest as an evidence of the favour of Heaven. But the philosopher was true to himself. The people of Yen, he said, had submitted, because they expected to find in the king a deliverer from the evils under which they groaned. If they were pleased, he might retain the State, but if he tried to keep it by force, there would simply be another revolution[3].

The king's love of power prevailed. He determined to keep his prey, and ere long a combination was formed among the neighbouring princes to wrest Yen from him. Full of alarm he again consulted Mencius, but got no comfort from him. 'Let him restore his captives and spoils, consult with the people of Yen, and appoint them a ruler;—so he might be able to avert the threatened attack[4].'

The result was as Mencius had predicted. The people of Yen rebelled. The king felt ashamed before the philosopher, whose second residence in Ch'î was thus brought to an unpleasant termination.

10. We do not know that Mencius visited any of the princes after this. On leaving Ch'î, he took his way again to Sung, the duke of

Mencius in Lû; —B.C. 309.

which had taken the title of king in B.C. 318. A report also had gone abroad that he was setting about to practise the true royal government, but Mencius soon satisfied himself of its incorrectness[5].

The last court at which we find him is that of Lû, B.C. 309. The

[1] Bk. VII. Pt. II. ii. [2] Bk. II. Pt. I. v. [3] Bk. I. Pt. II. x. [4] Bk. I. Pt. II. xi.
[5] See Bk. III. Pt. II. v. vi.

duke P'ing had there called Yo-chăng, one of the philosopher's disciples, to his councils, and indeed committed to him the administration of the government. When Mencius heard of it, he was so overjoyed that he could not sleep[1].

The first appearance (in point of time) of this Yo-chăng in the seven Books is not much to his credit. He comes to Ch'î in the train of Wang Hwan, the favourite who was an offence to the philosopher, and is very sharply reproved for joining himself to such a character 'for the sake of the loaves and fishes[2].' Other references to him are more favourable. Mencius declares him to be 'a good man,' 'a real man[3].' He allows that 'he is not a man of vigour,' nor 'a man wise in council,' nor 'a man of much information,' but he says—'he is a man that loves what is good,' and 'the love of what is good is more than a sufficient qualification for the government of the kingdom;—how much more is it so for the State of Lû[4]?'

Either on his own impulse or by Yo-chăng's invitation, Mencius went himself also to Lû, hoping that the prince who had committed his government to the disciple might be willing to listen to the counsels of the master. The duke was informed of his arrival by Yo-chăng, and also of the deference which he exacted. He resolved to go and visit him and invite him to the court. The horses were put to the carriage, and the duke was ready to start, when the intervention of his favourite, a worthless creature called Tsang Ts'ang, diverted him from his good purpose. When told by the duke that he was going to visit the scholar Măng, Ts'ang said, 'That you demean yourself to pay the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. From such men the rules of ceremonial proprieties and right proceed; but on the occasion of this Măng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince.' The duke said, 'I will not;'—and carriage and horses were ordered back to their places.

As soon as Yo-chăng had an audience of the duke, he explained the charge of impropriety which had been brought against Mencius; but the evil was done. The duke had taken his course. 'I told him' said Yo-chăng, 'about you, and he was coming to see you, when Tsang Ts'ang stopped him.' Mencius replied to him, 'A man's

[1] Bk. VI. Pt. II. xiii. [2] Bk. IV. Pt. I. xxv. [3] Bk. VII. Pt. II. xxv. [4] Bk. VI. Pt. II. xiii.

advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men; my not finding in the prince of Lû a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me[1]?'

Mencius appears to have accepted this intimation of the will of Heaven as final. He has a remarkable saying, that Heaven controls the development of a man's faculties and affections, but as there is an adaptation in his nature for these, the superior man does not say—'It is the appointment of Heaven[2].' In accordance with this principle he had striven long against the adverse circumstances which threw his hopes of influencing the rulers of his time again and again in the dust. On his first leaving Lû we saw how he said:—'Heaven does not yet wish that the country should enjoy tranquillity and good order.' For about fifteen years, however, he persevered, if peradventure there might be a change in the Heavenly councils. Now at last he bowed in submission. The year after and he would reach his grand climacteric. We lose sight of him. He retired from courts and great officers. We can but think and conjecture of him, according to tradition, passing the last twenty years of his life amid the more congenial society of his disciples, discoursing to them, and compiling the Works which have survived as his memorial to the present day.

11. I have endeavoured in the preceding paragraphs to put together the principal incidents of Mencius's history as they may be gathered from his Writings. There is no other source of information about him, and we must regret that they tell us nothing of his domestic life and habits. In one of the stories about his mother there is an allusion to his wife, from which we may conclude that his marriage was not without its bitternesses. It is probable that the Măng Chung, mentioned in Bk. II. Pt. II. ii, was his son, though this is not easily reconcileable with what we read in Bk. VI. Pt. I. v. of a Măng Ch'î, who was, according to Châo Ch'î, a brother of Măng Chung. We must believe that he left a family, for his descendants form a large clan at the present day. Hsî-wăn, the fifty-sixth in descent from Mencius, was, in the reign of Chiâ-ching (A.D. 1522–

[1] Bk. I. Pt. II. xvi. [2] Bk. III. Pt. II. i. ii.

1566), constituted a member of the Han-lin college, and of the Board in charge of the Five Ching, which honour was to be hereditary in the family, and the holder of it to preside at the sacrifices to his ancestor[1]. China's appreciation of our philosopher could not be more strikingly shown. Honours flow back in this empire. The descendant ennobles his ancestors. But in the case of Mencius, as in that of Confucius, this order is reversed. No excellence of descendants can extend to them; and the nation acknowledges its obligations to them by nobility and distinction conferred through all generations upon their posterity.

SECTION II.

HIS INFLUENCE AND OPINIONS.

1. Confucius had hardly passed off the stage of life before his merits began to be acknowledged. The duke Âi, who had neglected his counsels when he was alive, was the first to pronounce his eulogy, and to order that public sacrifices should be offered to him. His disciples proclaimed their estimation of him as superior to all the sages whom China had ever seen. Before long this view of him took possession of the empire; and since the Han dynasty, he has been the man whom sovereign and people have delighted to honour.

Acknowledgement of Mencius's merits by the government.

The memory of Mencius was not so distinguished. We have seen that many centuries elapsed before his Writings were received among the Classics of the empire. It was natural that under the same dynasty when this was done the man himself should be admitted to share in the sacrifices presented to Confucius.

The emperor Shăn Tsung[2], in A.D. 1083, issued a patent, constituting Mencius 'Duke of the kingdom of Tsâu[3],' and ordering a temple to be built to him in the district of Tsâu, at the spot where the philosopher had been interred. In the following year it was enacted that he should have a place in the temple of Confucius, next to that of Yen Yüan, the favourite disciple of the sage.

In A.D. 1330, the emperor Wăn Tsung[4], of the Yüan dynasty, made an addition to Mencius's title, and styled him 'Duke of the

[1] See Morrison's Dictionary, on Mencius, character 孟. [2] 神宗, A.D. 1068–1085. [3] 鄒國公. [4] 文宗, A.D. 1330–1332.

State of Tsâu, Inferior Sage[1].' This continued till the rise of the Ming dynasty, the founder of which, Hung-wû, had his indignation excited in 1372 by one of Mencius's conversations with king Hsüan. The philosopher had said:—'When the prince regards his ministers as his hands and feet, the ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as ground or grass, they regard him as a robber and an enemy[2].' To apply such names as *robber* and *enemy* in any case to sovereigns seemed to the imperial reader an unpardonable outrage, and he ordered Mencius to be degraded from his place in the temples of Confucius, declaring also that if any one remonstrated on the proceeding he should be dealt with as guilty of 'Contempt of Majesty.'

The scholars of China have never been slow to vindicate the memory of its sages and worthies. Undeterred by the imperial threat, Ch'ien T'ang[3], a president of the Board of Punishments, appeared with a remonstrance, saying,—'I will die for Mencius, and my death will be crowned with glory.' The emperor was moved by his earnestness, and allowed him to go scathless. In the following year, moreover, examination and reflection produced a change of mind. He issued a second proclamation to the effect that Mencius, by exposing heretical doctrines and overthrowing perverse speakings, had set forth clearly the principles of Confucius, and ought to be restored to his place as one of his assessors[4].

[1] 鄒國亞聖公. The 亞 has been translated 'second-rate,' but it is by no means so depreciating a term as that, simply indicating that Mencius was second to Confucius. The title 亞聖 was first applied to him by Châo Ch'î. [2] Bk. IV. Pt. II. iii. [3] 錢唐.

[4] I have taken this account from 'The Sacrificial Canon of the Sage's Temples' (vol. i. proleg. p. 132). Dr. Morrison in his Dictionary, under the character 孟, adds that the change in the emperor's mind was produced by his reading the remarkable passage in Bk. VI. Pt. II. xv, about trials and hardships as the way by which Heaven prepares men for great services. He thought it was descriptive of himself, and that he could argue from it a good title to the crown;—and so he was mollified to the philosopher. It may be worth while to give here the concluding remarks in 'The Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books' (vol. i. proleg. p. 130), on the chapter of Mencius which was deemed by the imperial reader so objectionable:—'Mencius wished that sovereigns should treat their ministers according to propriety, and nourish them with kindness, and therefore he used these perilous words in order to alarm and rouse them. As to the other side, the part of ministers, though the sovereign regard them as his hands and feet, they ought notwithstanding to discharge most earnestly their duties of loyalty and love. Yea, though he regard them as dogs and horses, or as the ground and grass, they ought still more to perform their part in spite of all difficulties, and oblivious of their persons. They may on no account make the manner in which they are regarded, whether it be of appreciation or contempt, the standard by which they regulate the measure of their grateful service. The words of Confucius, that *the ruler should behave to his ministers according to propriety, and the ministers*

In 1530, the ninth year of the reign of Chiâ-ching, a general revision was made of the sacrificial canon for the sage's temple, and the title of Mencius was changed into—'The philosopher Măng, Inferior Sage.' So it continues to the present day. His place is the second on the west, next to that of the philosopher Tsăng. Originally, we have seen, he followed Yen Hûi, but Hûi, Tsze-sze, Tsăng, and Măng were appointed the sage's four assessors, and had their relative positions fixed, in 1267.

Estimate of Mencius by himself and by scholars.

2. The second edict of Hung-wû, restoring Mencius to his place in the temples of Confucius, states fairly enough the services which he is held to have rendered to his country. The philosopher's own estimate of himself has partly appeared in the sketch of his Life[1]. He seemed to start with astonishment when his disciple Kung-sun Ch'âu was disposed to rank him as a sage[2]; but he also said on one occasion—'When sages shall rise up again, they will not change my words[3].' Evidently, he was of opinion that the mantle of Confucius had fallen upon him. A work was to be done in his generation, and he felt himself able to undertake it. After describing what had been accomplished by the great Yü, by Châu-kung, and Confucius, he adds:—'I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions, and banish away their licentious expressions; and thus to carry on the work of the three sages[4].'

The place which Mencius occupies in the estimation of the literati of China may be seen by the following testimonies, selected from those appended by Chû Hsî to the prefatory notice of his Life in the 'Collected Comments.'

Han Yü[5] says, 'If we wish to study the doctrines of the sages, we must begin with Mencius.' He also quotes the opinion of Yang Tsze-yün[6], 'Yang and Mo were stopping up the way *of truth*, when Mencius refuted them, and scattered their delusions without difficulty;' and then remarks upon it:—'When Yang and Mo walked abroad, the true doctrine had nearly come to nought. Though

serve their sovereign with faithfulness, contain the unchanging rule for all ages.' The authors of the 'Daily Lessons' did their work by imperial order, and evidently had the fear of the court before their eyes. Their language implies a censure of our philosopher. There wil' ever be a grudge against him in the minds of despots, and their creatures will be ready to depreciate him.

[1] See above, pp. 23, 24. [2] Bk. II. Pt. I. ii. 18, 19. [3] Bk. III. Pt. II. ix. 10.
[4] Bk. III. Pt. II. ix. 13. [5] See above, pp. 11, 12. [6] 揚子雲;—died A.D. 18.

Mencius possessed talents and virtue, even those of a sage, he did not occupy the throne. He could only speak and not act. With all his earnestness, what could he do? It is owing, however, to his words, that learners now-a-days still know how to revere Confucius, to honour benevolence and righteousness, to esteem the true sovereign and despise the mere pretender. But the grand rules and laws of the sage and sage-sovereigns had been lost beyond the power of redemption; only one in a hundred of them was preserved. Can it be said in those circumstances that Mencius had an easy task? Yet had it not been for him, we should have been buttoning the lappets of our coats on the left side, and our discourse would have been all confused and indistinct;—it is on this account that I have honoured Mencius, and consider his merit not inferior to that of Yü.'

One asked the philosopher Ch'ăng[1] whether Mencius might be pronounced to be a sage. He replied, 'I do not dare to say altogether that he was a sage, but his learning had reached the extremest point.' The same great scholar also said:—'The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of *benevolence*, but as soon as Mencius opens his mouth, we hear of *benevolence* and *righteousness*. Confucius only spoke of the *will* or *mind*, but Mencius enlarged also on *the nourishment of the passion-nature*. In these two respects his merit was great.' 'Mencius did great service to the world by his teaching the goodness of man's nature.' 'Mencius had a certain amount of the heroical spirit, and to that there always belong some jutting corners, the effect of which is very injurious. Yen Yüan, all round and complete, was different from this. He was but a hair's-breadth removed from a sage, while Mencius must be placed in a lower rank, a great worthy, an inferior sage.' Ch'ăng was asked where what he called the heroical spirit of Mencius could be seen. 'We have only to compare his words with those of Confucius,' he said, 'and we shall perceive it. It is like the comparison of ice or crystal with a precious jade-stone. The ice is bright enough, but the precious stone, without so much brilliancy, has a softness and richness all its own[2].' The scholar

[1] 程子; see vol. i. proleg. p. 24.

[2] This is probably the original of what appears in the 'Mémoires concernant les Chinois,' in the notice of Mencius, vol. iii, and which Thornton (vol. ii. pp. 216, 217) has faithfully translated therefrom in the following terms:—'Confucius, through prudence or modesty, often dissimulated; he did not always say what he might have said: Măng-tsze, on the contrary, was incapable of constraining himself; he spoke what he thought, and without the

Yang[1] says;—'The great object of Mencius in his writings is to rectify men's hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowledge, he refers to the principles of these in the heart commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says—"Growing first in the mind, they prove injurious to government." When he shows how a prince should be served, he says—"Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled." With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do. In "The Great Learning," the cultivation of the person, the regulation of the family, the government of the State, and the tranquillisation of the empire, all have their root in rectifying the heart and making the thoughts sincere. If the heart be rectified, we recognise at once the goodness of the nature. On this account, whenever Mencius came into contact with people, he testified that man's nature is good. When Âu-yang Yung-shû[2] says, that in the lessons of the sages, man's nature does not occupy the first place, he is wrong. There is nothing to be put before this. Yâo and Shun are the models for ten thousand ages simply because they followed their nature. And to follow our nature is just to accord with Heavenly principle. To use plans and arts, away from this, though they may be successful in great achievement, is the selfishness of human desires, and as far removed from the mode of action of the sage, as earth is from heaven.' I shall close these testimonies with a sentence from Chû Hsî himself. He says:—'Mencius, when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man's

least fear or reserve. He resembles ice of the purest water, through which we can see all its defects as well as its beauties: Confucius, on the other hand, is like a precious gem, which, though not so pellucid as ice, has more strength and solidity.' The former of these sentences is quite alien from the style of Chinese thinking and expression.

[1] 楊氏. This is 楊時, styled 中立, but more commonly referred to as 楊龜山. He was one of the great scholars of the Sung dynasty, a friend of the two Ch'âng. He has a place in the temples of Confucius. [2] 歐陽永叔. This was one of China's greatest scholars. He has now a place in the temples of Confucius.

nature, and celebrating Yâo and Shun, then we likewise perceive the solidity of his discourses[1].'

3. The judgment concerning our philosopher contained in the above quotations will approve itself to every one who has carefully perused his Works. The long passage from Yang Kwei-shan is especially valuable, and puts the principal characteristic of Mencius's teachings in a clear light. Whether those teachings have the intrinsic value which is ascribed to them is another question, which I will endeavour to discuss in the present section without prejudice. But Mencius's position with reference to 'the doctrines of the sages' is correctly assigned. We are not to look for new truths in him. And this does not lead his countrymen to think less highly of him. I ventured to lay it down as one grand cause of the position and influence of Confucius, that he was simply the preserver of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China. In this Mencius must share with him.

Correctness of the above testimonies. Mencius's own peculiarities appear in his expositions of doctrine.

But while we are not to look to Mencius for new truths, the peculiarities of his natural character were more striking than those of his master. There was an element of 'the heroical' about him. He was a dialectician, moreover. If he did not like disputing, as he protested that he did not, yet, when forced to it, he showed himself a master of the art. An ingenuity and subtlety, which we cannot but enjoy, often mark his reasonings. We have more sympathy with him than with Confucius. He comes closer to us. He is not so awe-ful, but he is more admirable. The doctrines of the sages take a tinge from his mind in passing through it, and it is with that Mencian character about them that they are now held by the cultivated classes and by readers generally.

I will now call attention to a few passages illustrative of these remarks. Some might prefer to search them out for themselves in the body of the volume, and I am far from intending to exhaust the subject. There will be many readers, however, pleased to have the means of forming an idea of the man for themselves brought within small compass. My next object will be to review his doctrine concerning man's mental constitution and the nourishment of the passion-nature, in which he is said to have rendered special service

[1] See 朱子全書, 卷二十.

to the cause of truth. That done, I will conclude by pointing out what I conceive to be his chief defects as a moral and political teacher. To the opinions of Yang Chû and Mo, which he took credit to himself for assailing and exposing, it will be necessary to devote another chapter.

Specimens of Mencius's opinions, and manner of advocating them.

4. It was pointed out in treating of the opinions of Confucius, that he allowed no 'right divine' to a sovereign, independent of his exercising a benevolent rule. This was one of the topics, however, of which he was shy. With Mencius, on the contrary, it was a favourite theme. The degeneracy of the times and the ardour of his disposition prompted him equally to the free expression of his convictions about it.

On government.—The people more important than the sovereign.

'The people,' he said, 'are the most important element *in a nation;* the spirits of the land and grain are the next; the sovereign is the lightest. When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place. When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place[1].'

An unworthy sovereign may be dethroned or put to death.

'*The people are the most important element in a nation, and the sovereign is the lightest;*'—that is certainly a bold and ringing affirmation. Mencius was not afraid to follow it to the conclusion that the sovereign who was exercising an injurious rule should be dethroned. His existence is not to be allowed to interfere with the general good. Killing in such a case is no murder. King Hsüan once asked, 'Was it so that T'ang banished Chieh, and that king Wû smote Châu?' Mencius replied, 'It is so in the records.' The king asked, 'May a minister then put his sovereign to death?' Our philosopher's reply was:—'He who outrages the benevolence proper to his nature is called a robber; he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Châu, but I have not heard in his case of the putting a sovereign to death[2].'

With regard to the ground of the relation between ruler and

[1] Bk. VII. Pt. II. xiv. [2] Bk. I. Pt. II. viii.

people, Mencius refers it very clearly to the will of God. In one place he adapts for his own purpose the language of king Wû in the Shû-ching:—'Heaven having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the kingdom[1].' But the question arises—How can this will of Heaven be known? Mencius has endeavoured to answer it. He says:—'Heaven gives the throne, but its appointment is not conferred with specific injunctions. Heaven does not speak. It shows its will by a man's personal conduct and his conduct of affairs.' The conclusion of the whole matter is:—'Heaven sees according as the people see; Heaven hears according as the people hear[2].'

The ground of the relation between ruler and people.

It may not be easy to dispute these principles. I for one have no hesitation in admitting them. Their application, however, must always be attended with difficulty. Here is a sovereign who is the very reverse of a minister of God for good. He ought to be removed, but who is to remove him? Mencius teaches in one passage that the duty is to be performed by his relatives who are also ministers. The king Hsüan asked him about the office of chief ministers. Mencius said, 'Which chief ministers is your Majesty asking about?' 'Are there differences among them,' inquired the king. 'There are,' was the reply; 'there are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname.' The king said, 'I beg to ask about the chief ministers who are noble and relatives of the prince.' Mencius answered, 'If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.' The king on this looked moved, and changed countenance. Mencius said, 'Let not your Majesty be offended. You asked me, and I dare not answer but according to truth[3].'

An unworthy ruler may be dethroned by his relatives.

This plan for disposing of an unworthy sovereign has been acted on in China and in other countries. It is the best that can be adopted to secure the throne in the ruling House. But where there are no relatives that have the virtue and power to play such a part, what is to be done? Mencius has two ways of meeting this difficulty. Contrary

Virtuous ministers, and the minister of Heaven, may dethrone a ruler.

[1] Bk. I. Pt. II. iii. 7. [2] Bk. V. Pt. I. v. [3] Bk. V. Pt. II. ix.

to his general rule[1] for the conduct of ministers who are not relatives, he allows that even they may, under certain conditions, take summary measures with their sovereign. His disciple Kung-sun Ch'âu said to him, 'Î Yin said, "I cannot be near and see him so disobedient to reason," and therewith he banished T'âi-chiâ to T'ung. The people were much pleased. When T'âi-chiâ became virtuous, he brought him back, and the people were again much pleased. When worthies are ministers, may they indeed banish their sovereigns in this way when they are not virtuous?' Mencius replied, 'If they have the same purpose as Î Yin, they may. If they have not the same purpose, it would be usurpation[2].' His grand device, however, is what he calls 'the minister of Heaven.' When the sovereign has become worthless and useless, his hope is that Heaven will raise up some one for the help of the people;—some one who shall so occupy in his original subordinate position as to draw all eyes and hearts to himself[3]. Let him then raise the standard, not of rebellion, but of righteousness[4], and he cannot help attaining to the highest dignity. So it was with the great T'ang; so it was with the kings Wăn and Wû. Of the last Mencius says:—'There was one man'—i.e. the tyrant Châu—'pursuing a violent and disorderly course in the kingdom, and king Wû was ashamed of it. By one display of his anger, he gave repose to all the people[5].' He would have been glad if any one of the princes of his own time had been able to vault in a similar way to the sovereign throne, and he went about counselling them to the attempt. 'Let your Majesty,' said he to king Hsüan, 'in like manner, by one burst of anger, give repose to all the people of the nation.' This was in fact advising to rebellion, but the philosopher would have recked little of such a charge. The house of Châu had forfeited in his view its title to the kingdom. Alas! among all the princes he had to do with, he did not find one who could be stirred to so honourable an action.

We need not wonder that Mencius, putting forth the above views so boldly and broadly, should not be a favourite with the rulers of China. His sentiments, professed by the literati, and known and read by all the people, have operated powerfully to compel the good behaviour of 'the powers that be.' It may be said that they encourage the aims of selfish ambition, and the lawlessness of the

[1] Bk. V. Pt. II. ix. 1. [2] Bk. VII. Pt. I. xxxi. [3] Bk. II. Pt. I. v. 6. [4] 起義兵, 'a raising of righteous soldiers;'—this is what all rebel leaders in China profess to do. [5] Bk. I. Pt. II. iii. 7.

licentious mob. I grant it. They are lessons for the virtuous, and not for the lawless and disobedient, but the government of China would have been more of a grinding despotism, if it had not been for them.

On the readiness of the people to be governed Mencius only differs from Confucius in the more vehement style in which he expresses his views. He does not dwell so much on the influence of personal virtue, and I pointed out, in the sketch of his Life, how he all but compromised his character in his communications with king Hsüan, telling him that his love of women, of war, and of wealth might be so regulated as not to interfere with his exercise of true royal government. Still he speaks at times correctly and emphatically on this subject. He quotes Confucius's language on the influence generally of superiors on inferiors, —that 'the relation between them is like that between the wind and grass; the grass must bend when the wind blows upon it[1],' and he says himself:—'It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and all his acts will be correct. Once rectify the prince, and the kingdom will be firmly settled[2].'

The influence of personal character in a ruler.

But the misery which he saw around him, in consequence of the prevailing anarchy and constant wars between State and State, led Mencius to insist on the necessity of what he called 'a benevolent government.' The king Hsiang asked him, 'Who can unite the kingdom under one sway?' and his reply was, 'He who has no pleasure in killing men can so unite it[3].' His being so possessed with the sad condition of his time likewise gave occasion, we may suppose, to the utterance of another sentiment sufficiently remarkable. 'Never,' said he, 'has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole kingdom. It is impossible that any one should become ruler of the kingdom to whom it has not yielded the subjection of the heart[4].' The highest style of excellence will of course

Benevolent government, and its effects.

[1] Bk. III. Pt. I. ii. 4. [2] Bk. IV. Pt. I. xx. [3] Bk. I. Pt. I. vi. [4] Bk. IV. Pt. II. xvi.

have its outgoings in benevolence. Apart from that, it will be powerless, as Mencius says. His words are akin to those of Paul: —'Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.'

On the effects of a benevolent rule he says:—'Chieh and Châu's losing the throne arose from their losing the people; and to lose the people means to lose their hearts. There is a way to get the throne: —get the people, and the throne is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike. The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness. As the otter aids the deep waters, driving the fish into them, and as the hawk aids the thickets, driving the little birds to them, so Chieh and Châu aided T'ang and Wû, driving the people to them. If among the present sovereigns of the kingdom there were one who loved benevolence, all the other princes would aid him by driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so[1].'

To make the people prosperous, and to educate them, are important elements in a benevolent rule.

Two principal elements of this benevolent rule, much insisted on by Mencius, deserve to be made prominent. They are to be found indicated in the Analects, and in the older Classics also, but it was reserved for our philosopher to set them forth, sharply defined in his own style, and to show the connexion between them. They are:—that the people be made well off, and that they be educated; and the former is necessary in order to the efficiency of the other.

Once, when Confucius was passing through Wei in company with Yen Yû, he was struck with the populousness of the State. The disciple said, 'Since the people are thus numerous, what more shall be done for them?' Confucius answered, 'Enrich them.' 'And when they have been enriched, what more shall be done for them?' The reply was—'Teach them[2].' This brief conversation contains the germs of the ideas on which Mencius delighted to dwell.

We read in one place:—'Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light:— so the people may be made rich.

[1] Bk. IV. Pt. I. ix. [2] Confucian Analects, XIII. ix.

'Let it be seen to that they use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

'The people cannot live without water and fire; yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous[1]?'

Again he says:—'In good years the youth of a country are most of them good, while in bad years they abandon themselves to evil[2].'

It is in his conversations, however, with king Hsüan of Ch'î and duke Wăn of T'ăng, that we find the fullest exposition of the points in hand. 'It is only scholars'—officers, men of a superior order—'who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease[3].'

It is not necessary to remark here on the measures which Mencius recommends in order to secure a certain livelihood for the people. They embrace the regulation both of agriculture and commerce[4]. And education would be directed simply to illustrate the human relations[5]. What he says on these subjects is not without shrewdness, though many of his recommendations are inappropriate to the present state of society in China itself as well as in other countries. But his principle, that good government should contemplate, and

[1] Bk. VII. Pt. I. xxiii. [2] Bk. VI. Pt. I. vii. [3] Bk. I. Pt. I. vii. 20, 21; Bk. III. Pt. I. iii. 3. [4] Bk. III. Pt. I. iii; Bk. I. Pt. II. iv; Bk. II. Pt. I. v, *et al.* [5] Bk. III. Pt. I. iii. 10.

will be seen in, the material wellbeing of the people, is worthy of all honour. Whether government should interfere to secure the education of the people is questioned by not a few. The religious denomination to which I have the honour to belong has distinguished itself by opposing such a doctrine in England,—more zealously perhaps than wisely. But when Mencius teaches that with the mass of men education will have little success where the life is embittered by a miserable poverty, he shows himself well acquainted with human nature. Educationists now seem generally to recognise it, but I think it is only within a century that it has assumed in Europe the definiteness and importance with which it appeared to Mencius here in China two thousand years ago.

We saw how Mencius, when he was residing in T'ăng, came into contact with a class of enthusiasts, who advocated a return to the primitive state of society,

'When Adam delved and Eve span.'

They said that wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labour, —that 'to have granaries, arsenals, and treasuries was an oppressing of the people.' Mencius exposed these errors very happily, showing the necessity to society of a division of labour, and that the conduct of government should be in the hands of a lettered class.

Necessity for a division of labour, and that government be conducted by a lettered class.

'I suppose,' he said to a follower of the strange doctrines, 'that Hsü Hsing sows grain and eats the produce. Is it not so?' 'It is so,' was the answer. 'I suppose that he also weaves cloth, and wears his own manufacture. Is it not so?' 'No; Hsü wears clothes of hair-cloth.' 'Does he wear a cap?' 'He wears a cap.' 'What kind of cap?' 'A plain cap.' 'Is it woven by himself?' 'No; he gets it in exchange for grain.' 'Why does Hsü not weave it himself?' 'That would injure his husbandry.' 'Does Hsü cook his food in boilers and earthenware pans, and does he plough with an iron share?' 'Yes.' 'Does he make those articles himself?' 'No; he gets them in exchange for grain.' On these admissions Mencius proceeds:—'The getting those various articles in exchange for grain is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed? But why does not Hsü, *on his principles*,

act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?' His opponent attempted a reply:—'The business of the handicraftsman can by no means be carried on along with the business of husbandry.' Mencius resumed:—'Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, whatever articles he can require are ready to his hand, being produced by the various handicraftsmen;—if he must first make them for his own use, this way of doing would keep all the people running about upon the roads. Hence there is the saying:—"Some men labour with their minds, and some with their strength. Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them." This is a principle universally recognised[1].'

Sir John Davis has observed that this is exactly Pope's line,

'And those who think still govern those who toil[2].'

Mencius goes on to illustrate it very clearly by referring to the labours of Yâo and Shun. His opponent makes a feeble attempt at the end to say a word in favour of the new doctrines he had embraced:—'If Hsü's doctrines were followed there would not be two prices in the market, nor any deceit in the kingdom. If a boy were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with bundles of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were the same in size.' Mencius meets this with a decisive reply:—'It is the nature of things to be of unequal quality; some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the world into confusion. If large shoes were of the same price with small shoes, who would make them? For

[1] Bk. III. Pt. I. iv. [2] The Chinese, vol. ii. p. 56.

people to follow the doctrines of Hsü would be for them to lead one another on to practise deceit. How can they avail for the government of a State?'

Mencius's position as 'a Teacher.'

There is only one other subject which I shall here notice, with Mencius's opinions upon it,—the position, namely, which he occupied himself with reference to the princes of his time. He calls it that of 'a Teacher,' but that term in our language very inadequately represents it. He wished to meet with some ruler who would look to him as 'guide, philosopher, and friend,' regulating himself by his counsels, and thereafter committing to him the entire administration of his government. Such men, he insisted, there had been in China from the earliest ages. Shun had been such to Yâo; Yü and Kâo-yâo had been such to Shun; Î Yin had been such to T'ang; T'âi-kung Wang had been such to king Wăn; Châu-kung had been such to the kings Wû and Ch'ăng; Confucius might have been such to any prince who knew his merit; Tsze-sze was such, in a degree, to the dukes Hûi of Pî and Mû of Lû[1]. The wandering scholars of his own day, who went from court to court, sometimes with good intentions and sometimes with bad, pretended to this character; but Mencius held them in abhorrence. They disgraced the character and prostituted it, and he stood forth as its vindicator and true exemplifier.

Never did Christian priest lift up his mitred front, or show his shaven crown, or wear his Geneva gown, more loftily in courts and palaces than Mencius, the Teacher, demeaned himself. We have seen what struggles sometimes arose between him and the princes who would fain have had him bend to their power and place. 'Those,' said he, 'who give counsel to the great should despise them, and not look at their pomp and display. Halls several fathoms high, with beams projecting several cubits:—these, if my wishes were to be realised, I would not have. Food spread before me over ten cubits square, and attendant women to the amount of hundreds:—these, though my wishes were realised, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me:—these, though my wishes were realised, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should

[1] See Bk. V. Pt. II. iii. vii, *et al.*

I stand in awe of them[1]?' Before we bring a charge of pride against Mencius on account of this language and his conduct in accordance with it, we must bear in mind that the literati in China do in reality occupy the place of priests and ministers in Christian kingdoms. Sovereign and people have to seek the law at their lips. The ground on which they stand,—'the rules of the ancients,'—affords but poor footing compared with the Word of God; still it is to them the truth, the unalterable law of right and duty, and, as the expounders of it, they have to maintain a dignity which will not compromise its claims. That 'scholars are the first and head of the four classes of the people' is a maxim universally admitted. I do desiderate in Mencius any approach to humility of soul, but I would not draw my illustrations of the defect from the boldness of his speech and deportment as 'a Teacher.'

But in one respect I am not sure but that our philosopher failed to act worthy of the character which he thus assumed. The great men to whom he was in the habit of referring as his patterns nearly all rose from deep poverty to their subsequent eminence. 'Shun came from among the channelled fields; Fû Yüeh was called to office from the midst of his building-frames; Kâo Ko from his fish and salt[2].' 'Î Yin was a farmer in Hsin. When T'ang sent persons with presents of silk, to entreat him to enter his service, he said, with an air of indifference and self-satisfaction, "What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channelled fields, and there delight myself with the principles of Yâo and Shun[3]?"' It does not appear that any of those worthies accepted favours while they were not in office, or from men whom they disapproved. With Mencius it was very different: he took largely from the princes whom he lectured and denounced. Possibly he might plead in justification the example of Confucius, but he carried the practice to a greater extent than that sage had ever done,—to an extent which staggered even his own disciples and elicited their frequent inquiries. For instance, 'P'ang Kăng asked him, saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?"' Mencius replied, 'If there be

The charge against him of living on the princes.

[1] Bk. VII. Pt. II. xxxiv. This passage was written on the pillars of a hall in College Street, East, where the gospel was first preached publicly by myself in their own tongue to the people of Canton, in February, 1858. [2] Bk. VI. Pt. II. xv. 1. [3] Bk. V. Pt. I. vii. 2, 3.

not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yâo is not to be considered excessive. Do you think it was excessive?' 'No,' said the other, 'but for a scholar performing no service to receive his support notwithstanding is improper.' Mencius answered, 'If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who, at home, is filial, and, abroad, respectful to his elders, and who watches over the principles of the ancient kings, awaiting the rise of future learners,—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?' P'ang Kăng said, 'The aim of the carpenter and carriage-wright is by their trades to seek for a living. Is it also the aim of the superior man in his practice of principles to seek for a living?' 'What have you to do,' returned Mencius, 'with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let me ask—Do you remunerate a man's intention, or do you remunerate his service?' To this Kăng replied, 'I remunerate his intention.' Mencius said, 'There is a man here who breaks your tiles and draws unsightly figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?' 'No,' said Kăng; and Mencius then concluded, 'That being the case, it is not the purpose which you remunerate, but the work done[1].'

The ingenuity of Mencius in the above conversation will not be questioned. The position from which he starts in his defence, that society is based on a division of labour and an interchange of services, is sound, and he fairly hits and overthrows his disciples on the point that we remunerate a man not for his aim but for his work done. But he does not quite meet the charge against himself. This will better appear from another brief conversation with Kung-sun Ch'âu on the same subject. 'It is said, in the Book of Poetry,' observed Châu,

'"He will not eat the bread of idleness."

[1] Bk. III. Pt. II. iv.

How is it that we see superior men eating without labouring?' Mencius replied, 'When a superior man resides in a country, if the sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory; if the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness[1]?'

The argument here is based on the supposition that the superior man has free course, is appreciated by the sovereign, and venerated and obeyed by the people. But this never was the case with Mencius. Only once, the short time that he was in T'ăng, did a ruler listen favourably to his counsels. His lessons, it may be granted, were calculated to be of the greatest benefit to the communities where he was, but it is difficult to see the 'work done,' for which he could claim the remuneration. His reasoning might very well be applied to vindicate a government's extending its patronage to literary men, where it recognised in a general way the advantages to be derived from their pursuits. Still more does it accord with that employed in western nations where ecclesiastical establishments form one of the institutions of a country. The members belonging to them must have their maintenance, independently of the personal character of the rulers. But Mencius's position was more that of a reformer. His claims were of those of his personal merit. It seems to me that P'ang Kăng had reason to doubt the propriety of his course, and characterise it as extravagant.

Another disciple, Wan Chang, pressed him very closely with the inconsistency of his taking freely the gifts of the princes on whom he was wont to pass sentence so roundly. Mencius had insisted that, where the donor offered his gift on a ground of reason and in a manner accordant with propriety, even Confucius would have received it. 'Here now,' said Chang, 'is one who stops and robs people outside the city gates. He offers his gift on a ground of reason and in a proper manner;—would it be right to receive it so acquired by robbery?' The philosopher of course said it would not, and the other pursued:—'The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, the superior man receives them. I venture to ask you to explain this.' Mencius answered:—

[1] Bk. VII. Pt I. xxxii.

'Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness[1].'

Here again we must admire the ingenuity of Mencius; but it amuses us more than it satisfies. It was very well for him to maintain his dignity as 'a Teacher,' and not go to the princes when they called him, but his refusal would have had more weight, if he had kept his hands clean from all their offerings. I have said above that if less awe-ful than Confucius, he is more admirable. Perhaps it would be better to say he is more brilliant. There is some truth in the saying of the scholar Ch'ăng, that the one is the glass that glitters, and the other the jade that is truly valuable.

Without dwelling on other characteristics of Mencius, or culling from him other striking sayings,—of which there are many,—I proceed to exhibit and discuss his doctrine of the goodness of human nature.

Mencius's view of human nature; its identity with that of Bishop Butler.

5. If the remarks which I have just made on the intercourse of Mencius with the princes of his day have lowered him somewhat in the estimation of my readers, his doctrine of human nature, and the force with which he advocates it, will not fail to produce a high appreciation of him as a moralist and thinker. In concluding my exhibition of the opinions of Confucius in the former volume, I have observed that 'he threw no light on any of the questions which have a world-wide interest.' This Mencius did. The constitution of man's nature, and how far it supplies to him a rule of conduct and a law of duty, are inquiries than which there can hardly be any others of more importance. They were largely discussed in the Schools of Greece. A hundred vigorous and acute minds of modern Europe have occupied themselves with them. It will hardly be questioned in England that the palm for clear and just thinking on the subject belongs to Bishop Butler, but it will presently be seen that his views and those of Mencius are, as nearly as possible, identical. There is a difference of nomenclature and a combination

[1] Bk. V. Pt. II. iv.

of parts, in which the advantage is with the Christian prelate. Felicity of illustration and charm of style belong to the Chinese philosopher. The doctrine in both is the same.

View of Confucius.

The utterances of Confucius on the subject of our nature were few and brief. The most remarkable is where he says:—'Man is born for uprightness. If a man be without uprightness and yet live, his escape *from death* is the effect of mere good fortune[1].' This is in entire accordance with Mencius's view, and as he appeals to the sage in his own support[2], though we cannot elsewhere find the words which he quotes, we may believe that Confucius would have approved of the sentiments of his follower, and frowned on those who have employed some of his sayings in confirmation of other conclusions[3]. I am satisfied in my own mind on this point. His repeated enunciation of 'the golden rule,' though only in a negative form, is sufficient evidence of it.

View of Tsze-sze.

The opening sentence of 'The Doctrine of the Mean,'—'What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH; the regulation of the path is called INSTRUCTION,'—finds a much better illustration from Mencius than from Tsze-sze himself. The germ of his doctrine lies in it. We saw reason to discard the notion that he was a pupil of Tsze-sze; but he was acquainted with his treatise just named, and as he has used some other parts of it, we may be surprised that in his discussions on human nature he has made no reference to the above passage.

Prevalent view of man's nature in Mencius's time.

What gave occasion to his dwelling largely on the theme was the prevalence of wild and injurious speculations about it. In nothing did the disorder of the age more appear. Kung-tû, one of his disciples, once went to him and said, 'The philosopher Kâo says:—"Man's nature is neither good nor bad." Some say:—"Man's nature may be made to practise good, and it may be made to practise evil; and accordingly, under Wăn and Wû, the people loved what was good, while, under Yû and Lî, they loved what was cruel." Others say:—"The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yâo there yet appeared Hsiang; that with such a father as Kû-sâu there yet appeared Shun; and that

[1] Analects, VI. xvii. [2] Bk. VI. Pt. I. vi. 8; viii. 4. [3] See the annotations of the editor of Yang-tsze's (楊子, the 楊 is often written 揚) Work, 脩身篇, in the 十子全書 (vol. i. proleg. p. 132).

with Châu for their sovereign, and the son of their elder brother besides, there were found Ch'î, the viscount of Wei, and the prince Pî-kan." And now you say:—"The nature is good." Then are all those opinions wrong[1]?'

'The nature of man is good,'—this was Mencius's doctrine. By many writers it has been represented as entirely antagonistic to Christianity; and, as thus broadly and briefly enunciated, it sounds startling enough. As fully explained by himself, however, it is not so very terrible. Butler's scheme has been designated 'the system of Zeno baptised into Christ[2].' That of Mencius, identifying closely with the master of the Porch, is yet more susceptible of a similar transformation.

But before endeavouring to make this statement good, it will be well to make some observations on the opinion of the philosopher Kâo. He was a contemporary of Mencius, and they came into argumentative collision. One does not see immediately the difference between his opinion, as stated by Kung-tû, and the next. Might not man's nature, though neither good nor bad, be made to practise the one or the other? Kâo's view went to deny any essential distinction between good and evil,—virtue and vice. A man might be made to act in a way commonly called virtue and in a way commonly called evil, but in the one action there was really nothing more approvable than in the other. 'Life,' he said, 'was what was meant by nature[3].' The phenomena of benevolence and righteousness were akin to those of walking and sleeping, eating and seeing. This extravagance afforded scope for Mencius's favourite mode of argument, the *reductio ad absurdum*. He showed, on Kâo's principles, that 'the nature of a dog was like the nature of an ox, and the nature of an ox like the nature of a man.'

View of the philosopher Kâo.

The two first conversations[4] between them are more particularly worthy of attention, because, while they are a confutation of his opponent, they indicate clearly our philosopher's own theory. Kâo compared man's nature to a willow tree, and benevolence and righteousness to the cups and bowls that might be fashioned from its wood. Mencius replied that it was not the nature of the willow to produce cups and bowls; they might be made from it indeed, by bending and

Mencius's exposure of Kâo's errors, and statement of his own doctrine.

[1] Bk. VI. Pt. I. vi. 1-4. [2] Wardlaw's Christian Ethics, edition of 1833, p. 119.
[3] Bk. VI. Pt. I. iii [4] Bk. VI. Pt. I. i. ii.

cutting and otherwise injuring it; but must humanity be done such violence to in order to fashion the virtues from it? Kâo again compared the nature to water whirling round in a corner;—open a passage for it in any direction, and it will flow forth accordingly. 'Man's nature,' said he, 'is indifferent to good and evil, just as the water is indifferent to the east and west.' Mencius answered him:—'Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.'

Mencius has no stronger language than this, as indeed it would be difficult to find any stronger, to declare his belief in the goodness of human nature. To many Christian readers it proves a stumbling-block and offence. But I venture to think that this is without sufficient reason. He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it that it ought to be, and not as it is made to become. My rendering of the sentences last quoted may be objected to, because of my introduction of the term *tendency;* but I have Mencius's express sanction for the representation I give of his meaning. Replying to Kung-tû's question, whether all the other opinions prevalent about man's nature were wrong, and his own, that it is good, correct, he said:—'From the feelings proper to it, we see that it is constituted for the practice of what is good. *This is what I mean in saying that the nature is good.* If men do what is not good, the blame cannot be imputed to their natural powers[1].' Those who find the most fault with him, will hardly question the truth of this last declaration. When a man does wrong, whose is the blame,—the sin? He might be glad to roll the guilt on his Maker, or upon his nature,—which is only an indirect charging of his Maker with it;—but it is his own burden, which he must bear himself.

The proof by which Mencius supports his view of human nature

[1] Bk. VI. Pt. I. vi. 5, 6.

as formed only for virtue is twofold. First, he maintains that there are in man a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth. 'These,' he says, 'are not infused into us from without. We are certainly possessed of them; and a different view is simply from want of reflection[1].' In further illustration of this he argued thus:—'All men have a mind which cannot bear to see the sufferings of others;—my meaning may be illustrated thus;—Even now-a-days,' i.e. in these degenerate times, 'if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing. From this case we may see that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approval and disapproval is essential to man. These feelings are the principles respectively of benevolence, righteousness, propriety, and the knowledge *of good and evil*. Men have these four principles just as they have their four limbs[2].'

Proofs that human nature is formed for virtue —First, from its moral constituents.

Let all this be compared with the language of Butler in his three famous *Sermons upon Human Nature*. He shows in the first of these:—'First, that there is a natural principle of benevolence in man; secondly, that the several *passions* and *affections*, which are distinct both from benevolence and self-love, do in general contribute and lead us to *public* good as really as to private; and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions[3].'

[1] Bk. VI. Pt. I. vi. 7. [2] Bk. II. Pt. I. vi. 3, 4, 5, 6.

[3] I am indebted to Butler for fully understanding Mencius's fourth feeling, that of approving and disapproving, which he calls 'the principle of knowledge,' or wisdom. In the notes, Bk. II. Pt. I. vi. 5, I have said that he gives to this term 'a moral sense.' It is the same with Butler's principle of reflection, by which men distinguish between, and approve or disapprove, their own actions.—I have heard gentlemen speak contemptuously of Mencius's case in point, to prove the existence of a feeling of benevolence in man. 'This,' they have said, 'is Mencius's idea of virtue, to save a child from falling into a well. A mighty display of virtue, truly!' Such language arises from misconceiving Mencius's object in putting the case. 'If there be,' says Butler, 'any affection in human nature, the object and end of which is the good of another, this is itself benevolence. Be it ever so short, be it in ever so low a degree, or ever so unhappily confined, it proves the assertion and points out what we were designed for, as

Is there anything more in this than was apprehendod and expressed by Mencius? Butler says in the conclusion of his first discourse that 'Men follow their nature to a certain degree but not entirely; their actions do not come up to the whole of what their nature leads them to; and they often violate their nature.' This also Mencius declares in his own forceful manner:—'When men having these four principles, yet say of themselves that they cannot develop them, they play the thief with themselves, and he who says of his prince that he cannot develop them, plays the thief with his prince[1].' 'Men differ from one another in regard to the principles of their nature;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their natural powers[2].'

Second proof that human nature is formed for virtue:—that it is a constitution, where the higher principles should serve the lower.

So much for the first or preliminary view of human nature insisted on by Mencius, that it contains principles which are disinterested and virtuous. But there wants something more to make good the position that virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed. To use some of the 'licentious talk' which Butler puts into the mouth of an opponent:—'Virtue and religion require not only that we do good to others, when we are led this way, by benevolence and reflection happening to be stronger than other principles, passions, or appetites; but likewise that the *whole character* be formed upon thought and reflection; that *every* action be directed by some determinate rule, some other rule than the strength or prevalence of any principle or passion. What sign is there in our nature (for the inquiry is only about what is to be collected from thence) that this was intended by its Author? Or how does so various and fickle a temper as that of man appear adapted thereto? . . . As brutes have various instincts, by which they are carried on to the end the Author of their nature intended them for, is not man in the same condition, with this difference

really as though it were in a higher degree and more extensive.' 'It is sufficient that the seeds of it be implanted in our nature.' The illustration from a child falling into a well must be pronounced a happy one. How much lower Mencius could go may be seen from his conversation with king Hsüan, Bk. I. Pt. I. vii, whom he leads to a consciousness of his commiserating mind from the fact that he had not been able to bear the frightened appearance of an ox which was being led by to be killed, and ordered it to be spared. The kindly heart that was moved by the suffering of an animal had only to be carried out, to suffice for the love and protection of all within the four seas.

[1] Bk. II. Pt. I. vi. 6. [2] Bk. VI. Pt. I. vi. 7.

only, that to his instincts (i.e. appetites and passions) is added the principle of reflection or conscience? And as brutes act agreeably to their nature in following that principle or particular instinct which for the present is strongest in them; does not man likewise act agreeably to his nature, or obey the law of his creation, by following that principle, be it passion or conscience, which for the present happens to be strongest in him? . . . Let every one then quietly follow his nature; as passion, reflection, appetite, the several parts of it, happen to be the strongest; but let not the man of virtue take it upon him to blame the ambitious, the covetous, the dissolute; since these, equally with him, obey and follow their nature[1].'

To all this Butler replies by showing that the principle of reflection or conscience is 'not to be considered merely as a principle in the heart, which is to have some influence as well as others, but as a faculty, in kind and in nature, supreme over all others, and which bears its own authority of being so;' that the difference between this and the other constituents of human nature is not 'a difference in strength or degree,' but 'a difference *in nature* and *in kind;*' that 'it was placed within to be our proper governor; to direct and regulate all under principles, passions, and motives of action:—this is its right and office; thus sacred is its authority.' It follows from the view of human nature thus established, that 'the inward frame of man is *a system or constitution;* whose several parts are united, not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjection which the appetites, passions, and particular affections have to the one supreme principle of reflection or conscience[2].'

Now, the *substance* of this reasoning is to be found in Mencius. Human nature—the inward frame of man—is with him *a system or constitution* as much as with Butler. He says, for instance:— 'There is no part of himself which a man does not love; and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. FOR EXAMINING WHETHER HIS WAY OF NOURISHING BE GOOD OR NOT, WHAT OTHER RULE IS THERE BUT THIS, THAT HE DETERMINE BY REFLECTING ON HIMSELF WHERE IT SHOULD BE APPLIED?

'Some parts of the body are noble and some ignoble; some great

[1] See Sermon Second. [2] See note to Sermon Third.

and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man[1].'

Again:—'Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men[2].'

The great part of ourselves is the moral elements of our constitution; the lower part is the appetites and passions that centre in self. He says finely:—'There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in what is good;—these constitute the nobility of Heaven. To be a duke, a noble, or a great officer;—this constitutes the nobility of man[3].'

There is one passage very striking:—'For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment *of Heaven* in connexion with them; and the superior man does not say *of his pursuit of them*, "It is my nature." *The exercise of* love between father and son, *the observance of* righteousness between sovereign and minister, the rules of ceremony between host and guest, *the display of* knowledge in recognising the worthy, and *the fulfilling* the heavenly course by the sage;—these are the appointment *of Heaven*. But there is *an adaptation of our* nature for them; and the superior man does not say, in reference to them, "It is the appointment *of Heaven*[4]."'

From these paragraphs it is quite clear that what Mencius considered as deserving properly to be called the nature of man, was not that by which he is a creature of appetites and passions, but that by which he is lifted up into the higher circle of intelligence and virtue. By the phrase, 'the appointment of Heaven,' most Chinese scholars understand the will of Heaven, limiting in the first case the gratification of the appetites, and in the second the exercise of the virtues. To such limitation Mencius teaches there ought to be a cheerful submission so far as the appetites are concerned, but where the virtues are in question, we are to be striving after them notwithstanding adverse and opposing circumstances. THEY ARE

[1] Bk. VI. Pt. I. xiv. [2] Bk. VI. Pt. I. xv. [3] Bk. VI. Pt. I. xvi. [4] Bk. VII. Pt. II. xxiv.

OUR NATURE, what we were made for, what we have to do. I will refer but to one other specimen of his teaching on this subject. 'The will,' he said, using that term for the higher moral nature in activity,—'the will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is first and chief, and the passion-nature is subordinate to it [1].'

My readers can now judge for themselves whether I exaggerated at all in saying that Mencius's doctrine of human nature was, as nearly as possible, identical with that of Bishop Butler. Sir James Mackintosh has said of the sermons to which I have made reference, and his other cognate discourses, that in them Butler 'taught truths more capable of being exactly distinguished from the doctrines of his predecessors, more satisfactorily established by him, more comprehensively applied to particulars, more rationally connected with each other, and therefore more worthy of the name of *discovery*, than any with which we are acquainted; if we ought not, with some hesitation, to except the first steps of the Grecian philosophers towards a Theory of Morals [2].' It is to be wished that the attention of this great scholar had been called to the writings of our philosopher. Mencius was senior to Zeno, though a portion of their lives synchronised. Butler certainly was not indebted to him for the views which he advocated; but it seems to me that Mencius had left him nothing to *discover*.

But the question now arises—'Is the view of human nature propounded by Mencius correct?' So far as yet appears, I see not how the question can be answered otherwise than in the affirmative. Man was formed for virtue. Be it that his conduct is very far from being conformed to virtue, that simply fastens on him the shame of guilt. Fallen as he may be,—fallen as I believe and know he is,—his nature still bears its testimony, when properly interrogated, against all unrighteousness. Man, heathen man, *a Gentile without the law, is still a law to himself.* So the apostle Paul affirms; and to no moral teacher of Greece or Rome can we appeal for so grand an illustration of the averment as we find in Mencius. I would ask those whom his sayings offend, whether it would have been better for his countrymen if he had taught a contrary doctrine, and told them that man's nature is bad, and that the more they obeyed all its

The proper use of Mencius's views thus far considered.

[1] Bk. II. Pt. I. ii. 9.

[2] Encyclopædia Britannica (8th edition), Second Preliminary Dissertation; on Butler.

lusts and passions, the more would they be in accordance with it, and the more pursuing the right path? Such a question does not need a reply. The proper use of Mencius's principles is to reprove the Chinese—and ourselves as well—of the thousand acts of sin of which they and we are guilty, that come within their sweep and under their condemnation.

How Mencius admitted much actual evil, and how he accounted for it.

From the ideal of man to his actualism there is a vast descent. Between what he ought to be and what he is, the contrast is melancholy. '*Benevolence*,' said our philosopher, 'is the characteristic of man[1].' It is 'the wide house in which the world should dwell,' while *propriety* is 'the correct position in which the world should ever be found,' and *righteousness* is 'the great path which men should ever be pursuing[2].' In opposition to this, however, hatred, improprieties, unrighteousness are constant phenomena of human life. We find men hateful and hating one another, quenching the light that is in them, and walking in darkness to perform all deeds of shame. 'There is none that doeth good; no, not one.' Mencius would have denied this last sentence, claiming that the sages should be excepted from it; but he is ready enough to admit the fact that men in general do evil and violate the law of their nature. They sacrifice the noble portion of themselves for the gratification of the ignoble; they follow that part which is little, and not that which is great. He can say nothing further in explanation of the fact. He points out indeed the effect of injurious circumstances, and the power of evil example; and he has said several things on these subjects worthy of notice:—'It is not to be wondered at that the king is not wise! Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it[3]?' 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred on them by Heaven that they are thus different: the abandonment is owing to the circumstances through which they allow their minds to be

[1] Bk. VII. Pt. II. xvi. [2] Bk. III. Pt. II. ii. 3. [3] Bk. VI. Pt. I. ix.

ensnared and drowned in evil. There now is barley: let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Any inequalities *of produce* will be owing to *the difference of* the soil as rich or poor, the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business[1].'

The inconsistencies in human conduct did not escape his observation. After showing that there is that in human nature which will sometimes make men part with life sooner than with righteousness, he goes on:—'And yet a man will accept ten thousand *chung* without any consideration of propriety and righteousness. What can they add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy may be helped by him?' The scalpel is used here with a bold and skilful hand. The lust of the flesh, and the lust of the eyes, and the pride of life are laid bare, nor does our author stop, till he has exposed the subtle workings of the delusion that the end may sanctify the means, that evil may be wrought that good may come. He pursues:—'In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the services of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one's poor and needy acquaintance may be helped. Was it then not possible likewise to decline this? This is a case of what is called—"Losing the proper nature of one's mind[2]."'

To the principle implied in the concluding sentences of this quotation Mencius most pertinaciously adheres. He will not allow

Original badness cannot be predicated from actual evil.

that original badness can be predicated of human nature from any amount of actual wickedness. 'The trees,' said he, 'of the Niû Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the

[1] Bk. VI. Pt. I. vii. [2] Bk. VI. Pt. I. xii. 7, 8.

rain and dew, they were not without buds and sprouts springing forth;—but then came the cattle and goats, and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, which when people see, they think it was never finely wooded. But is this the proper nature of the mountain? And so also of what properly belongs to man:—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can the mind retain its beauty? But there is a development of its life day and night; and in the calm air of the morning, just between night and day, the mind feels in a degree the desires and aversions which are proper to humanity; but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering takes place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind;* and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert.* But does this condition represent the feelings proper to humanity[1]?'

The actual perfection of the sages, and possible perfection of all.

Up to this point I fail to perceive anything in Mencius's view of human nature that is contrary to the teachings of our Christian scriptures, and that may not be employed with advantage by the missionary in preaching the Gospel to the Chinese. It is far from covering what we know to be the whole duty of man, yet it is defective rather than erroneous. Deferring any consideration of this for a brief space, I now inquire whether Mencius, having an ideal of the goodness of human nature, held also that it had been and could be realised? The answer is that he did. The actual realisation he found in the sages, and he contended that it was within the reach of every individual. 'All things which are the same in kind,' he says, 'are like one another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind[2].' The feet, the mouths, the eyes of the sages were not different from those of other people, neither were their minds. 'Is it so,' he was once asked, 'that all men may be Yâos

[1] Bk. VI. Pt. I. viii. 1, 2. [2] Bk. VI. Pt. I. vii. 3.

and Shun?' and he answered, 'It is,' adding by way of explanation:—'To walk slowly, keeping behind his elders, is to perform the part of a younger brother, and to walk quickly and precede his elders is to violate that duty. Now, is it what a man cannot do,—to walk slowly? IT IS WHAT HE DOES NOT DO. The course of Yâo and Shun was simply that of filial piety and fraternal duty. Wear the clothes of Yâo, repeat the words of Yâo, and do the actions of Yâo;—and you will just be a Yâo[1].'

Among the sages, however, Mencius made a distinction. Yâo and Shun exceeded all the rest, unless it might be Confucius. Those three never came short of, never went beyond, the law of their nature. The ideal and the actual were in them always one and the same. The others had only attained to perfection by vigorous effort and culture. Twice at least he has told us this. 'Yâo and Shun were what they were by nature; T'ang and Wû were so by returning *to natural virtue*[2].' The actual result, however, was the same, and therefore he could hold them all up as models to his countrymen of the style of man which they all ought to be and might be. What the compass and square were in the hands of the workman, enabling him to form perfect circles and squares, the sages, 'perfectly exhibiting the human relations,' might be to every earnest individual, enabling him to perfect himself as they were perfect[3].

Mencius's doctrine contains no acknowledgment of the universal proneness to evil. His ideal has been realised by sages, and may be realised by all.

Here we feel that the doctrine of Mencius wants an element which Revelation supplies. He knows nothing of the fact that 'by one man sin entered into the world, and death by sin; and so death passed' (passed on, extended, διῆλθεν) 'to all men, because all sinned.' We have our ideal as well as he; but for the living reality of it we must go back to Adam, as he was made by God in His own image, after His likeness. In him the model is soon shattered, and we do not discover it again, till God's own Son appears in the world, made in the likeness of sinful flesh, yet without sin. While He died for our transgressions, He left us also an example, that we should walk in His steps; and as we do so, we are carried on to glory and virtue. At the same time we find a law in our members warring against the law in our minds, and bringing us into captivity to sin. However we may strive after our ideal, we do not succeed in reaching it. The more we grow in the know-

[1] Bk. VI. Pt. II. ii. 1, 4, 5. [2] Bk. VII. Pt. I. xxx. 1; Pt. II. xxxiii. 1. [3] Bk. IV. Pt. I. ii. 1.

ledge of Christ, and see in Him the glory of humanity in its true estate, the greater do we feel our own distance to be from it, and that of ourselves we cannot attain to it. There is something wrong about us; we need help from without in order to become even what our nature, apart from Revelation, tells us we ought to be.

When Mencius therefore points us to Yâo, Shun, and Confucius, and says that they were perfect, we cannot accept his statement. Understanding that he is speaking of them only in the sphere of human relations, we must yet believe that in many things they came short. One of them, the greatest of the three in Mencius's estimation, Confucius, again and again confesses so of himself. He was seventy years old, he says, before he could follow what his heart desired without transgressing what was right[1]. It might have been possible to convince the sage that he was under a delusion in this important matter even at that advanced age; but what his language allows is sufficient to upset Mencius's appeal to him. The image of sagely perfection is broken by it. It proves to be but a brilliant and unsubstantial phantasm of our philosopher's own imagining.

When he insists again, that every individual may become what he fancies that the sages were,—i. e. perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good, and disapproving whatever is evil,—he is pushing his doctrine beyond its proper limits; he is making a use of it of which it is not capable. It supplies a law of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so; but law gives only the knowledge of what we are required to do; it does not give the power to do it. We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius defined it as meaning that 'it is constituted for the practice of that which is good.' Because it is so constituted, it follows that every man ought to practise what is good. But some disorganisation may have happened to the nature; some sad change may have come over it. The very fact that man has, in Mencius's own words, to recover his 'lost mind[2],' shows that the object of the constitution of the nature has not been realised. Whether he can recover it or not, therefore, is a question altogether different from that of its proper design.

In one place, indeed, Mencius has said that 'the great man is he

[1] Confucian Analects, II. iv. 6. [2] Bk. VI. Pt. I. xi. 4.

who does not lose his child's-heart[1].' I can only suppose that, by that expression—'the child's-heart,' he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done good nor evil. It possesses the capacity for either. It will by-and-by awake to the consciousness that it ought to follow after the one and eschew the other; but when it does so,—I should rather say when *he* does so for the child has now emerged from a mere creature existence, and assumed the functions of a moral being, he will find that he has already given himself to inordinate affection for the objects of sense; and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interest and claims of others, and glows, whenever thwarted, into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit; but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his 'lost heart,' as truly as the man of fourscore. Even in him there is an 'old man, corrupt according to the deceitful lusts,' which he has to put off.

Butler's advantage over Mencius, and that he does not make the same application of their common principles.

Butler had an immense advantage over Mencius, arising from his knowledge of the truths of Revelation. Many, admiring his sermons, have yet expressed a measure of dissatisfaction, because he does not in them make explicit reference to the condition of man as fallen and depraved. That he fully admitted the fact we know. He says elsewhere:—'Mankind are represented in scripture to be in a state of ruin.' 'If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for His disciples; and if the assistance of God's Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state; all which is implied in the express, though figurative declaration, *Except a man be born of the Spirit, he cannot see the kingdom of God*[2].' . . . How is it, then, that there is no mention of this in the sermons? Dissatisfaction, I have said, has been expressed on account of this silence, and it would have taken the form of more pointed utterance, and more decided condemnation, but for the awe of his great

[1] Bk. IV. Pt. II. xii.

[2] The Analogy of Religion, Part II. chap. i.

name, and the general appreciation of the service he rendered to Christianity in his work on 'The Analogy of Religion.' But, in truth, dissatisfaction at all is out of place. Butler wrote his sermons as he wrote his Analogy, in consequence of the peculiar necessity of his times. More particularly against Hobbes, denying all moral sentiments and social affections, and making a regard to personal advantage the only motive of human action, it was his business to prove that man's nature is of a very different constitution, comprehending disinterested affections, and above all the supreme element of conscience, which, 'had it strength as it has right, would govern the world.' He proves this, and so accomplishes his work. He had merely to do with the ideal of humanity. It did not belong to him to dwell on the actual feebleness of man to perform what is good. He might have added a few paragraphs to this effect; but it was not the character of his mind to go beyond the task which he had set himself. What is of importance to be observed here is, that he does not make the application of their common principles which Mencius does. He knows of no perfect men; he does not tell his readers that they have merely to set about following their nature, and that, without any aid from without, they will surely and easily go on to perfection.

Mencius's lacking in humility, and sympathy with human error.

Mencius is not to be blamed for his ignorance of what is to us the *Doctrine of the Fall.* He had no means of becoming acquainted with it. We have to regret, however, that his study of human nature produced in him no deep *feeling* on account of men's proneness to go astray. He never betrays any consciousness of his own weakness. In this respect he is again inferior to Confucius, and is far from being, as I have said of him in another aspect of his character, 'more admirable' than he. In the former volume I have shown that we may sometimes recognise in what the sage says of himself the expressions of a genuine humility. He acknowledges that he comes short of what he knows he ought to be. We do not meet with this in Mencius. His merit is that of the speculative thinker. His glance is searching and his penetration deep; but there is wanting that moral sensibility which would draw us to him, in our best moments, as a man of like passions with ourselves. The absence of humility is naturally accompanied with a lack of *sympathy.* There is a hardness about his teachings. He is the professor, performing an operation in the class-room, amid a throng of pupils who are admiring his science

and dexterity, and who forgets in the triumph of his skill the suffering of the patient. The transgressors of their nature are to Mencius 'the tyrants of themselves,' or 'the self-abandoned.' The utmost stretch of his commiseration is a contemptuous 'Alas for them[1]!' The radical defect of the orthodox moral school of China, that there only needs a knowledge of duty to insure its performance, is in him exceedingly apparent. Confucius, Tsze-sze, and Mencius, most strangely never thought of calling this principle in question. It is always as in the formula of Tsze-sze:—'Given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.'

I said above that Mencius's doctrine of human nature was defective, inasmuch as even his ideal does not cover the whole field of duty. He says very little of what we owe to God. There is no glow of natural piety in his pages. Instead of the name *God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said:—'By the love of God, I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which rest in Him as their end[2].' Of such affections Mencius knows nothing. In one place he speaks of 'delighting in Heaven[3],' but he is speaking, when he does so, of the sovereign who with a great State serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. Never once, where he is treating of the nature of man, does he make mention of any exercise of the mind as due directly to God. The services of religion come in China under the principle of propriety, and are only a cold formalism; but even here, other things come with Mencius before them. We are told:—'The richest fruit of love is this,—the service of one's parents; the richest fruit of righteousness is this,—the obeying one's elder brothers; the richest fruit of wisdom is this,—the knowing those two things, and not departing from them; the richest fruit of propriety is this,—the ordering and adorning those two things[4].' How different is this from the

Mencius's ideal of human nature does not embrace duty to God.

[1] Bk. IV. Pt. I. x. [2] First Sermon *Upon the Love of God.* [3] Bk. I. Pt. II. iii. 3.

[4] Bk. IV. Pt. I. xxvii. My friend, the Rev. Mr. Moule, (now Bishop) of Ningpo, has supplied me with the following interesting coincidence with the sentiments of Mencius in this passage, from one of the letters of Charles Lamb to Coleridge, dated November 14, 1796:—'Oh, my friend, cultivate the filial feelings; and let no one think himself relieved from the kind charities of

reiterated declaration of the Scriptures, that 'the fear of the Lord is the beginning of wisdom!' The first and great commandment, 'Thou shalt *love* the Lord thy God, with all thy heart and soul and mind and strength,' was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how all our duties to our fellow-men are to be performed as to God, he could not have thought so highly as he did of man's powers; a suspicion might have grown up that there is a shadow on the light which he has in himself.

This absence from Mencius's ideal of our nature of the recognition of man's highest obligations is itself a striking illustration of man's estrangement from God. His usage of the term Heaven has combined with the similar practice of his Master to prepare the way for the grosser conceptions of the modern literati, who would often seem to deny the divine personality altogether, and substitute for both God and Heaven a mere principle of order or fitness of things. It has done more: it has left the people in the mass to become an easy prey to the idolatrous fooleries of Buddhism. Yea, the *unreligiousness* of the teachers has helped to deprave still more the religion of the nation, such as it is, and has made of its services a miserable pageant of irreverent forms.

It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks, and less than justice at the last; but I hope it is not so. A very important use is to be made both of what he succeeds in, and where he fails, in his discoursing upon human nature. His principles may be, and, I conceive, ought to be, turned against himself. They should be pressed to produce the conviction of sin. There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, 'O wretched man that I am! who shall deliver me from this body of death?' Then may it be said to him with effect, 'Behold the Lamb of God, who taketh away the sin of the world!' Then may Christ, as a new and true exemplar of all that man should be, be displayed, 'altogether lovely,' to the trembling mind! Then may a *new heart* be received from Him, that shall thrill in the acknowledgment of the claims both of men and God, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances

relationship: these shall give him peace at the last; *these are the best foundation for every species of benevolence.*'

blameless! One thing should be plain. In Mencius's lessons on human duty there is no hope for his countrymen. If they serve as a schoolmaster to bring them to Christ, they will have done their part; but it is from Christ alone that the help of the Chinese can come.

6. Besides giving more explicit expression to the doctrine of the goodness of man's nature than had been done before him, Mencius has the credit also of calling attention to *the nourishment of the passion-nature*. It may be questioned whether I translate his language exactly by this phrase. What I render *the passion-nature*, Julien renders by '*vitalis spiritus*.' The philosopher says himself that it is difficult to describe what he intends. Attempting such a description, he says:—'This is it:—It is exceedingly great and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. This is it:—It is the mate and assistant of righteousness and reason. Without it man is in a state of starvation. It is produced by the accumulation of righteous deeds; it is not to be taken, as by surprise, by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *this* is starved[1].' From such predicates we may be sure that it is not anything merely or entirely *physical* of which he is speaking. 'The righteous,' said Solomon, 'are bold as a lion.' The Hebrew saying is very much in Mencius's style. That boldness is the result of the *nourishment* for which he thought he had a peculiar aptitude. Strong in it and in a knowledge of words, a faculty of discovering the moral aberrations of others from their forms of speech, he was able to boast of possessing 'an unperturbed mind;' he could 'sit in the centre' of his being, 'and enjoy bright day, whatever clouds and storms gathered around him.

The nourishment, therefore, of 'the passion-nature,' 'the vital spirit,' or whatever name we choose to give to the subject, is only an effect of general good-doing. This is the practical lesson from all Mencius's high-sounding words. He has illustrated it amusingly: —'There was a man of Sung, who was grieved that his growing corn was not longer, and pulled it up. Having done this, he returned home, looking very wearied, and said to his people, "I am tired to-day. I have been helping the corn to grow long." His son ran to look at it, and found the corn all withered. There are few in the

[1] Bk. II. Pt. I. ii. 13-15.

world, who do not assist the corn *of their passion-nature* to grow long. Some consider it of no benefit to them, and let it alone:—they do not weed their corn. Those who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it[1].'

This portion of Mencius's teaching need not detain us. He has put a simple truth in a striking way. That is his merit. It hardly seems of sufficient importance to justify the use which has been made of it in vindicating for him a place among the sages of his country.

7. I said I should end the discussion of Mencius's opinions by pointing out what I conceive to be his chief defects as a moral and political teacher. His defects, however, in the former respect have been already not lightly touched on. So far as they were the consequence of his ignorance, without the light which Revelation sheds on the whole field of human duty, and the sanctions which it discloses of a future state of retribution, I do not advance any charge against his character. That he never indicates any wish to penetrate futurity, and ascertain what comes after death; that he never indicates any consciousness of human weakness, nor moves his mind Godward, longing for more light:—these are things which exhibit strongly the contrast between the mind of the East and the West. His self-sufficiency is his great fault. To know ourselves is commonly supposed to be an important step to humility; but it is not so with him. He has spoken remarkably about the effects of calamity and difficulties. He says:—'When Heaven is about to confer a great office on a man, it first exercises his mind with suffering, and his sinews and bones with toil; it exposes his body to hunger, and subjects him to extreme poverty; it confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies[2].' Such have been the effects of Heaven's exercising some men with calamities; but if the issue has been a fitting for the *highest offices*, there has been a softening of the nature rather than a hardening of it. Mencius was a stranger to the humbling of the lofty looks of man, and the bowing down of his haughtiness, that the Lord alone may be exalted.

His faults as a political teacher are substantially the same as those of Confucius. More than was the case with his sayings of

[1] Bk. II. Pt. I. ii. 16. [2] Bk. VI. Pt. II. xv.

a political character, the utterances of Mencius have reference to the condition and needs of his own age. They were for the time then being, and not for all time. He knew as little as Confucius of any other great and independent nation besides his own; and he has left one maxim which is deeply treasured by the rulers and the people of China at the present day, and feeds the supercilious idea which they are so unwilling to give up of their own superiority to foreigners. 'I have heard,' said he, 'of men using *the doctrines* of our great land to change barbarians, but I have never yet heard of any being changed by barbarians.' 'I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys[1].' Mongol and Tartar sway have not broken the charm of this dangerous flattery, because only in warlike energy were the Mongols and Tartars superior to the Chinese, and when they conquered the country they did homage to its sages. During the last five-and-twenty years, Christian Powers have come to ask admission into China, and to claim to be received as her equals. They do not wish to conquer her territory, though they have battered and broken her defences. With fear and trembling their advances are contemplated. The feeling of dislike to them arises from the dread of their power, and suspicion of their faith. It is feared that they come to subdue; it is known that they come to change. The idol of Chinese superiority is about to be broken. Broken it must be ere long, and a new generation of thinkers will arise, to whom Mencius will be a study but not a guide.

SECTION III.

HIS IMMEDIATE DISCIPLES.

The disciples of Mencius were much fewer in number, and of less distinction than those of Confucius. The longest list does not make them amount to twenty-five; and it is only to complete my plan that I devote a page or two here to their names and surnames.

The chief authority in reference to them is Châo Ch'î. In A.D. 115, the then emperor of the Sung dynasty conferred titles on all mentioned by Ch'î as disciples or pupils of Mencius, and enacted

[1] Bk. III. Pt. I. iv. 12, 15.

that they should share in the sacrifices offered to their master in his temple in the district of Tsâu. Chû Hsî gives his verdict in the 'Collected Comments' against two of them, and no subsequent scholar has ventured to restore them to their place in the Mencian school. Other names, however, have been found by different writers to supply their room. It is not worth our while to take notice of their discussions.

1. Yo-chăng K'o, styled Tsze-âo (樂正克, 字子敖), a native of Lû. He was titled in 1115 as the 'State-advantaging Marquis' (利國侯). Under the present dynasty, in 1724, he had a place assigned him in the temples of Confucius, the 35th on the west, in the outer court, with the common title of 'The Ancient Worthy, the Philosopher Yo-chăng.'

2. Wan Chang (萬章). He was titled in 1115 as the 'Baron of Extensive Arousing' (博興伯). He has now the next place to the preceding in the Confucian temples.

3. Kung-sun Ch'âu (公孫丑), a native of Ch'î. He was also elevated to the temple of Confucius, and has now the place, east, corresponding to that of Wan Chang, on the west. His title conferred in 1115 was—'Baron of Longevity and Glory' (壽光伯).

4. Kung-tû (公都), immediately precedes Kung-sun Ch'âu in the temples. In the temple of Mencius he was the 'Baron of Tranquillity and Shadiness' (平陰伯).

The above four are the only disciples of Mencius who have places assigned to them in the temples of Confucius.

5. Ch'ăn Tsin (陳臻). 6. Ch'ung Yü (充虞). 7. Chî-sun (季孫). 8. Tsze-shû Î (子叔疑).

These two last are held by Chû Hsî not to have been disciples of Mencius.

9. Kâo (高子). This is to be distinguished from another scholar of the same name, referred to in Bk. VI. Pt. II. iii.

10. Hsü Pî (徐辟). 11. Hsien-ch'iû Măng (咸丘蒙).

12. Ch'ăn Tâi (陳代). 13. P'ăng Kăng (彭更). 14. Û-lû Lien (屋廬連). 15. T'âo Ying (桃應).

These fifteen are said by Châo Ch'î to have been disciples of Mencius. The four that follow are said to have studied under him, or to have been his pupils.

16. Măng Chung (孟仲子). 17. Kâo (告子). This Kâo

can hardly be said to have studied under Mencius; he only argued with him. 18. T'ăng Kăng, or Kăng of T'ăng (滕更). 19. P'ăn-ch'ăng Kwo (盆成括).

These nineteen rest on the authority of Châo Ch'î. Others have added to them—20. Kung-ming Kâo (公明高). 21. K'wang Chang (匡章). 22. Ch'ăn Chung (陳仲). 23. Lî Lâu (離婁).

APPENDIX.

I have thought it would be interesting to many readers to append here the Essays of two distinguished scholars of China on the subject of Human Nature. The one is in direct opposition to Mencius's doctrine; according to the other, his doctrine is insufficient to explain the phenomena. The author of the first, Hsün K'wang (荀 [*al.* 孫] 況), more commonly called Hsün Ch ing (卿), was not very much posterior to Mencius. He is said to have borne office both in Ch'î and Ch'û, and to have had at one time Lî Sze (李斯), the prime minister of Shih Hwang-tî, as a pupil. His Works which still remain form a considerable volume. The second essay is from the work of Han Yü, mentioned above, Chap. I. Sect. IV. 4. I shall not occupy any space with criticisms on the style or sentiments of the writers. If the translation appear at times to be inelegant or obscure, the fault is perhaps as much in the original as in myself. A comprehensive and able sketch of 'The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin,' by the Rev. Griffith John, was read before the North China Branch of the Royal Asiatic Society, in November, 1859, and has been published separately. The essays of Hsün and Han are both reviewed in it.

I. THAT THE NATURE IS EVIL.—BY THE PHILOSOPHER HSÜN

The nature of man is evil; the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found; there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found; there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lewdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found. It thus appears, that to follow man's nature and yield obedience to its feelings will assuredly conduct to contentions and robberies, to the violation of the duties belonging to every one's lot, and the confounding of all distinctions, till the issue will be in a state of savagism; and that there must be the influence of teachers and laws, and the guidance of propriety and righteousness, from which will spring self-denial, yielding to others, and an observance of the well-ordered regulations of conduct, till the issue will be a state of good government.—From all this it is plain that the nature of man is evil; the good which it shows is factitious.

To illustrate.—A crooked stick must be submitted to the pressing-frame to soften and bend it, and then it becomes straight; a blunt knife must be submitted to the grindstone and whetstone, and then it becomes sharp: so, the nature of man, being evil, must be submitted to teachers and laws, and then it becomes correct; it must be submitted to propriety and righteousness, and then it comes under government. If men were without teachers and laws, their condition would be one of deflection and insecurity, entirely incorrect; if they were without propriety and righteousness, their condition would be one of rebellious disorder, rejecting all government. The sage kings of antiquity, understanding that the nature of man was thus evil, in a state of hazardous deflection, and incorrect, rebellious and disorderly, and refusing to be governed, set up the principles of righteousness and propriety, and framed laws and regulations to straighten and ornament the feelings of that nature and correct them,

荀子性惡篇

人之性惡、其善者僞也。今人之性、生而有好利焉、順是故爭奪生、而辭讓亡焉。生而有疾惡焉、順是故殘賊生、而忠信亡焉。生而有耳目之欲、有好聲色焉、順是故淫亂生、而禮義文理亡焉。然則從人之性、順人之情、必出於爭奪、合於犯分亂理而歸於暴、故必將有師法之化、禮義之道、然後出於辭讓、合於文理、而歸於治。用此觀之、然則人之性惡明矣、其善者僞也。

故枸木必將待檃栝烝矯、然後直。鈍金必將待礱厲、然後利。今人之性惡、必將待師法、然後正、得禮義、然後治。今人無師法、則偏險而不正、無禮義則悖亂而不治。古者聖王以人之性惡、以爲偏險而不正、悖亂而不治、是以爲之起禮義、制法度、以矯飾人之情性而正之、以擾化人之情性而導之也、使皆出於治、合於道者也。今之人化師法、積文學、道禮義

to tame and change those same feelings and guide them, so that they might all go forth in the way of moral government and in agreement with reason. Now, the man who is transformed by teachers and laws, gathers on himself the ornament of learning, and proceeds in the path of propriety and righteousness is a superior man; and he who gives the reins to his nature and its feelings, indulges its resentments, and walks contrary to propriety and righteousness is a mean man. Looking at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

Mencius said, 'Man has only to learn, and his nature appears to be good;' but I reply,—It is not so. To say so shows that he had not attained to the knowledge of man's nature, nor examined into the difference between what is natural in man and what is factitious. The natural is what the constitution spontaneously moves to:—it needs not to be learned, it needs not to be followed hard after; propriety and righteousness are what the sages have given birth to:—it is by learning that men become capable of them, it is by hard practice that they achieve them. That which is in man, not needing to be learned and striven after, is what I call natural; that in man which is attained to by learning, and achieved by hard striving, is what I call factitious. This is the distinction between those two. By the nature of man, the eyes are capable of seeing, and the ears are capable of hearing. But the power of seeing is inseparable from the eyes, and the power of hearing is inseparable from the ears;—it is plain that the faculties of seeing and hearing do not need to be learned. Mencius says, 'The nature of man is good, but all lose and ruin their nature, and therefore it becomes bad;' but I say that this representation is erroneous. Man being born with his nature, when he thereafter departs from its simple constituent elements, he must lose it. From this consideration we may see clearly that man's nature is evil. What might be called the nature's being good, would be if there were no departing from its simplicity to beautify it, no departing from its elementary dispositions to sharpen it. Suppose that those simple elements no more needed beautifying, and the mind's thoughts no more needed to be turned to good, than the power of vision which is inseparable from the eyes, and the power of hearing which is inseparable from the ears, need to be learned, *then we might say that the nature is good, just as* we say that the eyes see and the ears hear. It is the nature of man, when hungry, to desire to be filled; when cold, to desire to be warmed; when tired, to desire rest:—these are the feelings and nature of man. But now, a man is hungry, and in the presence of an elder he does not dare to eat before him:—he is yielding to that elder; he is tired with labour, and he does not dare to ask for rest:—he is working for some one. A son's yielding to his father and a younger

者爲君子、縱性情、安恣睢、而違禮義者爲小人。用此觀之、然則人之性惡明矣、其善者僞也。

孟子曰、人之學者、其性善。曰、是不然、是不及知人之性、而不察乎人之性僞之分者也、凡性者、天之就也、不可學、不可事、禮義者、聖人之所生也、人之所學而能、所事而成者也。不可學、不可事、而在人者、謂之性、可學而能、可事而成之在人者、謂之僞、是性僞之分也、今人之性、目可以見、耳可以聽。夫可以見之明不離目、可以聽之聰不離耳、目明而耳聰、不可學明矣。孟子曰、今人之性善、將皆失喪其性故也。曰、若是則過矣、今人之性、生而離其朴、離其資、必失而喪之。用此觀之、然則人之性惡明矣。所謂性善者、不離其朴而美之、不離其資而利之也、使夫資朴之於美、心意之於善、若夫可以見之明不離目、可以聽之聰不離耳、故曰、目明而耳聰也。今人之性、飢而

brother to his elder, a son's labouring for his father and a younger brother for his elder:—these two instances of conduct are contrary to the nature and against the feelings; but they are according to the course laid down for a filial son, and to the refined distinctions of propriety and righteousness. It appears that if there were an accordance with the feelings and the nature, there would be no self-denial and yielding to others. Self-denial and yielding to others are contrary to the feelings and the nature. In this way we come to see how clear it is that the nature of man is evil; the good which it shows is factitious.

An inquirer will ask, 'If man's nature be evil, whence do propriety and righteousness arise?' I reply:—All propriety and righteousness are the artificial production of the sages, and are not to be considered as growing out of the nature of man. It is just as when a potter makes a vessel from the clay;—the vessel is the product of the workman's art, and is not to be considered as growing out of his nature. Or it is as when another workman cuts and hews a vessel out of wood;—it is the product of his art, and is not to be considered as growing out of his nature. The sages pondered long in thought and gave themselves to practice, and so they succeeded in producing propriety and righteousness, and setting up laws and regulations. Thus it is that propriety and righteousness, laws and regulations, are the artificial product of the sages, and are not to be considered as growing properly from the nature of man.

If we speak of the fondness of the eyes for beauty, or of the mouth for pleasant flavours, or of the mind for gain, or of the bones and skin for the enjoyment of ease;—all these grow out of the natural feelings of man. The object is presented and the desire is felt; there needs no effort to produce it. But when the object is presented, and the affection does not move till after hard effort, I say that this effect is factitious. Those cases prove the difference between what is produced by nature and what is produced by art.

Thus the sages transformed their nature, and commenced their artificial work. Having commenced this work with their nature, they produced propriety and righteousness. When propriety and righteousness were produced, they proceeded to frame laws and regulations. It appears, therefore, that propriety and righteousness, laws and regulations, are given birth

欲飽、寒而欲煖、勞而欲休、此人之情性也、今人飢、見長而不敢先食者、將有所讓也、勞而不敢求息者、將有所代也、夫子之讓乎父、弟之讓乎兄、子之代乎父、弟之代乎兄、此二行者皆反於性、而悖於情也、然而孝子之道、禮義之文理也、故順情性、則不辭讓矣、辭讓則悖於情性矣、用此觀之、然則人之性惡明矣、其善者僞也、

問者曰、人之性惡、則禮義惡生、應之曰、凡禮義者、是生於聖人之僞、非故生於人之性也、故陶人埏埴而爲器、然則器生於工人之僞、非故生於人之性也、故工人斲木而成器、然則器生於工人之僞、非故生於人之性也、聖人積思慮習僞、故以生禮義、而起法度、然則禮義法度者、是生於聖人之僞、非故生於人之性也、

若夫目好色、耳好聲、口好味、心好利、骨體膚理好愉佚、是皆生於人之情性者也、感而自然、不待事而後生之者也、夫感而不能然、必且待事而後然者、謂之生於僞、是性僞之所生、其不同之徵也、故聖人化性而起僞、僞起於性、而生禮義、禮義生、而制法度、然則禮義法度者、是聖人之所生也、故聖人之所以同於衆、其不異於衆

to by the sages. Wherein they agree with all other men and do not differ from them, is their nature; wherein they differ from and exceed other men, is this artificial work.

Now to love gain and desire to get;—this is the natural feeling of men. Suppose the case that there is an amount of property or money to be divided among brothers, and let this natural feeling to love gain and to desire to get come into play;—why, then the brothers will be opposing, and snatching from, one another. But where the changing influence of propriety and righteousness, with their refined distinctions, has taken effect, a man will give up to any other man. Thus it is that if they act in accordance with their natural feelings, brothers will quarrel together; and if they have come under the transforming influence of propriety and righteousness, men will give up to other men, to say nothing of brothers. *Again*, the fact that men WISH to do what is good, is because their nature is bad. The thin wishes to be thick; the ugly wish to be beautiful; the narrow wishes to be wide; the poor wish to be rich; the mean wish to be noble:—when anything is not possessed in one's self, he seeks for it outside himself. But the rich do not wish for wealth; the noble do not wish for position:—when anything is possessed by one's self, he does not need to go beyond himself for it. When we look at things in this way, we perceive that the fact of men's WISHING to do what is good is because their nature is evil. It is the case indeed, that man's nature is without propriety and benevolence:—he therefore studies them with vigorous effort and seeks to have them. It is the case that by nature he does not know propriety and righteousness:—he therefore thinks and reflects and seeks to know them. Speaking of man, therefore, as he is by birth simply, he is without propriety and righteousness, without the knowledge of propriety and righteousness. Without propriety and righteousness, man must be all confusion and disorder; without the knowledge of propriety and righteousness, there must ensue all the manifestations of disorder. Man, as he is born, therefore, has in him nothing but the elements of disorder, passive and active. It is plain from this view of the subject that the nature of man is evil; the good which it shows is factitious.

When Mencius says that 'Man's nature is good,' I affirm that it is not so. In ancient times and now, throughout the kingdom, what is meant by good is a condition of correctness, regulation, and happy government; and what is meant by evil, is a condition of deflection, insecurity, and refusing to be under government:—in this lies the distinction between being good and being evil. And now, if man's nature be really so correct, regulated, and happily governed in

者性也。所以異而過衆者僞也。夫好利而欲得者、此人之情性也。假之人有弟兄資財而分者、且順情性、好利而欲得、若是則兄弟相拂奪矣。且化禮義之文理、若是則讓乎國人矣、故順情性、則弟兄爭矣。化禮義、則讓乎國人矣、凡人之欲爲善者、爲性惡也。夫薄願厚、惡願美、狹願廣、貧願富、賤願貴、苟無之中者、必求於外、故富而不願財、貴而不願勢、苟有之中者、必不及於外。用此觀之、人之欲爲善者、爲性惡也。今人之性、固無禮義、故彊學而求有之也、性不知禮義、故思慮而求知之也。然則生而已、則人無禮義、不知禮義、人無禮義則亂、不知禮義則悖。然則生而已、則悖亂在已。用此觀之、人之性惡明矣、其善者僞也。

孟子曰、人之性善。曰、是不然。凡古今天下之所謂善者、正理平治也、所謂惡者、偏險悖亂也、是善惡之分也已。今誠以人之性、固正理平治邪、則有惡用聖王、惡用禮義矣哉。雖有聖王禮義、

itself, where would be the use for sage kings? where would be the use for propriety and righteousness? Although there were the sage kings, propriety, and righteousness, what could they add to the nature so correct, regulated, and happily ruled in itself? But it is not so; the nature of man is bad. It was on this account, that anciently the sage kings, understanding that man's nature was bad, in a state of deflection and insecurity, instead of being correct; in a state of rebellious disorder, instead of one of happy rule, set up therefore the majesty of princes and governors to awe it; and set forth propriety and righteousness to change it; and framed laws and statutes of correctness to rule it; and devised severe punishments to restrain it: so that its outgoings might be under the dominion of rule, and in accordance with what is good. This is *the true account of* the governance of the sage kings, and the transforming power of propriety and righteousness. Let us suppose a state of things in which there shall be no majesty of rulers and governors, no influence of propriety and righteousness, no rule of laws and statutes, no restraints of punishment:—what would be the relations of men with one another, all under heaven? The strong would be injuring the weak, and spoiling them; the many would be tyrannizing over the few, and hooting them; a universal disorder and mutual destruction would speedily ensue. When we look at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

He who would speak well of ancient times must have undoubted references in the present; he who would speak well of Heaven must substantiate what he says from *the state of* man. In discourse and argument it is an excellent quality when the divisions which are made can be brought together like the halves of a token. When it is so, the arguer may sit down, and discourse of his principles; and he has only to rise up, and they may be set forth and displayed and carried into action. When Mencius says that the nature of man is good, there is no bringing together in the above manner of his divisions. He sits down and talks, but there is no getting up to display and set forth his principles, and put them in operation:—is not his error very gross? To say that the nature is good does away with the sage kings, and makes an end of propriety and righteousness; to say that the nature is bad exalts the sage kings, and dignifies propriety and righteousness. As the origin of the pressing-boards is to be found in the crooked wood, and the origin of the carpenter's marking-line is to be found in things not being straight; so the rise of princes and governors, and the illustration of propriety and righteousness, are to be traced to the badness of the nature. It is clear from this view of the subject that the nature of man is bad; the good which it shows is factitious.

將曷加於正理平治也哉、今不然、人之性惡、故
古者、聖人以人之性惡、以爲偏險而不正、悖亂
而不治、故爲之立君上之勢、以臨之、明禮義以
化之、起法正以治之、重刑罰以禁之、使天下皆
出於治、合於善也、是聖王之治、而禮義之化也。
今當試去君上之勢、無禮義之化、去法正之治、
無刑罰之禁、倚而觀天下民人之相與也、若是、
則夫彊者害弱而奪之、衆者暴寡而譁之、天下
之悖亂而相亡、不待頃矣。用此觀之、然則人之
性惡明矣、其善者僞也。

故善言古者、必有節於今、善言天者、必有徵於
人、凡論者、貴其有辨、合有符驗、故坐而言之、起
而可設張、而可施行。今孟子曰、人之性善、無辨
合符驗、坐而言之、起而不可設張、而不可施行、
豈不過甚矣哉。故性善、則去聖王、息禮義矣、性
惡、則與聖王、貴禮義矣。故檃栝之生、爲枸木也、
繩墨之起、爲不直也、立君上、明禮義、爲性惡也。
用此觀之、然則人之性惡明矣、其善者僞也。

A straight piece of wood does not need the pressing-boards to make it straight;—it is so by its nature. A crooked piece of wood must be submitted to the pressing-boards to soften and straighten it, and then it is straight; it is not straight by its nature. So it is that the nature of man, being evil, must be submitted to the rule of the sage kings, and to the transforming influence of propriety and righteousness, and then its outgoings are under the dominion of rule, and in accordance with what is good. This shows clearly that the nature of man is bad; the good which it shows is factitious.

An inquirer may say *again*, 'Propriety and righteousness, though seen in an accumulation of factitious deeds, do yet belong to the nature of man; and thus it was that the sages were able to produce them.' I reply:—It is not so. A potter takes a piece of clay, and produces an earthen dish from it; but are that dish and clay the nature of the potter? A carpenter plies his tools upon a piece of wood, and produces a vessel; but are that vessel and wood the nature of the carpenter? So it is with the sages and propriety and righteousness; they produced them, just as the potter works with the clay. It is plain that there is no reason for saying that propriety and righteousness, and the accumulation of their factitious actions, belong to the proper nature of man. Speaking of the nature of man, it is the same in all,—the same in Yâo and Shun and in Chieh and the robber Chih, the same in the superior man and in the mean man. If you say that propriety and righteousness, with the factitious actions accumulated from them, are the nature of man, on what ground do you proceed to ennoble Yâo and Yü, to ennoble *generally* the superior man? The ground on which we ennoble Yâo, Yü, and the superior man, is their ability to change the nature, and to produce factitious conduct. That factitious conduct being produced, out of it there are brought propriety and righteousness. The sages stand indeed in the same relation to propriety and righteousness, and the factitious conduct resulting from them, as the potter does to his clay:—we have a product in either case. This representation makes it clear that propriety and righteousness, with their factitious results, do not properly belong to the nature of man. *On the other hand*, that which we consider mean in Chieh, the robber Chih, and the mean man generally, is that they follow their nature, act in accordance with its feelings, and indulge its resentments, till all its outgoings are a greed of gain, contentions, and rapine.—It is plain that the nature of man is bad; the good which it shows is factitious.

直木不待檃栝、而直者、其性直也、枸木必將待檃栝烝矯、然後直者、以其性不直也、今人之性惡、必將待聖王之治、禮義之化、然後皆出於治、合於善也、用此觀之、然則人之性惡明矣、其善者僞也。

問者曰、禮義積僞者、是人之性、故聖人能生之也。應之曰、是不然、夫陶人埏埴而生瓦、然則瓦埴豈陶人之性也哉。工人斲木而生器、然則器木豈工人之性也哉、夫聖人之於禮義也、辟則陶埏而生之也。然則禮義積僞者、豈人之本性也哉、凡人之性者、堯舜之與桀跖、其性一也、君子之與小人、其性一也。今將以禮義積僞、爲人之性邪、然則有曷貴堯禹、曷貴君子矣哉。凡所貴堯禹君子者、能化性、能起僞、僞起而生禮義、然則聖人之於禮義積僞也、亦陶埏而生之也。用此觀之、然則禮義積僞者、豈人之性也哉、所賤於桀跖小人者、從其性、順其情、安恣睢、以出乎貪利爭奪、故人之性惡明矣、其善者僞也。

Heaven did not make favourites of Tsăng *Shăn*, *Min* Tsze-ch'ien, and Hsiâo-chi, and deal unkindly with the rest of men. How then was it that they alone were distinguished by the greatness of their filial deeds, that all which the name of filial piety implies was complete in them? The reason was that they were entirely subject to the restraints of propriety and righteousness.

Heaven did not make favourites of the people of Ch'î and Lû, and deal unkindly with the people of Ch'in. How then was it that the latter were not equal to the former in the rich manifestation of the filial piety belonging to the righteousness of the relation between father and son, and the respectful observance of the proprieties belonging to the separate functions of husband and wife? The reason was that the people of Ch'in followed the feelings of their nature, indulged its resentments, and contemned propriety and righteousness. We are not to suppose that they were different in their nature.

What is the meaning of the saying, that 'Any traveller on the road may become like Yü?' I answer:—All that made Yü what he was, was his practice of benevolence, righteousness, and his observance of laws and rectitude. But benevolence, righteousness, laws, and rectitude are all capable of being known and being practised. Moreover, any traveller on the road has the capacity of knowing these, and the ability to practice them:—it is plain that he may become like Yü. If you say that benevolence, righteousness, laws, and rectitude are not capable of being known and practised, then Yü himself could not have known, could not have practised them. If you will have it that any traveller on the road is really without the capacity of knowing these things, and the ability to practise them, then, in his home, it will not be competent for him to know the righteousness that should rule between father and son; and, abroad, it will not be competent for him to know the rectitude that should rule between sovereign and minister. But it is not so. There is no one who travels along the road, but may know both that righteousness and that rectitude:—it is plain that the capacity to know and the ability to practise belong to every traveller on the way. Let him, therefore, with his capacity of knowing and ability to practise, take his ground on the knowableness and practicableness of benevolence and righteousness;—and it is clear that he may become like Yü. Yea, let any traveller on the way addict himself to the art of learning with all his heart and

天非私曾騫孝已、而外衆人也。然而曾騫孝已、獨
厚於孝之實、而全於孝之名者何也、以綦於禮義
故也。
天非私齊魯之民、而外秦人也、然而於父子之義、
夫婦之別、不如齊魯之孝、具敬父者何也。以秦人
之從情性、安恣睢、慢於禮義故也、豈其性異矣哉、
塗之人可以爲禹、曷謂也。曰、凡禹之所以爲禹者、
以其爲仁義法正也。然則仁義法正、有可知可能
之理、然而塗之人也、皆有可以知仁義法正之質、
皆有可以能仁義法正之具、然則其可以爲禹明
矣。今以仁義法正、爲固無可知可能之理邪、然則
唯禹不知仁義法正、不能仁義法正也。將使塗之
人、固無可以知仁義法正之質、而固無可以能仁
義法正之具邪、然則塗之人也、且內不可以知父
子之義、外不可以知君臣之正、不然、今塗之人者、
皆內可以知父子之義、外可以知君臣之正、然則
其可以知之質、可以能之具、其在塗之人明矣、今
使塗之人者、以其可以知之質、可以能之具、本夫

the entire bent of his will, thinking, searching, and closely examining;—let him do this day after day, through a long space of time, accumulating what is good, and he will penetrate as far as a spiritual Intelligence, he will become a ternion with Heaven and Earth. It follows that *the characters of* the sages were what any man may reach by accumulation.

It may be said:—'To be sage may thus be reached by accumulation;—why is it that all men cannot accumulate *to this extent?*' I reply:—They may do so, but they cannot be made to do so. The mean man might become a superior man, but he is not willing to be a superior man. The superior man might become a mean man, but he is not willing to be a mean man. It is not that the mean man and the superior man may not become the one the other; their not becoming the one the other is because it is a thing which may be, but cannot be made to be. Any traveller on the road may become like Yü:—the case is so; that any traveller on the road can really become like Yü:—this is not a necessary conclusion. Though any one, however, cannot really become like Yü, that is not contrary at all to the truth that he may become so. One's feet might travel all over the world, but there never was one who was really able to travel all over the world. There is nothing to prevent the mechanic, the farmer, and the merchant from practising each the business of the others, but there has never been a case when it has really been done. Looking at the subject in this way, we see that what may be need not really be; and although it shall not really be, that is not contrary to the truth that it might be. It thus appears that the difference is wide between what is really done or not really done, and what may be or may not be. It is plain that these two cases may not become the one the other.

Yâo asked Shun what was the character of the feelings proper to man. Shun replied, 'The feelings proper to man are very unlovely; why need you ask about them? When a man has got a wife and children, his filial piety withers away; under the influence of lust and gratified desires, his good faith to his friends withers away; when he is full of dignities and emoluments, his loyalty to his sovereign withers away. The natural feelings of man! The natural feelings of man! They are very unlovely. Why need you ask about them? It is only in the case of men of the highest worth that it is not so.'

仁義之可知之理、可能之具、然則其可以爲禹明矣、今使塗之人、伏術爲學、專心一志、思索孰察、加日縣久、積善而不息、則通於神明、參於天地矣、故聖人者、人之所積而致矣。

曰、聖可積而致、然而皆不可積、何也、曰、可以而不可使也。故小人可以爲君子、而不肯爲君子、君子可以爲小人、而不肯爲小人、小人君子者、未嘗不可以相爲也、然而不相爲者、可以而不可使也、故塗之人、可以爲禹、然則塗之人、能爲禹、未必然也、雖不能爲禹、無害可以爲禹。足可以徧行天下、然而未嘗有能徧行天下者也。夫工匠農賈、未嘗不可以相爲事也、然而未嘗能相爲事也。用此觀之、然則可以爲、未必能也、雖不能、無害可以爲、然則能不能之與可不可、其不同遠矣、其不可以相爲明矣。

堯問於舜曰、人情何如、舜對曰、人情甚不美、又何問焉、妻子具、而孝衰於親、嗜欲得、而信衰於友、爵祿盈、而忠衰於君、人之情乎、人之情乎、甚不美、又何問焉、唯賢者爲不然。

There is a knowledge characteristic of the sage; a knowledge characteristic of the scholar and superior man; a knowledge characteristic of the mean man; and a knowledge characteristic of the mere servant. In much speech to show his cultivation and maintain consistency, and though he may discuss for a whole day the reasons of a subject, to have a unity pervading the ten thousand changes of discourse:—this is the knowledge of the sage. To speak seldom, and in a brief and sparing manner, and to be orderly in his reasoning, as if its parts were connected with a string:—this is the knowledge of the scholar and superior man. Flattering words and disorderly conduct, with undertakings often followed by regrets:—these mark the knowledge of the mean man. Hasty, officious, smart, and swift, but without consistency; versatile, able, of extensive capabilities, but without use; decisive in discourse, rapid, exact, but the subject unimportant; regardless of right and wrong, taking no account of crooked and straight, to get the victory over others the guiding object:—this is the knowledge of the mere servant.

There is bravery of the highest order; bravery of the middle order; bravery of the lowest order. Boldly to take up his position in the place of the universally acknowledged Mean; boldly to carry into practice his views of the doctrines of the ancient kings; in a high situation, not to defer to a bad sovereign, and in a low situation not to follow the current of a bad people; to consider that there is no poverty where there is virtue, and no wealth or honour where virtue is not; when appreciated by the world, to desire to share in all men's joys and sorrows; when unknown by the world, to stand up grandly alone between heaven and earth, and have no fears:—this is the bravery of the highest order. To be reverently observant of propriety, and sober-minded; to attach importance to adherence to fidelity, and set little store by material wealth; to have the boldness to push forward men of worth and exalt them, to hold back undeserving men, and get them deposed:—this is the bravery of the middle order. To be devoid of self-respect and set a great value on wealth; to feel complacent in calamity, and always have plenty to say for himself; saving himself in any way, without regard to right and wrong; whatever be the real state of a case, making it his object to get the victory over others:—this is the bravery of the lowest order.

The *fan-zo* and the *chü-shi* were the best bows of antiquity; but without their regulators, they could not adjust themselves. The *tsung* of duke Hwan, the *ch'üeh* of T'ai-kung, the *lü* of

有聖人之知者、有士君子之知者、有小人之知者、有役夫之知者。多言則文而類、終日議其所以言之、千舉萬變、其統類一也、是聖人之知也。少言則徑而省、論而法、若佚之以繩、是士君子之知也。其言也謟、其行也悖、其舉事多悔、是小人之知也。齊給便敏而無類、雜能旁魄而無用、析速粹孰而不急、不恤是非、不論曲直、以期勝人爲意、是役夫之知也。

有上勇者、有中勇者、有下勇者。天下有中、敢直其身、先王有道、敢行其意、上不循於亂世之君、下不俗於亂世之民、仁之所在、無貧窮、仁之所亡、無富貴、天下知之、則欲與天下同苦樂之、天下不知之、則傀然獨立天地之閒、而不畏、是上勇也。禮恭而意儉、大齊信焉、而輕貨財、賢者敢推而尙之、不肖者敢援而廢之、是中勇也。輕身而重貨、恬禍而廣解、苟免、不恤是非、然不然之情、以期勝人爲意、是下勇也。

繁弱鉅黍、古之良弓也。然而不得排檠、則不能自

king Wăn, the *hû* of prince Chwang, the *kan-tsiang*, *mô-yê*, *chü-chüeh* and *p'î-lü* of Ho-lü—these were the best swords of antiquity; but without the grindstone and whetstone they would not have been sharp; without the strength of the arms that wielded them they would not have cut anything.

The *hwâ-liû*, the *ü-ch'î*, the *hsien-lî*, and the *lü-r*—these were the best horses of antiquity; but there were still necessary for them the restraints in front of bit and bridle, the stimulants behind of whip and cane, and the skilful driving of a Tsâo-fû, and then they could accomplish a thousand *lî* in one day.

So it is with man:—granted to him an excellent capacity of nature and the faculty of intellect, he must still seek for good teachers under whom to place himself, and make choice of friends with whom he may be intimate. Having got good masters and placed himself under them, what he will hear will be the doctrines of Yâo, Shun, Yü, and T'ang; having got good friends and become intimate with them, what he will see will be deeds of self-consecration, fidelity, reverence, and complaisance:—he will go on from day to day to benevolence and righteousness, without being conscious of it: a natural following of them will make him do so. On the other hand, if he live with bad men, what he will hear will be the language of deceit, calumny, imposture, and hypocrisy; what he will see will be conduct of filthiness, insolence, lewdness, corruptness, and greed:—he will be going on from day to day to punishment and disgrace, without being conscious of it; a natural following of them will make him do so.

The Record says, 'If you do not know your son, look at his friends; if you do not know your prince, look at his confidants.' All is the influence of association! All is the influence of association!

正。桓公之葱、太公之闕、文王之錄、莊君之曶、闔閭之干將、莫邪、鉅闕、辟閭、此皆古之良劍也。然而不加砥厲、則不能利、不得人力、則不能斷。驊騮、騹驥、纖離、綠耳、此皆古之良馬也、然而前必有銜轡之制、後有鞭策之威、加之以造父之馭、然後一日而致千里也。

夫人雖有性質美、而心辯知、必將求賢師而事之、擇良友而友之。得賢師而事之、則所聞者、堯舜禹湯之道也、得良友而友之、則所見者、忠信敬讓之行也、身日進於仁義、而不自知也者、靡使然也。今與不善人處、則所聞者、欺誣詐偽也、所見者、汙漫淫邪、貪利之行也、身且加於刑戮、而不自知者、靡使然也。

傳曰、不知其子、視其友、不知其君、視其左右、靡而已矣、靡而已矣。

II. AN EXAMINATION OF THE NATURE OF MAN.—BY HAN WĂN-KUNG.

The NATURE dates from the date of the life; the FEELINGS date from contact with external things. There are three GRADES of the nature, and it has five CHARACTERISTICS. There are also three GRADES of the feelings, and they have seven CHARACTERISTICS. To explain myself:—The three grades of the nature are—the Superior, the Middle, and the Inferior. The superior grade is good, and good only; the middle grade is capable of being led: it may rise to the superior, or sink to the inferior; the inferior is evil, and evil only. The five characteristics of the nature are—Benevolence, Righteousness, Propriety, Sincerity, and Knowledge. In the Superior Grade, the first of these characteristics is supreme, and the other four are practised. In the Middle Grade, the first of these characteristics is not wanting: it exists, but with a little tendency to its opposite; the other four are in an ill-assorted state. In the Inferior Grade there is the opposite of the first characteristic, and constant rebelliousness against the other four. The grade of the nature regulates the manifestation of the feelings in it. *Again:*—The three grades of the feelings are the Superior, the Middle, and the Inferior; and their seven characteristics are—Joy, Anger, Sorrow, Fear, Love, Hatred, and Desire. In the Superior Grade, these seven all move, and each in its due place and degree. In the Middle Grade, some of the characteristics are in excess, and some in defect; but there is a seeking to give them their due place and degree. In the Inferior Grade, whether they are in excess or defect, there is a reckless acting according to the one in immediate predominance. The grade of the feelings regulates the influence of the nature in reference to them.

Speaking of the nature, Mencius said:—'Man's nature is good;' the philosopher Hsün said:—'Man's nature is bad;' the philosopher Yang said:—'In the nature of man good and evil are mixed together.' Now, to say that the nature, good at first, subsequently becomes

韓文公原性篇

性也者、與生俱生也、情也者、接於物而生也。
性之品、有三、而其所以爲性者五。情之品、有
三、而其所以爲情者七。曰、何也。曰、性之品、有
上中下三。上焉者善焉而已矣。中焉者可導
而上下也。下焉者惡焉而已矣。其所以爲性
者五、曰仁、曰義、曰禮、曰信、曰智。上焉者之於
五也、主於一、而行於四。中焉者之於五也、一
也不少、有焉、則少反焉、其於四也混。下焉者
之於五也、反於一、而悖於四。性之於情、視其
品。情之品、有上中下三、其所以爲情者七、曰
喜、曰怒、曰哀、曰懼、曰愛、曰惡、曰欲。上焉者之
於七也、動而處其中。中焉者之於七也、有所
甚、有所亡、然而求合其中者也。下焉者之於
七也、亡與甚、直情而行者也。情之於性、視其
品。

孟子之言性、曰、人之性善。荀子之言性、曰、人
之性惡。楊子之言性、曰、人之性善惡混。夫始

bad; or that, bad at first, it subsequently becomes good; or that, mixed at first, it subsequently becomes, it may be, good, it may be, bad:—in each of these cases only the nature of the middle grade is dealt with, and the superior and inferior grades are neglected. Those philosophers are right about one grade. and wrong about the other two.

When Shû-yü was born, his mother knew, as soon as she looked at him, that he would fall a victim to his love of bribes. When Yang Sze-wo was born, the mother of Shû-hsiang knew, as soon as she heard him cry, that he would cause the destruction of all his kindred. When Yüeh-tsiâo was born, Tsze-wăn considered it was a great calamity, knowing that through him the ghosts of the *Zo-âo* family would all be famished.—With such cases before us, can it be said that the nature of man (i. e. all men) is good?

When How-chî was born, his mother had no suffering; and as soon as he began to creep, he displayed all elegance and intelligence. When king Wăn was in his mother's womb, she experienced no distress; after his birth, those who tended him had no trouble; when he began to learn, his teachers had no vexation.—With such cases before us, can it be said that the nature of man (i. e. all men) is evil?

Chû was the son of Yâo, and Chün the son of Shun; Kwan and Ts'âi were sons of king Wăn. They were instructed to practise nothing but what was good, and yet they turned out villains. Shun was the son of Kû-sâu, and Yü the son of K'wăn. They were instructed to practise nothing but what was bad, and yet they turned out sages.—With such cases before us, can it be said that in the nature of man (i. e. all men) good and evil are blended together?

Having these things in view, I say that the three philosophers, to whom I have referred, dealt with the middle grade of the nature, and neglected the superior and the inferior; that they were right about the one grade, and wrong about the other two.

It may be asked, 'Is it so, then, that the superior and inferior grades of the nature can never be changed?' I reply:—The nature of the superior grade, by application to learning, becomes more intelligent, and the nature of the inferior grade, through awe of power, comes to have few faults. The superior nature, therefore, may be taught, and the inferior nature may be restrained; but the grades have been pronounced by Confucius to be unchangeable.

善而進惡歟、始惡而進善歟・始也混而今也善惡歟、皆舉其中而遺其上下者也得其一而失其二者也。

叔魚之生也、其母視之、知其必以賄死。楊食我之生也、叔向之母、聞其號也、知必滅其宗。越椒之生也、子文以爲大戚、知若敖氏之鬼不食也。人之性果善乎。

后稷之生也、其母無災、其始匍匐也、則岐岐然、嶷嶷然。文王之在母也、母不憂、既生也、傅不勤、既學也、師不煩。人之性果惡乎。

堯之朱、舜之均、文王之管蔡、習非不善也、而卒爲姦、瞽叟之舜、鯀之禹、習非不惡也、而卒爲聖人。人之性善惡果混乎。

故曰、三子之言性也、舉其中而遺其上下者也、得其一而失其二者也。

曰、然則性之上下者、其終不可移乎。曰、上之性、就學而愈明、下之性、畏威而寡罪、是故上者可學、而下者可制也、其品、則孔子謂不移也。

It may be asked, 'How is it that those who nowadays speak about the nature do so differently from this?' I reply:—Those who nowadays speak about the nature blend with their other views those of Buddhism and Lâo-tsze; and doing so, how could they speak otherwise than differently from me?

曰,今之言性者,異於此,何也。曰,今之言性者,雜佛老而言也,雜佛老而言者,奚而不異。

CHAPTER III.

OF YANG CHÛ AND MO TÎ.

SECTION I.

THE OPINIONS OF YANG CHÛ.

1. 'The words of Yang Chû and Mo Tî,' said Mencius, 'fill the world. If you listen to people's discourses throughout it, you will find that they have adopted the views of the one or of the other. Now, Yang's principle is—"Each one for himself," which does not acknowledge the claims of the sovereign. Mo's principle is—"To love all equally," which does not acknowledge the peculiar affection due to a father. To acknowledge neither king nor father is to be in the state of a beast. If their principles are not stopped, and the principles of Confucius set forth, their perverse speakings will delude the people, and stop up the path of benevolence and righteousness.

'I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mo. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. When sages shall rise up again, they will not change my words[1].'

His opposition to Yang and Mo was thus one of the great labours of Mencius's life, and what he deemed the success of it one of his great achievements. His countrymen generally accede to the justice of his claim; though there have not been wanting some to say—justly, as I think and will endeavour to show in the next section—that Mo need not have incurred from him such heavy censure. For Yang no one has a word to say. His leading principle as stated by Mencius is certainly detestable, and so far as we can judge from the slight accounts of him that are to be gathered from other quarters, he seems to have been about 'the least erected spirit,' who ever professed to reason concerning the life and duties of man.

2. The generally received opinion is that Yang belonged to the

[1] Bk. III. Pt. II. ix. 9, 10.

period of 'The Warring States,' the same era of Chinese history as Mencius. He was named Chû, and styled Tsze-chü[1]. In a note on Bk. III. Pt. II. ix. 9, I have supposed that he was of the times of Confucius and Lâo-tsze, having then before me a passage of the Tâoist philosopher Chwang, in which he gives an account of an interview between Lâo-tsze and Yang Chû[2]. That interview, however, must be an invention of Chwang. The natural impression which we receive from all the references of Mencius is that Yang must have been posterior to Confucius, and that his opinions had come into vogue only in the times of our philosopher himself. This view would be placed beyond doubt if we could receive as genuine the chapter on Yang, which is contained in the writings of the philosopher Lieh. And so far we may accept it, as to believe that it gives the sentiments which were attributed to him in the first century before our era[3]. The leading principle ascribed to him by Mencius nowhere appears in it in so many words, but the general tenour of his language is entirely in accordance with it. This will appear from the following specimens, which are all to be found in the seventh chapter of the Books of Lieh. The corresponding English and Chinese paragraphs are indicated by the same letters prefixed to them:—

[a] 'Yang Chû said, "A hundred years are the extreme limit of longevity; and not one man in a thousand enjoys such a period of life. Suppose the case of one who does so:—infancy borne in the arms, and doting old age, will nearly occupy the half; what is forgotten in sleep, and what is lost in the waking day, will nearly occupy the half; pain and sickness, sorrow and bitterness, losses, anxieties, and fears, will nearly occupy the half. There may remain ten years or so; but I reckon that not even in them will be found an hour of smiling self-abandonment, without the shadow of solicitude.—What is the life of man then to be made of? What pleasure is in it?

'"*Is it to be prized* for the pleasure of food and dress? or for the enjoyments of music and beauty? But one cannot be always satisfied with those pleasures; one cannot be always toying with beauty and listening to music. And then there are the restraints of punishments and the stimulants of rewards; the urgings and the repressings of fame and laws:—these make one strive restlessly for the vain praise of an hour, and calculate on the residuary glory after death; they keep him, as with body bent, on the watch against what his ears hear and his eyes see, and attending to the right and the wrong of his conduct and thoughts. In this way

[1] 楊朱,字子居. [2] See 莊子,雜篇,第五, the 寓言, at the end.

[3] Dr. Morrison says of Lieh (Dictionary, character 子):—'Lieh-tsze, an eminent writer of the Tâo sect; lived about the same time as Lâo-tsze, the founder of the sect (B.C. 585).' Lieh's Works are published, with the preface of Liû Hsiang written B.C. 13. Hsiang says Lieh was a native of Chăng (鄭), and a contemporary of duke Mû (穆 or 繆). But Mû's reign extended from B.C. 627 to 604. There is evidently an anachronism somewhere. Hsiang goes on to speak of Lieh's writings, specifying the chapter on Yang Chû, in which there are references to Confucius and his acknowledged fame. Another of Lieh's chapters is all devoted to Confucius's sayings and doings.—This is not the place to attempt an adjustment of the difficulties. The chapter about Yang Chû was current in Liû Hsiang's time, and we may cull from it to illustrate the character of the man.

he loses the real pleasure of his years, and cannot allow himself for a moment.—In what does he differ from an individual manacled and fettered in an inner prison? The people of high antiquity knew both the shortness of life, and how suddenly and completely it might be closed by death, and therefore they obeyed the movements of their hearts, refusing not what it was natural for them to like, nor seeking to avoid any pleasure that occurred to them. They paid no heed to the incitements of fame; they enjoyed themselves according to their nature; they did not resist the common tendency of all things to self-enjoyment; they cared not to be famous after death. They managed to keep clear of punishment; as to fame and praise, being first or last, long life or short life,—these things did not come into their calculations."'

[b] 'Yang Chû said, "Wherein people differ is the matter of life; wherein they agree is death. While they are alive, we have the distinctions of intelligence and stupidity, honourableness and meanness; when they are dead, we have so much stinking rottenness decaying away:—this is the common lot. Yet intelligence and stupidity, honourableness and meanness, are not in one's power; neither is that condition of putridity, decay, and utter disappearance. A man's life is not in his own hands, nor is his death; his intelligence is not his own, nor is his stupidity, nor his honourableness, nor his meanness. All are born and all die;—the intelligent and the stupid, the honourable and the mean. At ten years old some die; at a hundred years old some die. The virtuous and the sage die; the ruffian and the fool also die. Alive, they were Yâo and Shun; dead, they were so much rotten bone. Alive, they were Chieh and Châu; dead, they were so much rotten bone. Who could know any difference between their rotten bones? While alive, therefore, let us hasten to make the best of life; what leisure have we to be thinking of anything after death?"'

[a] 楊朱曰，百年，壽之大齊，得百年者，千無一焉。設有一者，孩抱以逮昏老，幾居其半矣，夜眠之所弭，晝覺之所遺，又幾居其半矣，痛疾哀苦，亡失憂懼，又幾居其半矣，量十數年之中，迪然而自得，亡介焉之慮者，亦亡一時之中爾，則人之生也奚爲哉，奚樂哉。爲美厚爾，爲聲色爾。而美厚復不可常饜足，聲色不可常翫聞。乃復爲刑賞之所禁勸，名法之所進退，遑遑爾競一時之虛譽，規死後之餘榮，偊偊爾慎耳目之觀聽，惜身意之是非，徒失當年之至樂，不能自肆於一時，重囚纍梏，何以异哉。太古之人，知生之暫來，知死之暫往，故從心而動，不違自然所好，當身之娛非所去也，故不爲名所勸，從性而游，不逆萬物所好。死後之名非所取也，故不爲刑所及，名譽先後，年命多少，非所量也。

[b] 楊朱曰，萬物所異者生也，所同者死也。生則有賢愚貴賤，是所異也，死則有臭腐消滅，是所同也。雖然，賢愚貴賤，非所能也，臭腐消滅，亦非所能也，故生非所生，死非所死，賢非所賢，愚非所愚，貴非所貴，賤非所賤。然而萬物齊生齊死，齊賢齊愚，齊貴齊賤。十年亦死，百年亦死，仁聖亦死，凶愚亦死，生則堯舜，死則腐骨，生則桀紂，死則腐骨，腐骨一矣，孰知其異。且趣當生，奚遑死後。

[c] 'Mäng-sun Yang asked Yang-tsze, saying, "Here is a man who sets a high value on his life, and takes loving care of his body, hoping that he will not die:—does he do right?" "There is no such thing as not dying," was the reply. "But if he does so, hoping for long life, is he right?" Yang-tsze answered, "One cannot be assured of long life. Setting value upon life will not preserve it; taking care of the body will not make it greatly better. And, in fact, why should long life be made much of? There are the five feelings with their likings and dislikings,—now as in old time; there are the four limbs, now at ease, now in danger,—now as in old time; there are the various experiences of joy and sorrow,—now as in old time; there are the various changes from order to disorder, and from disorder to order,—now as in old time:—all these things I have heard of, and seen, and gone through. A hundred years of them would be more than enough, and shall I wish the pain protracted through a longer life?" Mäng-sun said, "If it be so, early death is better than long life. Let a man go to trample on the pointed steel, or throw himself into the caldron or flames, to get what he desires." Yang-tsze answered, "No. Being once born, take your life as it comes, and endure it; and seeking to enjoy yourself as you desire, so await the approach of death. When you are about to die, treat the thing with indifference and endure it; and seeking to accomplish your departure, so abandon yourself to annihilation. Both death and life should be treated with indifference; they should both be endured:—why trouble one's self about earliness or lateness in connexion with them?"'

[d] 'Ch'in-tsze asked Yang Chû, saying, "If you could benefit the world by parting with one hair of your body, would you do it?" "The world is not to be benefited by a hair," replied Yang. The other urged, "But suppose it could be, what would you do?" To this Yang gave no answer, and Ch'in went out, and reported what had passed to Mäng-sun Yang. Mäng-sun said, "You do not understand our Master's mind:—let me explain it to you. If by enduring a slight wound in the flesh, you could get ten thousand pieces of gold, would you endure it?" "I would." "If by cutting off one of your limbs, you could get a kingdom, would you do it?" Ch'in was silent; and after a little, Mäng-sun Yang resumed, "To part with a hair is a slighter matter than to receive a wound in the flesh, and that again is a slighter matter than to lose a limb:—that you can discern. But consider:—A hair may be

[c] 孟孫陽問楊子曰、有人於此、貴生愛身、以蘄不死、可乎、曰、理無不死、以蘄久生、可乎、曰、理無久生、生非貴之所能存、身非愛之所能厚、且久生奚爲、五情好惡、古猶今也、四體安危、古猶今也、世事苦樂、古猶今也、變易治亂、古猶今也、旣聞之矣、旣見之矣、旣更之矣、百年猶厭其多、況久生之苦也乎、孟孫陽曰、若然速亡、愈於久生、則踐鋒刃、入湯火、得所志矣、楊子曰、不然、旣生則廢而任之、究其所欲以俟於死、將死則廢而任之、究其所之以放於盡、無不廢、無不任、何遽遲速於其間乎。

[d] 禽子問楊朱曰、去子體之一毛、以濟一世、汝爲之乎、楊子曰、世固非一毛之所濟、禽子曰、假濟、爲之乎、楊子弗應、禽子出語孟孫陽、孟孫陽曰、子不達夫子之心、吾請言之、有侵若肌膚獲萬金者、若爲之乎、曰、爲之、孟孫陽曰、有斷若一節、得一國、子爲之乎、禽子默然有閒、孟孫陽曰、一毛微於肌膚、肌膚微於一節、省矣、然則積一毛以成肌膚、積肌膚以成一節、一毛固一體萬分中之一物、奈何輕

multiplied till it becomes as important as the piece of flesh, and the piece of flesh may be multiplied till it becomes as important as a limb. A single hair is just one of the ten thousand portions of the body;—why should you make light of it?" Ch'in-tsze replied, "I cannot answer you. If I could refer your words to Lâo Tan or Kwan Yin, they would say that you were right; but if I could refer my words to the great Yü or Mo Tî, they would say that I was right." Măng-sun Yang, on this, turned round, and entered into conversation with his disciples on another subject.'

[a] 'Yang Chû said, "All agree in considering Shun, Yü, Châu-kung, and Confucius to have been the most admirable of men, and in considering Chieh and Châu to have been the most wicked.

'"Now, Shun had to plough the ground on the south of the Ho, and to play the potter by the Lêi lake. His four limbs had not even a temporary rest; for his mouth and belly he could not find pleasant food and warm clothing. No love of his parents rested upon him; no affection of his brothers and sisters. When he was thirty years old, he had not been able to get the permission of his parents to marry. When Yâo at length resigned to him the throne, he was advanced in age; his wisdom was decayed; his son Shang-chün proved without ability; and he had finally to resign the throne to Yü. Sorrowfully came he to his death. Of all mortals never was one whose life was so worn out and empoisoned as his. K'wăn was required to reduce the deluged land to order; and when his labours were ineffectual, he was put to death on mount Yü, and Yü, *his son*, had to undertake the task, and serve his enemy. All his energies were spent on his labours with the land; a child was born to him, but he could not foster it; he passed his door without entering; his body became bent and withered; the skin of his hands and feet became thick and callous. When at length Shun resigned to him the throne, he lived in a low, mean house, while his sacrificial apron and cap were elegant. Sorrowfully came he to his death. Of all mortals never was one whose life was so saddened and embittered as his. On the death of king Wû, *his son*, king Ch'ăng was young and weak. Châu-kung had to undertake all the royal duties. The duke of Shâo was displeased, and evil reports spread through the kingdom. Châu-kung had to reside three years in the east; he slew his elder brother, and banished his younger; scarcely did he escape with his life. Sorrowfully came he to his death. Of all mortals never was one whose life was so full of hazards and terrors as his. Confucius understood the ways of the ancient sovereigns and kings. He responded to the invitations of the princes of his time. The tree was cut down over him in Sung; the traces of his footsteps were removed in Wei; he was reduced to

之乎。禽子曰、吾不能所以荅子。然則以子之言、問老聃關尹、則子言當矣。以吾言問大禹墨翟、則吾言當矣。孟孫陽因顧與其徒說他事。

[a] 楊朱曰、天下之美、歸之舜、禹、周、孔、天下之惡、歸之桀、紂。然而舜耕於河陽、陶於雷澤、四體不得蹔安、口腹不得美厚、父母之所不愛、弟妹之所不親。行年三十、不告而娶。及受堯之禪、年已長、智已衰。商鈞不才、禪位於禹、戚戚然以至於死、此天人窮毒者也。鯀治水土、績用不就、殛諸羽山。禹纂業事讐、惟荒土功、子產不字、過門不入、身體偏枯、手足胼胝。及受舜禪、卑宮室、美紱冕、戚戚然以至於死、此天人之憂苦者也。武王既終、成王幼弱、周公攝天子之政、邵公不悅、四國流言、居東三年、誅兄放弟、僅免其身、戚戚然以至於死、此天人之危懼者也。孔子明帝王之道、應時君之聘、伐樹於宋、削迹於衛、窮於商周、圍於陳蔡、

extremity in Shang and Châu; he was surrounded in Ch'ăn and Ts'âi; he had to bend to the head of the Chî family; he was disgraced by Yang Hû. Sorrowfully came he to his death. Of all mortals never was one whose life was so agitated and hurried as his.

'"Those four sages, during their life, had not a single day's joy. Since their death they have had a *grand* fame that will last through myriads of ages. But that fame is what no one who cares for what is real would choose. Celebrate them;—they do not know it. Reward them;—they do not know it. Their fame is no more to them than to the trunk of a tree or a clod of earth.

'"*On the other hand*, Chieh came into the accumulated wealth of many generations; to him belonged the honour of the royal seat; his wisdom was enough to enable him to set at defiance all below; his power was enough to shake the world. He indulged the pleasures to which his eyes and ears prompted him; he carried out whatever it came into his thoughts to do. Brightly came he to his death. Of all mortals never was one whose life was so luxurious and dissipated as his. *Similarly*, Châu came into the accumulated wealth of many generations; to him belonged the honour of the royal seat; his power enabled him to do whatever he would; his will was everywhere obeyed; he indulged his feelings in all his palaces; he gave the reins to his lusts through the long night; he never made himself bitter by the thought of propriety and righteousness. Brightly came he to his destruction. Of all mortals never was one whose life was so abandoned as his.

'"These two villains, during their life, had the joy of gratifying their desires. Since their death, they have had the *evil* fame of folly and tyranny. But the reality *of enjoyment* is what no fame can give. Reproach them;—they do not know it. Praise them;—they do not know it. Their *ill* fame is no more to them than to the trunk of a tree, or to a clod of earth.

'"To the four sages all admiration is given; yet were their lives bitter to the end, and their common lot was death. To the two villains all condemnation is given; yet their lives were pleasant to the last, and their common lot was likewise death."'

3. The above passages are sufficient to show the character of Yang Chû's mind and of his teachings. It would be doing injustice to Epicurus to compare Yang with him, for though the Grecian philosopher made happiness the chief end of human pursuit, he taught also that 'we cannot live pleasurably without living virtuously and justly.' The Epicurean system is, indeed, unequal

受屈於季氏、見辱於陽虎、戚戚然以至於死、此天民之遑遽者也。凡彼四聖者、生無一日之歡、死有萬世之名、名者、固非實之所取也、雖稱之弗知、雖賞之不知、與株塊無以異矣。桀藉累世之資、居南面之尊、智足以距羣下、威足以震海內、恣耳目之所娛、窮意慮之所爲、熙熙然以至於死、此天民之逸蕩者也。紂亦藉累世之資、居南面之尊、威無不行、志無不從、肆情於傾宮、縱欲於長夜、不以禮義自苦、熙熙然以至於誅、此天民之放縱者也。彼二凶也、生有從欲之歡、死被愚暴之名、實者固非名之所與也、雖毀之不知、雖稱之弗知、此與株塊奚以異矣。彼四聖、雖美之所歸、苦以至終、同歸於死矣、彼二凶、雖惡之所歸、樂以至終、亦同歸於死矣。

to the capacity, and far below the highest complacencies of human nature; but it is widely different from the reckless contempt of all which is esteemed good and great that defiles the pages where Yang is made to tell his views.

We are sometimes reminded by him of fragmentary utterances in the Book of Ecclesiastes.—'In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.' 'As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit.' 'There is a man whose labour is in wisdom, and in knowledge, and in equity....All his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night:—this is also vanity. There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour.' 'That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again.... Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?'

But those thoughts were suggestions of evil from which the Hebrew Preacher recoiled in his own mind; and he put them on record only that he might give their antidote along with them. He vanquished them by his faith in God; and so he ends by saying, 'Let us hear the conclusion of the whole matter:—Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' Yang Chû has no redeeming qualities. His reasonings contain no elements to counteract the poison that is in them. He never rises to the thought of God. There are, he allows, such ideas as those of propriety and righteousness, but the effect of them is merely to embitter and mar the enjoyment of life. Fame is but a phantom which only the fool will pursue. It is the same with all at death.

There their being ends. After that there is but so much putridity and rottenness. With him therefore the conclusion of the whole matter is:—'Let us eat and drink; let us live in pleasure; gratify the ears and eyes; get servants and maidens, music, beauty, wine; when the day is insufficient, carry it on through the night; EACH ONE FOR HIMSELF.'

Mencius might well say that if such 'licentious talk' were not arrested, the path of benevolence and righteousness would be stopped up. If Yang's principles had been entertained by the nation, every bond of society would have been dissolved. All the foundations of order would have been destroyed. Vice would have become rampant, and virtue would have been named only to be scorned. There would have remained for the entire State only what Yang saw in store for the individual man—'putridity and rottenness.' Doubtless it was owing to Mencius's opposition that the foul and dangerous current was stayed. He raised up against it the bulwark of human nature formed for virtue. He insisted on benevolence, righteousness, propriety, fidelity, as the noblest attributes of man's conduct. More was needed, but more he could not supply. If he had had a living faith in God, and had been in possession of His revealed will, the present state of China might have been very different. He was able to warn his countrymen of the gulf into which Yang Chû would have plunged them; but he could direct them in the way of truth and duty only imperfectly. He sent them into the dark cave of their own souls, and back to the vague lessons and imperfect examples of their sages; and China has staggered on, waxing feebler and feebler, to the present time. Her people need to be directed above themselves and beyond the present. When stars shine out to them in heaven and from eternity, the nation will perhaps renew its youth, and go forward from strength to strength.

SECTION II.

THE OPINIONS OF MO TÎ.

1. Very different from Yang Chû was Mo Tî. They stood at the opposite poles of human thought and sentiment; and we may wonder that Mencius should have offered the same stern opposition to the opinions of each of them. He did well to oppose the doctrine whose watchword was—'Each one for himself;' was he right in denouncing, as equally injurious, that which taught that the root of all social evils is to be traced to the want of mutual love?

It is allowed that Mo was a native and officer of the State of Sung; but the time when he lived is a matter of dispute. Sze-mâ Ch'ien says that some made him to be a contemporary of Confucius, and that others placed him later[1]. He was certainly later than Confucius, to whom he makes many references, not always complimentary, in his writings. In one of his Treatises, moreover, mention is made of Wăn-tsze[2], an acknowledged disciple of Tsze-hsiâ, so that he must have been very little anterior to Mencius. This is the impression also which I receive from the references to him in our philosopher.

In Liû Hsin's third catalogue the Mohist writers form a subdivision. Six of them are mentioned, including Mo himself to whom seventy-one *p'ien*, or Books, are attributed. So many were then current under his name; but eighteen of them have since been lost. He was an original thinker. He exercised a bolder, though not a more correct, judgment on things than Confucius or his followers. Antiquity was not so sacred to him, and he did not hesitate to condemn the literati—the orthodox—for several of their doctrines and practices.

Two of his peculiar views are adverted to by Mencius, and vehemently condemned. The one is about the regulation of funerals, where Mo contended that a spare simplicity should be the rule[3]. On that I need not dwell. The other is the doctrine

[1] 史記,七十四卷;孟子,荀卿,列傳第十四, at the end.
[2] 文子. [3] Bk. III. Pt. I. v.

of 'Universal Love[1].' A lengthy exposition of this remains in the Writings which go by Mo's name, though it is not from his own pen, but that of a disciple. Such as it is, with all its repetitions, I give a translation of it. My readers will be able, after perusing it, to go on with me to consider the treatment which the doctrine received at the hands of Mencius.

UNIVERSAL LOVE[1]. PART I.

It is the business of the sages to effect the good government of the world. They must know, therefore, whence disorder and confusion arise, for without this knowledge their object cannot be effected. We may compare them to a physician who undertakes to cure men's diseases:—he must ascertain whence a disease has arisen, and then he can assail it with effect, while, without such knowledge, his endeavours will be in vain. Why should we except the case of those who have to regulate disorder from this rule? They must know whence it has arisen, and then they can regulate it.

It is the business of the sages to effect the good government of the world. They must examine therefore into the cause of disorder; and when they do so they will find that it arises from the want of mutual love. When a minister and a son are not filial to their sovereign and their father, this is what is called disorder. A son loves himself, and does not love his father;—he therefore wrongs his father, and seeks his own advantage: a younger brother loves himself, and does not love his elder brother;—he therefore wrongs his elder brother, and seeks his own advantage: a minister loves himself, and does not love his sovereign;—he therefore wrongs his sovereign, and seeks his own advantage:—all these are cases of what is called disorder. Though it be the father who is not kind to his son, or the elder brother who is not kind to his younger brother, or the sovereign who is not gracious to his minister:—the case comes equally under the general name of disorder. The father loves himself, and does not love his son;—he therefore wrongs his son, and seeks his own advantage: the elder brother loves himself, and does not love his

聖人以治天下爲事者也必知亂之所自起焉、能治之。不知亂之所自起、則不能治。譬之如醫之攻人之疾者、然必知疾之所自起焉、能攻之。不知疾之所自起、則弗能攻。治亂者、何獨不然、必知亂之所自起焉、能治之。不知亂之所自起、則弗能治。聖人以治天下爲事者也、不可不察亂之所自起。當察亂何自起、起不相愛。臣子之不孝君父、所謂亂也、子自愛、不愛父、故虧父而自利、弟自愛、不愛兄、故虧兄而自利、臣自愛、不愛君、故虧君而自利、此所謂亂也。雖父之不慈子、兄之不慈弟、君之不慈臣、此亦天下之所謂亂也。父自愛也、不愛子、故虧子而自利、兄

[1] 兼愛,—兼 represents *a hand grasping two stalks of grain*. 兼愛 is 'a love that grasps or unites many in its embrace.' I do not know how to render it better than by 'universal love.' Mencius and the literati generally find the idea of equality in it also, and 兼愛 is with them = 'To love all equally.'

younger brother;—he therefore wrongs his younger brother, and seeks his own advantage: the sovereign loves himself, and does not love his minister;—he therefore wrongs his minister, and seeks his own advantage. How do these things come to pass? They all arise from the want of mutual love. Take the case of any thief or robber:—it is just the same with him. The thief loves his own house, and does not love his neighbour's house;—he therefore steals from his neighbour's house to benefit his own: the robber loves his own person, and does not love his neighbour;—he therefore does violence to his neighbour to benefit himself. How is this? It all arises from the want of mutual love. Come to the case of great officers throwing each other's Families into confusion, and of princes attacking one another's States:—it is just the same with them. The great officer loves his own Family, and does not love his neighbour's;—he therefore throws his neighbour's Family into disorder to benefit his own: the prince loves his own State, and does not love his neighbour's;—he therefore attacks his neighbour's State to benefit his own. All disorder in the kingdom has the same explanation. When we examine into the cause of it, it is found to be the want of mutual love.

Suppose that universal, mutual love prevailed throughout the kingdom;—if men loved others as they love themselves, disliking to exhibit what was unfilial. . . .[1] And moreover would there be those who were unkind? Looking on their sons, younger brothers, and ministers as themselves, and disliking to exhibit what was unkind . . . . the want of filial duty would disappear. And would there be thieves and robbers? When every man regarded his neighbour's house as his own, who would be found to steal? When every one regarded his neighbour's person as his own, who would be found to rob? Thieves and robbers would disappear. And would there be great officers throwing one another's Families into confusion, and princes attacking one another's States? When officers regarded the Families of others as their own, what one would make confusion? When princes regarded other States as their own, what one would begin an attack? Great officers throwing one another's Families into confusion, and princes attacking one another's States, would disappear.

If, indeed, universal, mutual love prevailed throughout the kingdom; one State not attacking another, and one Family not throwing another into confusion; thieves and robbers nowhere existing; rulers and ministers, fathers and sons, all being filial and kind:—in such a condition

自愛也、不愛弟、故虧弟而自利、君自愛也、不愛
臣、故虧臣而自利、是何也、皆起不相愛、雖至天
下之爲盜賊者、亦然、盜愛其室、不愛其異室、故
竊異室以利其室、賊愛其身、不愛人、故賊人以
利其身、此何也、皆起不相愛、雖至大夫之相亂
家、諸侯之相攻國者、亦然、大夫各愛家、不愛異
家、故亂異家以利家、諸侯各愛其國、不愛異國、
故攻異國以利其國、天下之亂物、具此而已矣、
察此何自起、皆起不相愛。
若使天下兼相愛、人若愛其身、惡施不孝、猶有
不慈者乎、視子弟與臣若其身、惡施不慈、不孝
亡有、猶有盜賊乎、故視人之室若其室、誰竊、視
人身若其身、誰賊、故盜賊亡有、猶有大夫之相
亂家、諸侯之相攻國者乎、視人家若其家、誰亂、
視人國若其國、誰攻、故大夫之相亂家、諸侯之
相攻國者、亡有。
若使天下兼相愛、國與國不相攻、家與家不相
亂、盜賊無有、君臣父子、皆能孝慈、若此則天下

[1] There are evidently some omissions and confusion here in the Chinese text.

the nation would be well governed. On this account, how may sages, whose business it is to effect the good government of the kingdom, do but prohibit hatred and advise to love? On this account it is affirmed that universal mutual love throughout the country will lead to its happy order, and that mutual hatred leads to confusion. This was what our master, the philosopher Mo, meant, when he said, 'We must above all inculcate the love of others.'

治。故聖人以治天下爲事者、惡得不禁惡而勸愛。故天下兼相愛則治、相惡則亂。故子墨子曰、不可以不勸愛人者此也。

UNIVERSAL LOVE. PART II.

Our Master, the philosopher Mo, said, 'That which benevolent men consider to be incumbent on them as their business, is to stimulate and promote all that will be advantageous to the nation, and to take away all that is injurious to it. This is what they consider to be their business.'

And what are the things advantageous to the nation, and the things injurious to it? Our master said, 'The mutual attacks of State on State; the mutual usurpations of Family on Family; the mutual robberies of man on man; the want of kindness on the part of the ruler and of loyalty on the part of the minister; the want of tenderness and filial duty between father and son and of harmony between brothers:—these, and such as these, are the things injurious to the kingdom.'

And from what do we find, on examination, that these injurious things are produced[1]? Is it not from the want of mutual love?

Our Master said, 'Yes, they are produced by the want of mutual love. Here is a prince who only knows to love his own State, and does not love his neighbour's;—he therefore does not shrink from raising all the power of his State to attack his neighbour. Here is the chief of a Family who only knows to love it, and does not love his neighbour's;—he therefore does not shrink from raising all his powers to seize on that other Family. Here is a man who only knows to love his own person, and does not love his neighbour's;—he therefore does not shrink from using all his resources to rob his neighbour. Thus it happens, that the princes, not loving one another, have their battle-fields; and the chiefs of Families, not loving one another, have their mutual

子墨子言曰、仁人之所以爲事者、必與天下之利、除去天下之害、以此爲事者也。○然則天下之利何也、天下之害何也。○子墨子言曰、今若國之與國之相攻、家之與家之相篡、人之與人之相賊、君臣不惠忠、父子不慈孝、兄弟不和調、此則天下之害也。○然則崇此害、亦何用生哉。以不相愛生耶。○子墨子言以不相愛生。今諸侯獨知愛其國、不愛人之國、是以不憚舉其國以攻人之國。今家主獨知愛其家、而不愛人之家、是以不憚舉其家以篡人之家。今人獨知愛其身、不愛人之身、是以不憚舉其身以賊人之身。是故諸侯不相愛、則必野戰、家主不相愛、則必相篡、人與人不相愛、則必相賊、君臣不相愛、

[1] Here I would read, in the Chinese text, 察 for 崇 and 由 for 用.—然則察此害亦何由生哉. The translation is accordingly.

usurpations; and men, not loving one another, have their mutual robberies; and rulers and ministers, not loving one another, become unkind and disloyal; and fathers and sons, not loving one another, lose their affection and filial duty; and brothers, not loving one another, contract irreconcileable enmities. Yea, men in general not loving one another, the strong make prey of the weak; the rich do despite to the poor; the noble are insolent to the mean; and the deceitful impose upon the stupid. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love. On this account, the benevolent condemn it.'

They may condemn it; but how shall they change it?

Our Master said, 'They may change it by the law of universal mutual love and by the interchange of mutual benefits.'

How will this law of universal mutual love and the interchange of mutual benefits accomplish this?

Our Master said, '*It would lead* to the regarding another's kingdom as one's own: another's family as one's own: another's person as one's own. That being the case, the princes, loving one another, would have no battle-fields; the chiefs of families, loving one another, would attempt no usurpations; men, loving one another, would commit no robberies[1]; rulers and ministers, loving one another, would be gracious and loyal; fathers and sons, loving one another, would be kind and filial; brothers, loving one another, would be harmonious and easily reconciled. Yea, men in general loving one another, the strong would not make prey of the weak; the many would not plunder the few; the rich would not insult the poor; the noble would not be insolent to the mean; and the deceitful would not impose upon the simple. The way in which all the miseries,

則不惠忠、父子不相愛、則不慈孝、兄弟不相愛、則不和調、天下之人、皆不相愛、强必執弱、富必侮貧、貴必敖賤、詐必欺愚、凡天下禍簒怨恨、其所以起者、以不相愛生也、是以仁者非之。旣以非之、何以易之。〇子墨子言曰、以兼相愛交相利之法易之。〇然則兼相愛交相利之法、將奈何哉。〇子墨子言、視人之國、若視其國、視人之家、若視其家、視人之身、若視其身、是故諸侯相愛、則不野戰、家主相愛、則不相簒、人與人相愛、則不相賊、貴不敖賤、詐不欺愚、凡天下禍簒怨恨、可使毋起者、以仁者譽之、然而今天下之士、君臣相愛則惠忠、父子相愛則慈孝、兄弟相愛則和調、天下之人、皆相愛、强不執弱、衆不劫寡、富不侮貧、子墨子言曰、然乃若兼則善矣、雖然天下之難物於故也。

[1] The Chinese text is here very confused for several sentences. There are evidently transpositions, omissions, and additions. I have ventured to correct and arrange it as follows:—After 不相賊, I read, 君臣相愛、則惠忠、父子相愛、則慈孝、兄弟相愛、則和調、天下之人皆相愛、强不執弱、衆不劫寡、富不侮貧、貴不敖賤、詐不欺愚、凡天下禍簒怨恨、可使毋起者、以兼相愛生也、是以仁者譽之。〇然而今天下之士、君子、曰、然乃若兼、則善矣、雖然、天下之難物也。〇子墨子言曰、天下之士、君子、特不識其利辯之故也、今若云云。

usurpations, enmities, and hatreds in the world, may be made not to arise, is universal mutual love. On this account, the benevolent value and praise it.'

Yes; but the scholars of the kingdom and superior men say, 'True; if there were this universal love, it would be good. It is, however, the most difficult thing in the world.'

Our Master said, 'This is because the scholars and superior men simply do not understand the advantageousness *of the law*, and to conduct their reasonings upon that. Take the case of assaulting a city, or of a battle-field, or of the sacrificing one's life for the sake of fame:—this is felt by the people everywhere to be a difficult thing. Yet, if the ruler be pleased with it, both officers and people are able to do it:—how much more might they attain to universal mutual love, and the interchange of mutual benefits, which is different from this! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man injures others, they respond to and injure him; when a man hates others, they respond to and hate him:—what difficulty is there in the matter? It is only that rulers will not carry on the government on this principle, and so officers do not carry it out in their practice.

'Formerly, the duke Wăn of Tsin liked his officers to be coarsely dressed, and, therefore, they all wore rams' furs, a leathern swordbelt, and a cap of bleached cotton. Thus attired, they went in to the prince's loves, and came out and walked through the court. Why did they do this? The sovereign liked it, and therefore the ministers did it. The duke Ling of Ch'û liked his officers to have small waists, and, therefore, they all limited themselves to a single meal. They held in their breath in putting on their belts, and had to help themselves up by means of the wall. In the course of a year, they looked black, and as if they would die of starvation. Why did they do this[1]? The sovereign liked it, and, therefore, the ministers were able to do it. Kâu-chien, the king of Yüeh, liked his ministers to be brave, and taught them to be accustomed to be so. At a general assembly of them, he set on fire the ship where they were, and to try them, said, "All the precious things of Yüeh are here." He then with his own hands beat a drum, and urged them on. When they heard the drum thundering, they rushed confusedly about, and trampled in the fire, till more than a hundred of them perished, when he struck the gong, and called them back[2].

子墨子言曰、天下之士君子、特不識其利、辯其故也、今若夫攻城野戰、殺身爲名、此天下百姓之所皆難也、苟君說之、則士衆能爲之、況於兼相愛交相利、則與此異、夫愛人者、人必從而愛之、利人者人必從而利之、惡人者人必從而惡之、害人者人必從而害之、此何難之有、特上弗以爲政、士不以爲行故也。

昔者晉文公好士之惡衣、故文公之臣、皆牂羊之裘、韋以帶劍、練帛之冠、入以見於君、出以踐朝、是其故何也、君說之、故臣爲之也。昔者楚靈王好士細要、靈王之臣、皆以一飯爲節、脇息然後帶、扶牆然後起、比期年、朝有黧黑之危、是其故何也、君說之、故臣能之也。昔越王句踐好士之勇、教馴其臣、和合之、焚舟失火、試其士曰、越

[1] In 是其故是也, the second 是 is plainly a misprint for 何. [2] Here a sentence or two are wanting, to complete the paragraph in harmony with the two which precede. The characters which follow—長故子墨子言曰—should also be expunged. I have omitted them in the translation.

'Now, little food, bad clothes, and the sacrifice of life for the sake of fame;—these are what it is difficult for people to approve of. Yet, when the sovereign was pleased with it, they were all able, *in those cases*, to bring themselves to them. How much more could they attain to universal mutual love, and the interchange of mutual benefits, which is different from such things! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man hates others, they respond to and hate him; when a man injures others, they respond to and injure him. It is only that rulers will not carry on their government on this principle, and, so, officers do not carry it out in their practice.'

Yes; but now the officers and superior men say, 'Granted; the universal practice of mutual love would be good; but it is an impracticable thing. It is like taking up the T'âi mountain, and leaping with it over the Ho or the Chî.'

Our Master said, 'That is not the proper comparison for it. To take up the T'âi mountain, and leap with it over the Ho or the Chî, may be called an exercise of most extraordinary strength; it is, in fact, what no one, from antiquity to the present time, has ever been able to do. But how widely different from this is the practice of universal mutual love, and the interchange of mutual benefits!

'Anciently, the sage kings practised this. How do we know that they did so? When Yü reduced all the country to order:—in the west, he made the western Ho and the Yü-tâu, to carry off the waters of Ch'ü-sun-wang; in the north, he made the Fang-yüan, the Pâi-chû, Hâu-chih-tî, and the Tâu of Fû-t'o; setting up also the Tî-ch'û, and chiselling out the Lung-män, to benefit Yen, Tâi, Hû, Mo, and the people of the western Ho; in the east, he drained the waters to Lû-fang and the marsh of Mäng-chû, reducing them to nine channels, to limit the waters of the eastern country, and benefit the people of Ch'î-châu; and in the south, he made the Chiang, the Han, the Hwâi, the Zû, the course of the eastern current, and the five lakes, to benefit Ching, Ch'û, and Yüeh, the people of the wild south. These were the doings of Yü; and I am now for practising the *same* universal *mutual love*.

'When king Wän brought the western country to good order, his light spread, like the sun

國之寶、盡在此。越王親自鼓其士而進之、士聞鼓音
破碎、亂行蹈火、而死者、左右百人有餘。越王擊金而
退之。是故子墨子言曰、乃若夫少食惡衣殺身而爲
名、此天下百姓之所皆難也。若苟君說之、則衆能爲
之、況兼相愛交相利、與此異矣。夫愛人者、人亦從而
愛之、利人者人亦從而利之、惡人者人亦從而惡之、
害人者人亦從而害之、此何難之有焉。特上不以爲
政、而士不以爲行故也。
然而今天下之士君子曰、然乃若兼則善矣、雖然、不
可行之物也、譬若挈太山越河濟也。○子墨子言、是
非其譬也、夫挈太山而越河濟、可謂畢劫有力矣、自
古及今、未有能行之者也、況乎兼相愛交相利、則與
此異。古者聖王行之。何以知其然。古者禹治天下、西
爲西河漁竇、以泄渠孫皇之水、北爲防原泒注、后之
邸、嘑池之竇、洒爲底柱、鑿爲龍門、以利燕代胡貉與
西河之民。東方漏之陸防、孟諸之澤、灑爲九澮、以楗
東土之水、以利冀州之民、南爲江漢淮汝、東流之注、
五湖之處、以利荊楚干越、南夷之民、此言禹之事、吾

or the moon, over its four quarters. He did not permit great States to insult small ones; he did not permit the multitude to oppress the fatherless and the widow; he did not permit violence and power to take from the husbandmen their millet, pannicled millet, dogs, and swine. Heaven, as if constrained, visited king Wăn with blessing. The old and childless were enabled to complete their years; the solitary and brotherless could yet mingle among the living; the young and parentless found those on whom they could depend, and grew up. These were the doings of king Wăn; and I am now for practising the same universal *mutual love*.

'King Wû tunneled through the T'âi mountain. The Record says, "There is a way through the mountain, made by me, the descendant of the kings of Châu:—I have accomplished this great work. I have got my virtuous men, and rise up full of reverence for Shang, Hsiâ, and the tribes of the south, the east, and the north. Though he has his multitudes of relatives, they are not equal to my virtuous men. If guilt attach to the people anywhere throughout the kingdom, it is to be required of me, the One man."' This describes the doings of king Wû, and I am now for practising the same universal mutual love[1].

If, now, the rulers of the kingdom truly and sincerely wish all in it to be rich, and dislike any being poor; if they desire its good government, and dislike disorder; they ought to practise universal mutual love, and the interchange of mutual benefits. This was the law of the sage kings; it is the way to effect the good government of the nation; it may not but be striven after.

今行兼矣。昔者文王之治西土、若日若月、乍光于四方、于西土、不爲大國侮小國、不爲衆庶侮鰥寡、不爲暴勢奪穡人黍稷狗彘、天屑臨文王慈、是以老而無子者、有所得終其壽、連獨無兄弟者、有所雜於生人之閒、少失其父母者、有所放依而長、此文王之事、則吾今行兼矣。昔者武王將事泰山隧、傳曰、泰山有道、曾孫周王有事、大事既獲、仁人尚作、以祗商夏、蠻夷醜貉、雖有周親、不若仁人、萬方有罪、維予一人、此言武王之事、吾今行兼矣。是故子墨子言曰、今天下之君子、忠實欲天下之富、而惡其貧、欲天下之治、而惡其亂、當兼相愛交相利、此聖王之法、天下之治道也、不可不務爲也。

[1] I do not recollect to have read elsewhere of king Wû's tunneling through the T'âi mountain. In what Mo quotes from some Record, we have sentences from different parts of the Shû-ching brought together. The account of the labours of Yü contains names also not elsewhere found. There are, no doubt, many errors in the text.—I omit the 是故子墨子言曰, which follow 行兼矣.

UNIVERSAL LOVE. PART III.

Our Master, the philosopher Mo, said, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the kingdom, and to take away what is injurious to it.'

Speaking, now, of the present time, what are to be accounted the most injurious things to the kingdom[1]? They are such as the attacking of small States by great ones; the inroads on small Families by great ones; the plunder of the weak by the strong; the oppression of the few by the many; the scheming of the crafty against the simple; the insolence of the noble to the mean. To the same class belong the ungraciousness of rulers[2], and the disloyalty of ministers; the unkindness of fathers, and the want of filial duty on the part of sons. Yea, there is to be added to these the conduct of the mean men[3], who employ their edged weapons and poisoned stuff, water and fire, to rob and injure one another.

Pushing on the inquiry now, let us ask whence all these injurious things arise. Is it from loving others and advantaging others? It must be answered 'No;' and it must likewise be said, They arise clearly[4] from hating others and doing violence to others.' *If it be further asked* whether those who hate and do violence to others hold the principle of loving all, or that of making distinctions, it must be replied, 'They make distinctions.' So then, it is this principle of making distinctions between man and man, which gives rise to all that is most injurious in the kingdom. On this account we conclude that that principle is wrong.

Our Master said, 'He who condemns others must have whereby to change them.' To condemn men, and have no means of changing them, is like saving them from fire by plunging them in water. A man's language in such a case must be improper. On this account our Master said, 'There is the principle of loving all, to take the place of that which makes distinctions.'

子墨子言曰、仁人之事者、必務求興天下之利、除天下之害。○然當今之時、天下之害孰爲大。○曰、若大國之攻小國也、大家之亂小家也、强之刼弱、衆之暴寡、詐之謀愚、貴之敖賤、此天下之害也。人與爲人君者之不惠也、臣者之不忠也、父者之不慈也、子者之不孝也、此又天下之害也。又與今人之賤人、執其兵刃毒藥水火、以交相虧賊、此又天下之害也。姑嘗本原若衆害之所自、此胡自生、此自愛人利人生與、即必曰非然也、必曰從惡人賊人生、分名乎天下惡人而賊人者、兼與別與、即必曰別也、然即之交別者、果生天下之大害者與、是故別非也。

子墨子曰、非人者必有以易之、若非人而無以易之、譬之猶以水救火也、其說將必無可焉。○是故子墨子曰、兼以易

[1] I suppose that the compiler—the disciple of Mo—begins to speak here. Throughout this part, however, the changes in the argument are indistinctly marked. [2] 人與 should here be expunged from the Chinese text. [3] 又與 should here be expunged. [4] I translate 分名 by 'clearly.' 名 is probably a misprint for 明.

If, now, we ask, 'And how is it that universal love can change *the consequences of* that other principle which makes distinctions?' the answer is, 'If princes were as much for the States of others as for their own, what one among them would raise the forces of his State to attack that of another?—he is for that other as much as for himself. If they were for the capitals of others as much as for their own, what one would raise the forces of his capital to attack that of another?—he is for that as much as for his own. If chiefs regarded the Families of others as their own, what one would lead the power of his Family to throw that of another into confusion?—he is for that other as much as for himself. If, now, States did not attack, nor holders of capitals smite, one another, and if Families were guilty of no mutual aggressions, would this be injurious to the kingdom, or its benefit?' It must be replied, 'This would be advantageous to the kingdom.' Pushing on the inquiry, now, let us ask whence all these benefits arise. Is it from hating others and doing violence to others? It must be answered, 'No;' and it must likewise be said, 'They arise clearly from loving others and doing good to others.' *If it be further asked* whether those who love others and do good to others hold the principle of making distinctions between man and man, or that of loving all, it must be replied, 'They love all.' So then it is this principle of un versal mutual love which really gives rise to all that is most beneficial to the nation. On this account we conclude that that principle is right[1].

Our Master said, a little while ago, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the kingdom, and to take away what is injurious to it.' We have now traced the subject up, and found that it is the principle of universal love which produces all that is most beneficial to the kingdom, and the principle of making distinctions which produces all that is injurious to it. On this account what our

別、○然卽兼之可以易別之故、何也、○
曰、藉爲人之國、若爲其國、夫誰獨舉其
國以攻人之國者哉、爲彼者由爲已也、
爲人之都、若爲其都、夫誰獨舉其都以
伐人之都者哉、爲彼猶爲己也爲人之
家、若爲其家、夫誰獨舉其家以亂人之
家者哉、爲彼猶爲巳也、然卽國都不相
攻伐、人家不相亂賊、此天下之害與、天
下之利與、卽必曰天下之利也、姑嘗本
原、若衆利之所自生、此胡自生、此自惡
人賊人生與、卽必曰非然也、必曰從愛
人利人生分名乎、天下愛人而利人者、
別與兼與、卽必曰兼也、然卽之交兼者、
果生天下之大利者與、是故子墨子曰、
兼是也、
且鄉吾本言曰、仁人之事者、必務求興
天下之利、除天下之害、○今吾本原兼
之所生天下之大利者、吾本原別之所

[1] I here transpose 子墨子曰, and put it after 兼是也. This is required by the preceding argument, which ends simply with 是故別非也. With this transposition, however, some other liberties must still be taken with the next paragraph. In 仁人之是者, 是 should evidently be 事. In the concluding phrase—出乎若方—the adoption of an old gloss, that 乎 should be 平, enables us to make sense of it. What follows, from 今吾將 down to 卽若其利, is confused and difficult. 輿, in 輿天下之利, is a misprint for 興; but there must be other corruptions and omissions as well. One can see the author's drift; and I have tried to translate accordingly.

Master said, 'The principle of making distinctions between man and man is wrong, and the principle of universal love is right,' turns out to be correct as the sides of a square

If, now, we just desire to promote the benefit of the kingdom, and select for that purpose the principle of universal love, then the acute ears and piercing eyes of people will hear and see for one another; and the strong limbs of people will move and be ruled for one another; and men of principle will instruct one another. It will come about that the old, who have neither wife nor children, will get supporters who will enable them to complete their years; and the young and weak, who have no parents, will yet find helpers that shall bring them up. On the contrary, if this principle of universal love is held not to be correct, what benefits will arise from such a view? What can be the reason that the scholars of the kingdom, whenever they hear of this principle of universal love, go on to condemn it? Plain as the case is, their words in condemnation of this principle do not stop;—they say, 'It may be good, but how can it be carried into practice?'

Our Master said, 'Supposing that it could not be practised, it seems hard to go on likewise to condemn it. But how can it be good, and yet incapable of being put into practice?'

Let us bring forward two instances to test the matter:—Let any one suppose the case of two individuals, the one of whom shall hold the principle of making distinctions, and the other shall hold the principle of universal love. The former of these will say, 'How can I be for the person of my friend as much as for my own person? how can I be for the parents of my friend as much as for my own parents?' Reasoning in this way, he may see his friend hungry, but he will not feed him; cold, but he will not clothe him; sick, but he will not nurse him; dead, but he will not bury him. Such will be the language of the individual holding the principle of distinction, and such will be his conduct. The language of the other, holding the principle of universality, will be different, and also his conduct. He will say, 'I have heard that he who wishes to play a lofty part among men, will be for the person of his friend as much as for his own person, and for the parents of his friend as much as for his own parents. It is only thus that he can attain his distinction?' Reasoning in this way, when he sees his friend hungry, he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him. Such will be the language of him who holds the principle of universal love, and such will be his conduct.

生、天下之大害者也。是故子墨子曰、別非而兼是者、出乎若方也。今吾將正求與天下之利、而取之以兼爲正、是故以聰耳明目相爲視聽乎、是以股肱畢強、相爲動宰乎、而有道肆相教誨、是以老而無妻子者、有所侍養以終其壽、幼弱孤童之無父母者、有所放依以長其身。今唯毋以兼爲正、卽若其利也。不識天下之士、所以皆聞兼而非者、其故何也。○然而天下之士、非兼者之言猶未止也、曰、卽善矣、雖然、豈可用哉。

子墨子曰、用而不可、雖哉、亦將非之、且焉有善而不可用者。○姑嘗兩而進之、誰以爲二士、使其一士者執別、使其一士者執兼、是故別士之言曰、吾豈能爲吾友之身、若爲吾身、爲吾友之親、若爲吾親、是故退睹其友、飢卽不食、寒卽不衣、疾病不侍養、死喪不葬埋、別士之言若此、行若此、兼士之言不然、行亦不然、曰、吾聞爲高士於天下者、必爲其友之身、若爲其身、爲其友之親、若爲其親、然後可以爲高士天下、是故退睹其友、飢則食之、寒則衣

The words of the one of these individuals are a condemnation of those of the other, and their conduct is directly contrary. Suppose now that their words are perfectly sincere, and that their conduct will be carried out,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a plain in the open country, and an officer, with coat of mail, gorget, and helmet is about to take part in a battle to be fought in it, where the issue, whether for life or death, cannot be foreknown; or here is an officer about to be dispatched on a distant commission from Pâ to Yüeh, or from Ch'î to Ching, where the issue of the journey, going and coming, is quite uncertain:—on either of these suppositions, to whom will the officer entrust the charge of his house, the support of his parents, and the care of his wife and children?—to one who holds the principle of universal love? or to one who holds that which makes distinctions? I apprehend there is no one under heaven, man or woman, however stupid, though he may condemn the principle of universal love, but would at such a time make one who holds it the subject of his trust. This is in words to condemn the principle, and when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the kingdom scholars condemn the principle of universal love, whenever they hear it[1].

Plain as the case is, their words in condemnation of it do not cease, but they say, 'This principle may suffice perhaps to guide in the choice of an officer, but it will not guide in the choice of a sovereign[2].'

Let us test this by taking two illustrations:—Let any one suppose the case of two sovereigns, the one of whom shall hold the principle of mutual love, and the other shall hold the principle which makes distinctions. In this case, the latter of them will say, 'How can I be as much for the persons of all my people as for my own? This is much opposed to human feelings. The life of man upon the earth is but a very brief space; it may be compared to the rapid

之、疾病侍養之、死喪葬埋之、兼士之言若此、行若此。若之二者、言相非而行相反與。當使若二士者、言必信、行必果、使言行之合猶合符節也、無言而不行也、然卽敢問、今有平原廣野於此、被甲嬰冑將往戰、死生之權未可識也。又有君大夫之遠使於巴越齊荊、往來及否未及否、未可識也、然卽敢問、不識將惡也家室、奉承親戚、提挈妻子、而寄託之、不識於兼之有是乎、於別之有是乎。哉以爲當其於此也、天下無愚夫愚婦、雖非兼之人、必寄託之於兼之有是也。此言而非兼、擇卽取兼、卽此言行拂也。不識天下之士、所以皆聞兼而非之者、其故何也。〇然而天下之士、非兼者之言、猶未止也、曰、意可以擇士、而不可以擇君。

子姑嘗兩而進之、誰以爲二君、使其一君者執兼、使一君者執別、是故別君之言、吾惡能爲吾萬民之身、爲吾身、此泰非天下之情也、

[1] From 子墨子曰,用而不可 down to this, the general meaning is plain enough. But there must be several corruptions in the text. 哉, for instance, after 別之有是乎, is, plainly, for 我.

[2] Here there should follow, 'Our Master said,' and some observations introductory to the two illustrations of the sovereigns. This has been lost, however, and all that remains of it is the solitary 子, in 子姑嘗云云.

movement of a team of horses whirling past a small chink.' Reasoning in this way, he may see his people hungry, but he will not feed them; cold, but he will not clothe them; sick, but he will not nurse them; dead, but he will not bury them. Such will be the language of the sovereign who holds the principle of distinctions, and such will be his conduct. Different will be the language and conduct of the other who holds the principle of universal love. He will say, 'I have heard that he who would show himself a *virtuous and* intelligent sovereign, ought to make his people the first consideration, and think of himself only after them.' Reasoning in this way, when he sees any of the people hungry, he will feed them; cold, he will clothe them; sick, he will nurse them; dead, he will bury them. Such will be the language of the sovereign who holds the principle of universal love, and such his conduct. If we compare the two sovereigns, the words of the one are condemnatory of those of the other, and their actions are opposite. Let us suppose that their words are equally sincere, and that their actions will make them good,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a year when a pestilence walks abroad among the people; many of them suffer from cold and famine; multitudes die in the ditches and water-channels. If at such a time they might make an election between the two sovereigns whom we have supposed, which would they prefer? I apprehend there is no one under heaven, however stupid, though he may condemn the principle of universal love, but would at such a time prefer to be under the sovereign who holds it. This is in words to condemn the principle, and, when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the kingdom scholars condemn the principle of universal love, whenever they hear it.

Plain as the case is, their words in condemnation of it do not cease; but they say, 'This universal *mutual love* is benevolent and righteous. That we grant, but how can it be practised? The impracticability of it is like that of taking up the T'âi mountain, and leaping with it over the Chiang or the Ho. We do, indeed, desire this universal love, but it is an impracticable thing!'

Our Master said, 'To take up the T'âi mountain, and leap with it over the Chiang or the

人之生乎地上之無幾何也、譬之猶駟馳而過郤也。是故退睹其萬民、飢卽不食、寒卽不衣、疾病不侍養、死喪不葬埋、別君之言若此、行若此、兼君之言不然、行亦不然、曰、吾聞爲明君於天下者、必先萬民之身、後爲其身、然後可以爲明君於天下、是故退睹其萬民、飢卽食之、寒卽衣之、疾病侍養之、死喪葬埋之、兼君之言若此、行若此。然卽交若之二君者、言相非而行相反與。常使若二君者、言必信、行必果、使言行之合猶合符節也、無言而不行也、然卽敢問、今歲有癘疫、萬民多有勤苦凍餒、轉死溝壑中者、旣已衆矣、不識將擇之二君者、將何從也。我以爲當其於此也、天下無愚夫愚婦、雖非兼者、必從兼君是也、言而非兼、擇卽取兼、此言行拂也。不識天下所以皆聞兼而非之者、其故何也。○然而天下之士、非兼者之言也、猶未止也、曰、兼卽仁矣義矣、雖然、豈可爲哉、吾譬兼之不可爲也、猶挈泰山以超江河也、故兼者直願之也、夫豈可爲之物哉。

子墨子曰、夫挈泰山以超江河、自古之及今、生民而

Ho, is a thing which never has been done, from the highest antiquity to the present time, since men were; but the exercise of mutual love and the interchange of mutual benefits,—this was practised by the ancient sages and six kings.'

How do you know that the ancient sages and the six kings practised this?

Our Master said, 'I was not of the same age and time with them, so that I could myself have heard their voices, or seen their faces; but I know what I say from what they have transmitted to posterity, written on bamboo or cloth, cut in metal or stone, or engraven on their vessels.'

'It is said in "The Great Declaration,"—"King Wăn was like the sun or like the moon; suddenly did his brightness shine through the four quarters of the western region [1]."

'According to these words, king Wăn exercised the principle of universal love on a vast scale. He is compared to the sun or moon which shines on all, without partial favour to any spot under the heavens;—such was the universal love of king Wăn.' What our Master insisted on was thus exemplified in him.

Again, not only does "The Great Declaration" speak thus;—we find the same thing in "The Declaration of Yü." Yü said, "Ye multitudes, listen all to my words. It is not only I who dare t say a word in favour of war;—against this stupid prince of Miâo we must execute the punishment appointed by Heaven. I am therefore leading your hosts, and go before you all to punish the prince of Miâo [2]."

'Thus Yü punished the prince of Miâo, not to increase his own riches and nobility, nor to obtain happiness and emolument, nor to gratify his ears and eyes;—he did it, seeking to promote what was advantageous to the kingdom, and to take away what was injurious to it. It appears from this, that Yü held the principle of universal love.' What our Master insisted on may be found in him.

'And not only may Yü thus be appealed to;—we have "The words of T'ang" to the same effect. T'ang said, "I, the child Lî, presume to use a dark-coloured victim, and announce to Thee, O supreme Heavenly Sovereign:—Now there is a great drought, and it is right I should

來、未嘗有也、今若夫兼相愛、交相利、此自先聖
六王者、親行之、○何知先聖六王之親行之也、
○子墨子曰、吾非與之並世同時、親聞其聲、見
其色也、以其所書於竹帛、鏤於金石、琢於槃盂、
傳遺後世子孫者知之。泰誓曰、文王若日若月、
乍照光於四方於西土。即此言、文王之兼愛天
下之博大也、譬之日月兼照、天下之無有私也。
○即此文王兼也、雖子墨子之所謂兼者、於文
王取法焉。○且不惟泰誓爲然、雖禹誓即亦猶
是也。禹曰、濟濟有衆、咸聽朕言、非惟小子、敢行
稱亂、蠢茲有苗、用天之罰、若予既率爾羣、對諸
羣以征有苗。禹之征有苗也、非以求以重富貴、
干福祿、樂耳目也、以求興天下之利、除天下之
害。○即此禹兼也、雖子墨子之所謂兼者、於禹
求焉。○且不惟禹誓爲然、雖湯說即亦猶是也。
湯曰、惟予小子履、敢用元牡、告於上天后、曰、今
天大旱、即當朕身履、未知得罪于上下、有善不
敢蔽、有罪不敢赦、簡在帝心、萬方有罪、即當朕

[1] See 'The Great Declaration,' III. 6. The language is somewhat different from the citation.

[2] 'The Declaration of Yü' is what is called 'The Counsels of Yü.' In the twentieth paragraph we find the passage here quoted, or rather we find something like it.

be held responsible for it. I do not know but that I have offended against the Powers above and below. But the good I dare not keep in obscurity, and the sinner I dare not pardon. The examination of this is with Thy mind, O God. If the people throughout the kingdom commit offences it is to be required of me. If I commit offences, it does not concern the people[1]." From these words we perceive that T'ang, possessing the dignity of sovereign, and the wealth of the kingdom, did not shrink from offering himself as a sacrifice which might be acceptable to God and *other* spiritual beings.' It appears from this that T'ang held the principle of universal love. What our Master insisted on was exemplified in T'ang.

And not only may we appeal in this way to the 'Declarations,' 'Charges,' and 'Words of T'ang,'—we find the same thing in 'The Poems of Châu[2].' One of those poems says,

'Wide and long is the Royal way,
It is straight as an arrow,
Without deflection, without injustice.
It is smooth as a whetstone.
The Royal way is plain and level,
The officers tread it;
Without injustice, without deflection.
The lower people see it.'

Is not this speaking of the *Royal* way in accordance with our style[3]? Anciently, Wăn and Wû, acting with exact justice and impartiality, rewarded the worthy and punished the oppressive, allowing no favouritism to influence them towards their own relatives. It appears from this that Wăn and Wû held the principle of universal love. What our Master insisted on was exemplified in them.—How is it that the scholars throughout the kingdom condemn this universal love, whenever they hear of it? Plain as the case is, the words of those who condemn the principle of universal love do not cease. They say, 'It is not advantageous to the entire devotion to parents which is required;—it is injurious to filial piety[4].' Our Master said, 'Let us bring this objection to the test:—A filial son, having *the happiness of* his parents at heart, considers how it is to be secured. Now, does he, so considering, wish men to love and benefit his parents? or does he wish them to hate and injure his parents?' On this view of the question, it must be evident that he wishes men to love and benefit his parents. And what

身、朕身有罪、無及萬方。卽此言、湯貴爲天子、富有天下、然且不憚以身爲犧牲、以祠說于上帝鬼神。○卽此、湯兼也、雖子墨子之所謂兼者、於湯取法焉。○且不惟誓、命、與湯說、爲然、周詩卽亦猶是也。周詩曰、王道蕩蕩、不偏不黨、王道平平、不黨不偏、其直若矢、其易若底、君子之所履、小人之所視。若吾言非語道之謂也、古者文武爲正均分、賞賢罰暴、勿有親戚兄弟之所阿。○卽此文武兼也、雖子墨子之所謂兼者、於文武取法焉、不識天下之人、所以皆聞兼而非之者、其故何也、然而天下之非兼者之言猶未止、曰、意不忠親之利而害爲孝乎。○子墨子曰、姑嘗本原之、孝子之爲親度者、吾不識孝子之爲親度者、亦欲人愛利其親與、意欲人之惡賊其親

[1] See 'The Announcement of T'ang' (湯告) in various places. Compare also more particularly the Analects, XX. i. 3. [2] In the quotation which is immediately subjoined, the first four lines are from a rhythmical passage of the Shû-ching, V. iv. 13. The remaining four are in the Shih-ching, II. v. Ode ix. st. 1. [3] Such I suppose to be the meaning of 若吾言非語道之謂也, if it were amended. [4] The sentence is not clear,—意不忠親之利而害爲孝乎. I have done what I could with it. The scope of the whole paragraph is sufficiently plain. The 遇, farther on, is supposed to be for 偶.

must he himself first do in order to gain this object? If I first address myself to love and benefit men's parents, will they for that return love and benefit to my parents? or if I first address myself to hate men's parents, will they for that return love and benefit to my parents? It is clear that I must first address myself to love and benefit men's parents, and they will return to me love and benefit to my parents. The conclusion is that a filial son has no alternative.—He must address himself in the first place to love and do good to the parents of others. If it be supposed that this is an accidental course, to be followed on emergency by a filial son, and not sufficient to be regarded as a general rule, let us bring it to the test of what we find in the Books of the ancient kings.—It is said in the Tâ Yâ,

'Every word finds its answer; He threw me a peach;
Every action its recompense. I returned him a plum.'

These words show that he who loves others will be loved, and that he who hates others will be hated. How is it that the scholars throughout the kingdom condemn this principle of universal love, when they hear it?

Is it that they deem it so difficult as to be impracticable? But there have been more difficult things, which yet have been done. *For instance*, king Ling of Ching was fond of small waists. In his time, the officers of Ching restricted themselves to a handful of rice, till they required a stick to raise themselves, and in walking had to hold themselves up by the wall. Now, it is a difficult thing to restrict one's self in food, but they were able to do it, because it would please king Ling.—It needs not more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Again, Kâu-chien, the king of Yüeh, was fond of bravery. He spent three years in training his officers to be brave; and then, not knowing fully whether they were so, he set fire to the ship where they were, and urged them forward by a drum into the flames. They advanced, one rank over the bodies of another, till an immense number perished in the water or the flames; and it was not till he ceased to beat the drum, that they retired. Those officers of Yüeh might be pronounced to be full of reverence. To sacrifice one's life in the flames is a difficult thing, but they were able to do it, because it would please their king.—It needed not

與。以說觀之、即欲人之愛利其親也、然即吾惡先從事即得此。若我先從事乎愛利人之親、然後人報我愛利吾親乎、意我先從事乎惡人之親、然後人報我以愛利吾親乎、即必吾先從事乎愛利人之親、然後人報我以愛利吾親也。然即之交孝子者、果不得已乎、毋先從事愛利人之親者與。意以天下之孝子、爲遇而不足以爲正乎、姑嘗本原先王之所書、大雅之所道曰、無言而不讎、無德而不報、投我以桃、報之以李。即此言愛人者必見愛也、而惡人者必見惡也、不識天下之士、所以皆聞愛而非之者、其故何也。意以爲難而不可爲耶。嘗有難此而可爲者。昔荆靈王好小要、當靈王之身、荆國之士、飯不踰乎一固、據而後興、扶垣而後行、故約食爲其難爲也、然後爲而靈王說之、未踰於世而民可移也、即求以鄉其上也。昔者越王勾踐好勇、教其士臣三年、以其知爲未足以知之也、焚舟失火、鼓而進之、其士偃前列、伏水火而死、有不可勝數也、當此之時、不鼓而退也、越國之士、可謂顫矣、故焚身爲其難爲也、然後爲之、越王說

more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors. *Once more*, duke Wăn of Tsin was fond of garments of coarse flax. In his time, the officers of Tsin wore wide clothes of that fabric, with rams' furs, leathern swordbelts, and coarse canvas sandals. Thus attired, they went in to the duke's levee, and went out and walked through the court. It is a difficult thing to wear such clothes, but they were able to do it, because it would please duke Wăn.—It needs but a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Now, little food, a burning ship, and coarse clothes,—these are among the most difficult things to endure; but because the sovereign would be pleased with the enduring them, they were able *in those cases* to do it. It needed no more than a generation to change the manners of the people. Why? Because such is their desire to move after the pattern of their superiors. And now, as to universal mutual love[1], it is an advantageous thing and easily practised,—beyond all calculation. The only reason why it is not practised is, in my opinion, because superiors do not take pleasure in it. If superiors were to take pleasure in it, stimulating men to it by rewards and praise, and awing them from opposition to it by punishments and fines, they would, in my opinion, move to it,—the practice of universal mutual love, and the interchange of mutual benefits,—as fire rises upwards, and as water flows downwards:—nothing would be able to check them. This universal love was the way of the sage kings; it is the principle to secure peace for kings, dukes, and great men; it is the means to secure plenty of food and clothes for the myriads of the people. The best course for the superior man is to well understand the principle of universal love, and to exert himself to practise it. It requires the sovereign to be gracious, and the minister to be loyal; the father to be kind, and the son to be filial; the elder brother to be friendly, and the younger to be obedient. Therefore the superior man,—with whom the chief desire is to see gracious sovereigns and loyal ministers; kind fathers and filial sons; friendly elder brothers and obedient younger ones,—ought to insist on the indispensableness of the practice of universal love. It was the way of the sage kings; it would be the most advantageous thing for the myriads of the people.

之、未踰於世、而民可移也、卽求以鄉上也。昔者晉文公好苴服、當文公之時、晉國之士、大布之衣、牂羊之裘、練帛之冠、且苴之屨、入見文公、出以踐之朝、故苴服爲其難爲也、然後爲而文公說之、未踰於世而民可移也、卽求以鄉其上也。是故約食焚舟苴服、此天下之至難爲也、然後爲而上說之、未踰於世而民可移也、何故也、卽求以鄉其上也。今若夫兼相利、此其有利且易爲也、不可勝計也、我以爲則無有上說之者而已矣、苟有上說之者、勸之以賞譽、威之以刑罰、我以爲人之於就兼相愛交相利也、譬之猶火之就上、水之就下也、不可防止於天下、故兼者聖王之道也、王公大人之所以安也、萬民衣食之所以足也、故君子莫若審兼而務行之、爲人君必惠、爲人臣必忠、爲人父必慈、爲人子必孝、爲人兄必友、爲人弟必悌、故君子莫若欲爲惠君、忠臣、慈父、孝子、友兄、悌弟、當若兼之不可不行也、此聖王之道而萬民之大利也。

[1] For 兼相利 we should read 兼相愛.

2. Notwithstanding the mutilations and corruptions in the text of the preceding Essay, its general scope is clearly discernible, and we obtain from it a sufficient account of Mo's doctrine on the subject of 'Universal Love.' We have now to consider the opposition offered to this doctrine by Mencius. He was not the first, however, to be startled and offended by it. The Essay shows that it was resented as an outrage on the system of orthodox belief during all the lifetime of Mo and his immediate disciples. Men of learning did not cease to be clamorous against it. From the allusions made by Mencius to its prevalence in his days, it would appear that it had overcome much of the hostility which it at first encountered. He stepped forward to do battle with it, and though he had no new arguments to ply, such was the effect of his onset, that 'Universal Love' has ever since been considered save by some eccentric thinkers, as belonging to the Limbo of Chinese vanities, among other things 'abortive, monstrous, or unkindly mixed.'

We may approach the question conveniently by observing that Mo's attempts to defend his principle were in several points far from the best that could be made. His references to the examples of Yü, T'ang, and the kings Wăn and Wû, are of this nature. Those worthies well performed the work of their generation. They punished the oppressor, and delivered the oppressed. Earnest sentiments of justice and benevolence animated their breasts and directed their course. But they never laid down the doctrine of 'Universal Love,' as the rule for themselves or others.

When he insists, again, that the people might easily be brought to appreciate and practise his doctrine, if their rulers would only set them the example, he shows the same overweening idea of the influence of superiors, and the same ignorance of human nature, which I have had occasion to point out in both Confucius and Mencius. His references to duke Wăn of Tsin, duke Ling of Ch'û, and Kâu-chien of Yüeh, and his argument from what they are said to have effected, only move us to smile. And when he teaches that men are to be *awed* to love one another '*by punishments and fines*,' we feel that he is not understanding fully what he says nor whereof he affirms.

Still, he has broadly and distinctly laid it down, that if men would only universally love one another, the evils which disturb and embitter human society would disappear. I do not say that he has taught the *duty* of universal love. His argument is conducted

on the ground *of expediency*[1]. Whether he had in his own mind a truer, nobler foundation for his principle, does not immediately appear. Be that as it may, his doctrine was that men were to be exhorted to love one another,—to love one another as themselves. According to him, 'princes should be as much for the States of others as for their own. One prince should be for every other as for himself.' So it ought to be also with the Heads of clans, with ministers, with parents, and with men generally.

Here it was that Mencius joined issue with him. He affirmed that 'to love all equally did not acknowledge the peculiar affection due to a parent.' It is to be observed that Mo himself nowhere says that his principle was that of loving all EQUALLY.. His disciples drew this conclusion from it. In the third Book of Mencius's Works, we find one of them, Î Chih, contending that the expression in the Shû-ching, about the ancient kings acting towards the people, 'as if they were watching over an infant,' sounded to him as if love were to be *without difference of degree*, the manifestation of it simply commencing with our parents[2]. To this Mencius replied conclusively by asking, 'Does Î really think that a man's affection for the child of his brother is merely like his affection for the child of his neighbour?' With still more force might he have asked, 'Is a man's affection for his father merely like his affection for the father of his neighbour?' Such a question, and the necessary reply to it, are implied in his condemnation of Mo's system, as being 'without father,' that is, denying the peculiar affection due to a father. If Mo had really maintained that a man's father was to be no more to him than the father of any other body, or if his system had necessitated such a consequence, Mencius would only have done his duty to his country in denouncing him, and exposing the fallacy of his reasonings. As the case is, he would have done better if he had shown that no such conclusion necessarily flows from the doctrine of 'Universal Love,' or its preceptive form that we are to love our neighbour as ourselves.

Of course it belonged to Mo himself to defend his views from the imputation. But what he has said on the point is not satisfactory. In reply to the charge that his principle was injurious to filial piety, he endeavoured to show, that, by acting on it, a man would best

[1] This and several other points are well put by the Rev. Dr. Edkins, in his Essay, referred to on p. 133. See Journal of the North-China Branch of the Royal Asiatic Society, No. II, May, 1859. [2] See Bk. III. Pt. I. v. 3.

secure the happiness of his parents:—as he addressed himself in the first place to love, and do good to, the parents of others, they would recompense to him the love of, and good-doing to, his parents. It might be so, or it might not. The reply exhibits strikingly in what manner Mo was conducted to the inculcation of universal love, and that really it had in his mind no deeper basis than its expediency. This is his weak point; and if Mencius, whose view of the constitution of human nature, and the binding force of the virtues, apart from all consideration of consequences, was more comprehensive and correct than that of Mo, had founded his opposition on this ground, we could in a measure have sympathised with him. But while Mo appeared to lose sight of the other sentiments of the human mind too much, in his exclusive contemplation of the power of love, he did not doubt but his principle would make sons more filial, and ministers more devoted, and subjects more loyal. The passage which I have just referred to, moreover, does not contain the admission that the love was to be *without any difference of degree.* The fact is, that he hardly seems to have realised the objection with which Mencius afterwards pressed the advocacy of it by his followers. If he did do so, he blinked the difficulty, not seeing his way to give a full and precise reply to it.

This seems to be the exact state of the case between the two philosophers. Mo stumbled on a truth, which, based on a right foundation, is one of the noblest which can animate the human breast, and affords the surest remedy for the ills of society. There is that in it, however, which is startling, and liable to misrepresentation and abuse. Mencius saw the difficulty attaching to it, and unable to sympathise with the generosity of it, set himself to meet it with a most vehement opposition. Nothing, certainly, could be more absurd than his classing Yang Chû and Mo Tî together, as equally the enemies of benevolence and righteousness. When he tries to ridicule Mo, and talks contemptuously about him, how, if he could have benefited the kingdom, by toiling till he rubbed off every hair of his body, he would have done it[1],—this only raises up a barrier between himself and us. It reminds us of the *hardness* of nature which I have elsewhere charged against him.

3. Confucius, I think, might have dealt more fairly and generously with Mo. In writing of him, I called attention to his repeated

[1] Bk. VII. Pt. I. xxvi.

enunciation of 'the golden rule' in a negative form,—'What you do not wish done to yourself, do not do to others[1].' In one place, indeed, he rises for a moment to the full apprehension of it, and recognises the duty of taking the initiative,—of behaving to others in the first instance as he would that they should behave to him[2]. Now, what is this but the practical exercise of the principle of universal love? 'All things whatsoever ye would that men should do to you, do ye even so to them:'—this is simply the manifestation of the requirement, 'Thou shalt love thy neighbour as thyself.' Confucius might have conceded, therefore, to Mo, that the rule of conduct which he laid down was the very best that could be propounded. If he had gone on to remove it from the basis of expediency, and place it on a better foundation, he would have done the greatest service to his countrymen, and entitled himself to a place among the sages of the world.

On this matter I am happy to find myself in agreement with the 'Prince of Literature,' Han Yü[3]. 'Our literati,' says he, 'find fault with Mo because of what he has said on "The Estimation to be attached to Concord[4]," on "Universal Love," on "The Estimation to be given to Men of Worth[5]," on "The Acknowledging of Spiritual Beings[6]," and on "The Awe in which Confucius stood of Great Men,

[1] Vol. i. proleg. p. 109. [2] See proleg. on the 'Doctrine of the Mean,' pp. 48, 49, vol. i.

[3] See the Works of Han Wăn-kung, 十一卷,讀墨子篇.

[4] This is the title of one of Mo's Essays, the 尚同, forming the third Book of his Works. Generalising after his fashion, he traces all evils up to a want of concord, or agreement of opinion; and goes on to assert that the sovereign must be recognised as the 'Infallible Head,' to lay down the rule of truth and right, saying 天子之所是,皆是之,天子之所非,皆非之, 'What the sovereign approves, all must approve; what the sovereign condemns, all must condemn.' It is an unguarded utterance; and taken absolutely, apart from its connexion, may be represented very much to Mo's disadvantage. See 'Supplemental Observations on the Four Books,' on Mencius, Book I. art. lix. The coincidence between this saying and the language of Hobbes is remarkable.—'Quod legislator praeceperit, id pro bono, quod vetuerit, id pro malo habendum esse.' (*De Cive*, cap. xii. 1.)

[5] This is another of Mo's pieces,—尚賢, the second Book of his Works. He finds a cure for the ills of the nation in princes' honouring and employing only men of worth, without paying regard to their relatives. This is contrary to the third of Confucius's nine standard rules for the government of the nation, set forth in his conversation with duke Âi, as related in the 'Doctrine of the Mean,' ch. xx. But Mo would only discountenance *nepotism*, where it ought to be discountenanced.

[6] This is found in the eighth Book of Mo. The first and second parts of the essay, however, are unfortunately lost. In the third he tells several queer ghost stories, and adduces other proofs, to show the real existence of spiritual beings, and that they take account of men's actions to reward or to punish them. He found another panacea for the ills of the kingdom in this truth. His doctrine here, however, is held to be inconsistent with Confucius's reply to

and, when he resided in any State, did blame its Great Officers[1]." But when the Ch'un Ch'iû finds fault with arrogant ministers, is not this attaching a similar value to concord? When Confucius speaks of "overflowing in love to all, and cultivating the friendship of the good," and of how "the extensive conferring of benefits constitutes a sage," does he not teach universal love? When he advises "the esteem of the worthy;" when he arranged his disciples into "the four classes," so stimulating and commending them; when he says that "the superior man dislikes the thought of his name not being mentioned after death:"—does not this show the estimation he gave to men of worth? When "he sacrificed as if the spiritual beings were present," and condemned "those who sacrificed as if they were not really sacrificing[2];" when he said, "When I sacrifice, I shall receive blessing:"—was not this acknowledging spiritual beings? The literati and Mo equally approve of Yâo and Shun, and equally condemn Chieh and Châu; they equally teach the cultivation of the person, and the rectifying of the heart, reaching on to the good government of the nation, with all its States and Families:—why should they be so hostile to each other? In my opinion, the discussions which we hear are the work of their followers, vaunting on each side the sayings of their Teacher; there is no such contrariety between the real doctrines of the two Teachers. Confucius would have made use of Mo's views; and Mo would have made use of those of Confucius. If they would not have made use of each other's sentiments, they could not have been K'ung and Mo.'

4. It seems proper, in closing this discussion of Mo's views, to notice the manner in which the subject of 'universal love' appears in Christianity. Its whole law is comprehended in the one word—Love; but how wide is the scope of the term compared with all which it ever entered into the mind of Chinese sage or philosopher to conceive!

Fan Ch'ih, Analects, VI. xx, that wisdom consists in respecting spiritual beings, but at the same time keeping aloof from them. But as between Confucius and Mo, on this point we would agree rather with the latter. He holds an important truth, mingled with superstition; the sage would seem to be sceptical.

[1] Han avoids saying anything on this point. The author of 'Supplemental Observations' is equally silent.

[2] Han is here quoting Analects, III. xii. 2, 吾不與祭如不祭, which he points and interprets after a way of his own. He does not read 與° but 與, in the sense of 許, 'to grant to,' 'to approve of.'

It is most authoritative where the teachers of China are altogether silent, and commands:—'Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.' For the Divine Being Christianity thus demands from all men supreme love;—the love of all that is majestic, awing the soul; the love of all that is beautiful, wooing the heart; the love of all that is good, possessing and mastering the entire nature. Such a love, existing, would necessitate obedience to every law, natural or revealed. Christianity, however, goes on to specify the duties which every man owes, as the complement of love to God, to his fellow-men:—'Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this—"Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet;" and if there be any other commandment:—the whole is briefly comprehended in this saying, "Thou shalt love thy neighbour as thyself."' This commandment is 'like to' the other, differing from it only in not requiring the *supreme* love which is due to God alone. The rule which it prescribes,—such love to others as we feel for ourselves,—is much more definitely and intelligibly expressed than anything we find in Mo, and is not liable to the cavils with which his doctrine was assailed. Such a love to men, existing, would necessitate the performance of every relative and social duty; we could not help doing to others as we would that they should do to us.

Mo's universal love was to find its scope and consummation in the good government of China. He had not the idea of man as man, any more than Confucius or Mencius. How can that idea be fully realised, indeed, where there is not the right knowledge of one living and true God, the creator and common parent of all? The love which Christianity inculcates is a law of humanity; paramount to all selfish, personal feelings; paramount to all relative, local, national attachments; paramount to all distinctions of race or of religion. Apprehended in the spirit of Christ, it will go forth even to the love of enemies; it will energize in a determination to be always increasing the sum of others' happiness, limited only by the means of doing so.

But I stop. These prolegomena are not the place for disquisition; but I deemed it right to say thus much here of that true, universal love, which at once gives glory to God and effects peace on earth.

CHAPTER IV.

WORKS WHICH HAVE BEEN CONSULTED IN THE PREPARATION OF THIS VOLUME.

The Works which have been consulted are mostly the same as those used in the preparation of the first volume, of which a list is there given. I have only to add to that:—

I.—OF CHINESE WORKS.

墨子十五卷, 目一卷, 'The Philosopher Mo, in fifteen Books, with one Book on the Titles of his Essays.' This Work was edited and annotated in the forty-eighth year of Ch'ien-lung (A. D. 1784), by Pî Yüan (畢沅), lieutenant-governor of Shen-hsî. From the notes appended to Mo's Essay on 'Universal Love' in the last chapter, it will be seen that the task of editing has been very imperfectly executed. I suppose it is vain to express a wish that some foreign scholar would take it in hand.

五百家註音辯韓昌黎先生全集, 'The Collected Writings of Han Ch'ang-lî, with the Verbal and Critical Notes of five hundred Scholars.' Ch'ang-lî is a local designation for Han Yü, styled T'ûi-chih (退之), and canonized as Wăn-kung (文公), or 'Prince of Literature.' I have said, p. 12, that he was a scholar of the eighth century, but he extended on into the ninth, dying A.D. 824. He stands out as perhaps the most distinguished scholar of the long space between the Han and Sung dynasties. The edition of his Works which I have, with such a collation of commentators, was first published by a Hsü T'âo-chî (許道基), in the twenty-eighth year of Ch'ien-lung (A.D. 1761).

II.—OF TRANSLATIONS AND OTHER WORKS.

MENG TSEU, vel MENCIUM, inter Sinenses Philosophos, Ingenio, Doctrina, Nominisque Claritate, CONFUCIO PROXIMUM, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien. Paris, 1824–1829.

THE WORKS OF MENCIUS.

BOOK I.

KING HÛI OF LIANG. PART I.

孟子

梁惠王章句上

孟子見梁惠王。王曰、叟、不遠千里而來、亦將有以利吾國乎。

CHAPTER I. 1. Mencius *went to* see king Hûi of Liang.

2. The king said, 'Venerable sir, since you have not counted it far to come here, a distance of a thousand *li*, may I presume that you are provided with counsels to profit my kingdom?'

TITLE OF THE WORK.—孟子, 'The philosopher Mâng.' The Work thus simply bears the name, or surname rather, of him whose conversations and opinions it relates, and is said to have been compiled in its present form by the author himself. On the use of 子, after the surname, see on Analects, I. i. The surname and this 子 were combined by the Romish missionaries, and latinized into Mencius, which it is well to adopt throughout the translation, and thereby avoid the constant repetition of the word 'philosopher,' Mâng not being distinguished, like K'ung (Confucius), by the crowning epithet of 'The Master.'

TITLE OF THIS BOOK.—梁惠王章句上, 'King Hûi of Liang, in chapters and sentences. Part I.' Like the Books of the Confucian Analects, those of this Work are headed by two or three characters at or near their commencement. Each Book is divided into two parts, called 上下, 'Upper and Lower.' This arrangement was made by Châo Ch'î (趙岐), a scholar of the eastern Han dynasty (died A. D. 201), by whom the chapters and sentences were also divided, and the 章句上, 章句下 remain to the present day, a memorial of his work.

1. BENEVOLENCE AND RIGHTEOUSNESS MENCIUS'S ONLY TOPICS WITH THE PRINCES OF HIS TIME; AND THE ONLY PRINCIPLES WHICH CAN MAKE A COUNTRY PROSPEROUS. 1. 'King Hûi of Liang.'—In the time of Confucius, Tsin (晉) was one of the great States of the nation, but the power of it was usurped by six great families. By B.C. 452, three of those were absorbed by the other three, viz. Wei, Châo, and Han (魏, 趙, and 韓), which continued to encroach on the small remaining power of their prince, until at last they extinguished the ruling house, and divided the whole territory among themselves. The sovereign Wei Lieh (威烈), in his 23rd year, B.C. 402, conferred on the chief of each family the title of Marquis (侯). Wei, called likewise, from the name of its capital, Liang, occupied the south-eastern part of Tsin, Han and Châo lying to the west and north-west of it. The Liang, where Mencius visited king Hûi, is said to have been in the present department of K'âi-fâng. Hûi, 'The Kindly,' is the posthumous epithet of the king, whose name was Yung (罃). The title of *king* had been usurped by Ying, at some time before Mencius first visited him, which, it is said, he did in the 35th year of his government, B.C. 336. Mencius visited him on invitation, it must be supposed, and the simple 見 = 被招往見. 2. Mencius was a native of Tsâu (鄒), in Lû, the name of which is still retained in the Tsâu district of the department of Yen-châu (兗州), in Shan-

三 孟子對曰、王何必曰利、亦有仁義而已矣。四 王曰、何以利吾國、大夫曰、何以利吾家、士庶人曰、何以利吾身、上下交征利、而國危矣、萬乘之國、弑其君者、必千乘之家、千乘之國、弑其君者、必百乘之家、萬取千焉、千取百焉、不爲不多矣、苟爲

3. Mencius replied, 'Why must your Majesty use that word "profit?" What I am provided with, are *counsels to* benevolence and righteousness, and these are my only topics.

4. 'If your Majesty say, "What is to be done to profit my kingdom?" the great officers will say, "What is to be done to profit our families?" and the inferior officers and the common people will say, "What is to be done to profit our persons?" Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of* a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of* a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all*.

tung. The king, in complimentary style, calls the distance from Tsâu to Liang a thousand *li*. It is difficult to say what was the exact length of the ancient *li*. At present it is a little more than one-third of an English mile. The 亦, 'also,' occasions some difficulty.—With reference to what is it spoken? Some compare the 亦 . . . 乎 with 不亦乎, Analects, I. i. Others say that the king refers to the many scholars who at the time made it their business to wander from country to country, as advisers to the princes:—'You *also*, like other scholars,' &c. Then, when Mencius, in par. 3, replies—亦有仁義 they say that he refers to Yâo, Shun, &c., as his models:—'I, like them,' &c. But this is too far-fetched. Wang Yin-chih inclines to consider 亦 as for the most part merely a helping particle; especially does he regard it so after 不 in an interrogative clause. Observe the force of 將, delicately and suggestively putting the question. 3. 對,—marking the answer of an inferior, used from respect to the king. 曰 is 'to say,' followed directly by the words spoken. It is not 'to speak of.' 而已矣 mark very decidedly Mencius's purpose to converse only of 仁 and 義. 4. 征,—here = 取, 'to take.' 交征, 'mutually

後義而先利、不奪不饜。五未有仁而遺其親者也、未有義而後其君者也。六王亦曰、仁義而已矣、何必曰利。

二章一孟子見梁惠王、王立於沼上、顧鴻鴈麋鹿、曰、賢者亦樂此乎。二孟子對曰、賢者而後樂此、不賢者、雖有此

5. 'There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration.

6. 'Let your Majesty also say, "Benevolence and righteousness, and let these be your only themes." Why must you use that word—"profit?"'

CHAP. II. 1. Mencius, *another day*, saw king Hûi of Liang. The king *went and* stood *with him* by a pond, and, looking round at the large geese and deer, said, 'Do wise and good *princes* also find pleasure in these things?'

2. Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

to take;' i. e. superiors from inferiors, and inferiors from superiors. 乘, in 4th tone, 'a carriage or chariot.' The sovereign's domain, = 1,000 *li* square, produced 10,000 war chariots. A kingdom producing 1,000 chariots was that of a *hâu*, or marquis. He is here called 百乘之家, instead of 百乘之君, because the sovereign has just been denominated by that term. 後 and 先 are verbs. See Analects, VI. xx. 5. The 仁 and 義 here are supposed to result from the sovereign's example.

2. RULERS MUST SHARE THEIR PLEASURES WITH THE PEOPLE. THEY CAN ONLY BE HAPPY WHEN THEY RULE OVER HAPPY SUBJECTS. 1. 王立,—'The king stood;' and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously, and to have led him into the park. 於沼上,—compare Analects, VI. vii, but for which passage I should translate here—'over a pond,' i. e. in some building over the water, such as is still very common in China. 鴻 means 'large geese,' and 麋 is the name for a large kind of deer, but they are joined here, as adjectives, to 鴈 and 鹿. 賢者 = 賢者之君, 'worthy princes.' It does not refer to Mencius, as some make it out. The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself, for being occupied so much with such material gratifications, and = 'Amid all their cares of government do these pleasures find a place with good princes?' 3. See the Shih-ching, III. i. Ode VIII. st. 1, 2. The ode tells how his people delighted in king Wăn. For 鶴 the Shih-ching reads 翯. 於 is read *wû*, an interjection. 古之人 referring to king Wăn, but

不樂也。三節詩云、經始靈臺、經之營之、庶民攻之、不日成之、經始勿亟、庶民子來、王在靈囿、麀鹿攸伏、麀鹿濯濯、白鳥鶴鶴、王在靈沼、於牣魚躍、文王以民力爲臺爲沼、而民歡樂之、謂其臺曰靈臺、謂其沼曰靈沼、樂其有麋鹿魚鼈、古之人與民偕樂、故能樂也。四節湯誓曰、時日害喪、予及女偕亡、民

3. 'It is said in the Book of Poetry,

"He measured out and commenced his marvellous tower;
He measured it out and planned it.
The people addressed themselves to it,
And in less than a day completed it.
When he measured and began it, *he said to them*—Be not so earnest:
But the multitudes came as if they had been his children.
The king was in his marvellous park;
The does reposed about,
The does so sleek and fat:
And the white birds shone glistening.
The king was by his marvellous pond;
How full was it of fishes leaping about!"

'King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower "the marvellous tower," calling the pond "the marvellous pond," and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. 'In the Declaration of T'ang it is said, "O sun, when wilt thou

put generally. 4. See the Shû-ching, IV. Bk. I. i. 3;—T'ang's announcement of his reasons for proceeding against the tyrant Chieh. The words quoted are those of the people. Chieh had pointed to the sun, saying that, as surely as the sun was in heaven, so firm was he on his throne. The people took up his words, and pointing to the sun, thus expressed their hatred

欲與之偕亡、雖有臺池鳥獸、豈能獨樂哉。

第三章 梁惠王曰、寡人之於國也、盡心焉耳矣、河內凶、則移其民於河東、移其粟於河內、河東凶、亦然、察鄰國之政、無如寡人之用心者、鄰國之民不加少、寡人之民不加多、何也。孟子對曰、王好

expire? We will die together with thee." The people wished *for Chieh's death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?'

CHAP. III. 1. King Hûi of Liang said, 'Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the east of the river, and convey grain to the country in the inside. When the year is bad on the east of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who exerts his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?'

2. Mencius replied, 'Your Majesty is fond of war;—let me take

of the tyrant, preferring death with him to life under him. 時=是; 害 is read *ho*; 喪, in 4th tone. Châo Ch'î gives quite another turn to the quotation, making the words an address of the people to T'ang:—'This day he (Chieh) must die. We will go with you to kill him.' Chû Hsî's view is to be preferred. I do not think that the last two clauses are to be understood generally:—'When the people wish to die with a prince,' &c. They must specially refer to Chieh.

3. HALF MEASURES ARE OF LITTLE USE. THE GREAT PRINCIPLES OF ROYAL GOVERNMENT MUST BE FAITHFULLY AND IN THEIR SPIRIT CARRIED OUT. 1. The combination of particles—焉耳矣—gives emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the princes in speaking to their people,=寡德之人 'I, the man of small virtue.' I shall hereafter simply render it by 'I.' Liang was on the south of the river, i.e. the *Ho*, or Yellow river, but portions of the Wei territory lay on the other side, or north of the river. This was called the inside of the river, because the ancient royal capitals had mostly been there, in the province of Ch'î (冀州), comprehending the present Shan-hsî; and the country north of the Ho, looked at from them, was of course 'within,' or on this side of it. 粟,—now used commonly for millet and maize, but here for grain generally. 加少, 加多; literally, 'add few, add many.' To explain the 加, it is said the expressions=分外少,

戰、請以戰喩、塡然鼓之、兵刃既接、棄甲曳兵而走、或百步而後止、或五十步而後止、以五十步笑百步、則何如。曰、不可、直不百步耳、是亦走也。曰、王如知此、則無望民之多於鄰國也。三節不違農時、穀不可勝食也、數罟不入洿池、魚鼈不可勝食也、斧斤以時入山林、材

an illustration from war.—*The soldiers move forward to* the sound of the drums; and after their weapons have been crossed, *on one side* they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?' The king said, 'They should not do so. Though they did not run a hundred paces, yet they also ran away.' 'Since your Majesty knows this,' replied Mencius, 'you need not hope that your people will become more numerous than those of the neighbouring kingdoms.

3. 'If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests *only* at the proper time, the wood will be more than can be used.

加外多, 'not fewer, nor larger, than they should for such States be.' 2. 塡然 is said to express the sound of the drum. In 鼓之, 鼓 is used as a verb, and 之 refers to 戰士, or soldiers. It was the rule of war to advance at the sound of the drum, and retreat at the sound of the gong. 是亦走也,—literally, 'this also,' i.e. the fifty paces, 'was running away.' 3. Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is not imperative = 'do not.' The first clauses of the various sentences are conditional. In spring there was the sowing; in summer, the weeding; and in autumn, the harvesting:—those were the seasons and works of husbandry, from which the people might not be called off. 勝, 1st tone. The dictionary explains it by 'to bear,' 'to be adequate to.' 穀不可勝食 = 'there is no eating-power adequate to eat the grain.' 數, here read *tsû*, 'close-meshed.' The meshes of a net were anciently required to be large, of the size of four inches. People might only eat fish a foot long. 山 —

木不可勝用也、穀與魚鼈
不可勝食、材木不可勝用、
是使民養生喪死無憾也、
養生喪死無憾、王道之始
也。四五畝之宅、樹之以桑、五
十者、可以衣帛矣、雞豚狗
彘之畜、無失其時、七十者、
可以食肉矣、百畝之田、勿
奪其時、數口之家、可以無
飢矣、謹庠序之教、申之以

When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government.

4. 'Let mulberry trees be planted about the homesteads with their five *mâu*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mâu*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will

wooded hills. 林 = forests in the plains. The time to work in the forests was, according to Chû Hsî, in the autumn, when the growth of the trees for the year was stopped. But in the Châu-lî, we find various rules about cutting down trees,—those on the south of the hill, for instance, in midwinter, those on the north, in summer, &c., which may be alluded to. 無憾 I have translated, 'without any feeling against any,' the ruler being specially intended. 4. The higher principles which complete royal government. We can hardly translate 畝 by 'an acre,' it consisting, at present at least, only of 240 square paces, or 1200 square cubits, and anciently it was much smaller, 100 square paces, of six cubits each, making a *mâu*. The ancient theory for allotting the land was to mark it off in squares of 900 *mâu*, the middle square being called the 公田, or 'government fields.' The other eight were assigned to eight husbandmen and their families, who cultivated the public field in common. But from this twenty *mâu* were cut off, and, in portions of two-and-a-half *mâu*, assigned to the farmers to build on, who had also the same amount of ground in their towns or villages, making five *mâu* in all for their houses. And to have the ground all for growing grain, they were required to plant mulberry

孝悌之義、頒白者、不負戴於道路矣、七十者衣帛食肉、黎民不飢不寒、然而不王者、未之有也。狗彘食人食、而不知檢、塗有餓莩、而不知發、人死、則曰、非我也、歲也、是何異於刺人而殺之、曰、非我也、兵也、王無罪歲、斯天下之民至焉。

四 梁惠王曰、寡人願安承

not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the royal dignity.

5. 'Your dogs and swine eat the food of men, and you do not make any restrictive arrangements. There are people dying from famine on the roads, and you do not issue the stores *of your granaries* for them. When people die, you say, "It is not owing to me; it is owing to the year." In what does this differ from stabbing a man and killing him, and then saying—"It was not I; it was the weapon?" Let your Majesty cease to lay the blame on the year, and instantly from all the nation the people will come to you.'

CHAP. IV. 1. King Hûi of Liang said, 'I wish quietly to receive your instructions.'

trees about their houses, for the nourishment of silkworms. 雞豚 (a young pig) 狗 (the grain-fed, or edible dog) 彘 (the sow) 之畜,—literally, 'as to the nourishing of the fowl,' &c. 數口之家—the ground was distinguished into three kinds;—best, medium, and inferior, feeding a varying number of mouths. To this the expression alludes. 庠序. See on Bk. III. Pt. I. iii. 10. 王, 4th tone, 'to come to reign,' 'to become regnant sovereign.' 5. Mencius now boldly applies the subject, and presses home his faults upon the king. 食人食;—the second 食 is read *tsze*, 4th tone. 檢=斂, 'to regulate.' The phrase 不知檢 is not easy;—the translation given accords with the views of most of the commentators.

4. A CONTINUATION OF THE FORMER CHAPTER, CARRYING ON THE APPEAL, IN THE LAST PARAGRAPH, ON THE CHARACTER OF KING HÛI'S OWN GOVERNMENT. 1. 安, 'quietly,' i.e. sincerely and

教。二孟子對曰、殺人以梃與刃、有以異乎。曰、無以異也。三以刃與政、有以異乎。曰、無以異也。四曰、庖有肥肉、廄有肥馬、民有飢色、野有餓莩、此率獸而食人也。五獸相食、且人惡之、爲民父母行政、不免於率獸而食人、惡在其爲民父母也。六仲尼曰、始作俑者、其無後乎、爲其象

2. Mencius replied, 'Is there any difference between killing a man with a stick and with a sword?' *The king* said, 'There is no difference.'

3. 'Is there any difference between doing it with a sword and with *the style of* government?' 'There is no difference,' was the reply.

4. *Mencius then* said, 'In your kitchen there is fat meat; in your stables there are fat horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

5. 'Beasts devour one another, and men hate them *for doing so*. When *a prince*, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people?'

6. Chung-nî said, 'Was he not without posterity who first made wooden images *to bury with the dead?* *So he said*, because

without constraint. It is said 安對勉强, 看見其出于誠意. 2, 3. 有以異乎=有所以異乎,—literally, 'Is there whereby they are different?' 4. 野,—outside a town were the 郊 (*chiâo*), *suburbs*, but without buildings; outside the *chiâo* were the 牧 (*mû*), *pasture-grounds*; and outside the *mû* were the 野 (*yê*), *wilds*. 5. 且 has the force of 'and yet,' i.e. though they are beasts. So that a 'how much more' is carried on, in effect, to the rest of the paragraph. 人惡之,—惡, 4th tone, the verb. 惡在,—惡, 1st tone, = 何. 'Being the parent of the people,' i.e. this is his designation, and what he ought to be. 6. 俑,—in ancient times, bundles of straw were made, to represent men imperfectly, called 芻靈, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, i.e. after the rise of the Châu dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑, as if 俑=踊.

人而用之也、如之何其使斯民飢而死也。

五 梁惠王曰、晉國天下莫強焉、叟之所知也、及寡人之身、東敗於齊、長子死焉、西喪地於秦七百里、南辱於楚、寡人恥之、願比死者一洒之、如之何則可。二 孟子對曰、地方

that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?'

CHAP. V. 1. King Hûi of Liang said, 'There was not in the nation a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Ch'î, and then my eldest son perished; on the west we have lost seven hundred *lî* of territory to Ch'in; and on the south we have sustained disgrace at the hands of Ch'û. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?'

2. Mencius replied, 'With a territory which is only a hundred *lî* square, it is possible to attain to the royal dignity.

By and by, came the practice of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text. 其無後乎,—the 乎 is partly interrogative, and partly an exclamation = *nonne*. 爲, 3rd tone, = *because*. 如之何 is by some taken as = 'what would he (viz. Confucius) have thought,' &c.? I prefer taking it as in the translation. The designation of Confucius by *Chung-nî* is to be observed. See Doctrine of the Mean, ii. 1.

5. HOW A RULER MAY BEST TAKE SATISFACTION FOR LOSSES WHICH HE HAS SUSTAINED. THAT BENEVOLENT GOVERNMENT WILL RAISE HIM HIGH ABOVE HIS ENEMIES. 1. After the partition of the State of Tsin by the three families of Wei, Châo, and Han (note, chap. i), they were known as the three Tsin, but king Hûi would here seem to appropriate to his own principality the name of the whole State. He does not, however, refer to the strength of Tsin before its partition, but under his two predecessors in the State of Wei. It was in the thirtieth year of his reign, and B.C. 340, that the defeat was received from Ch'î, when his eldest son was taken captive, and afterwards died. That from Ch'in was in the year B.C. 361, when the old capital of the State was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ch'û was also attended with the loss of territory;—some say seven, some say eight, towns or districts. The nominative to the verbs 敗, 喪, and 辱 does not appear to be 寡人 so much as 晉. 寡人恥之 may be translated—'I am ashamed of these things,' but most commentators make 之 refer to 先人, Hûi's predecessors when Tsin was strong; as in the translation. The same reference they also give to 死者, as not said generally of 'the dead,'—those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 洒之. 一 = by one blow, one great

百里、而可以王。王
如施仁政於民、省
刑罰、薄稅斂、深耕
易耨、壯者以暇日、
脩其孝弟忠信、入
以事其父兄、出以
事其長上、可使制
梃、以撻秦楚之堅
甲利兵矣。彼奪其
民時、使不得耕耨、

3. 'If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors,—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ch'in and Ch'û.

4. 'The *rulers of those States* rob their people of their time, so that they cannot plough and weed their fields, in order to support

movement. 洒=洗. 比, the 4th tone, = 爲, 'for.' 2. See Part II. ii. 1; but it seems necessary to take the 方 in this and similar cases as in the translation. There is a pause at 地:—'with territory, which is,' &c. This is the reply to the king's wish for counsel to wipe away his disgraces. He may not only avenge himself on Ch'î, Ch'in, and Ch'û, but he may make himself chief of the whole nation. How, is shown in the next paragraph. 3. 省刑罰, 薄稅斂 are the two great elements of benevolent government, out of which grow the other things specified. 刑罰 can hardly be separated. The dictionary says that 刑 is the general name of 罰. If we make a distinction, it must be as in the translation; 罰 is the redemption-fine for certain crimes. So 稅斂 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some make 稅 to be the proportion of the land-produce paid to the government, and 斂 all other contributions. By some this explanation is just reversed. A third party makes 稅 to be the tax of produce, and 斂 the graduated *collection* thereof. This last view suits the connexion here. 易, read i, the 3rd tone, = 治. 壯者,—at 30, a man is said to be 壯. Translators have rendered it here by 'the young,' but the meaning is the strong-bodied,—those who could be employed to take the field against the enemy. 可使 does not appear to be—'you can make or employ,' but to be passive with special reference to the 壯者 above. 省, read *shăng*. 撻—'to strike,' 'to smite'—here = 'to oppose.' 4. 彼, 'they' or 'those,' i.e. the rulers of Ch'in and Ch'û. 養, the 4th tone. It is so toned in the case of children supporting their parents, and inferiors their superiors. See in Analects, II. vii. 5. 夫, the 2nd tone, here = 則.

以養其父母、父母凍餓、兄弟妻子離散。五 彼陷溺其民、王往而征之、夫誰與王敵。六 故曰、仁者無敵、王請勿疑。

〔六〕一 孟子見梁襄王。二 出語人曰、望之不似人君、就之而不見所畏焉、卒然問曰、天下惡乎定。吾對曰、定于一。三 孰能一之。四 對曰、不嗜殺人者能一之。五 孰能與之。六 對曰、

their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

5. 'Those *rulers, as it were*, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?

6. 'In accordance with this is the saying,—"The benevolent has no enemy." I beg your Majesty not to doubt *what I say*.'

CHAP. VI. 1. Mencius went to see the king Hsiang of Liang.

2. On coming out *from the interview*, he said to some persons, 'When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, "How can the kingdom be settled?" I replied, "It will be settled by being united under one *sway*."

3. '"Who can so unite it?"

4. 'I replied, "He who has no pleasure in killing men can so unite it."

5. '"Who can give it to him?"

6. 'I replied, "All the people of the nation will unanimously

6. 故, not 'therefore;' it may indicate a *deduction* from what precedes, or be simply an illustration of it. 勿疑, 'Do not doubt.' It is strange that Julien, in his generally accurate version, should translate this by '*ne cuncteris*.' Hesitancy would, indeed, be an effect of doubting Mencius's words, not the proverb just quoted, but specially the affirmation in par. 2. But the words may not be so rendered.

6. DISAPPOINTMENT OF MENCIUS WITH THE KING HSIANG. BY WHOM THE TORN NATION MAY BE UNITED UNDER ONE SWAY. 1. On the death of king Hûi, he was succeeded by his son *Ho* (赫), called here by his honorary epithet, Hsiang,—'The land-enlarger and virtuous.' The interview here recorded seems to have taken place immediately after Ho's accession, and Mencius, it is said, was so disappointed by it that he soon left the country. 2. 語, the 4th tone. The 人 probably refers to some friends of the philosopher, and is not to be taken gener-

天下莫不與也、王知夫苗乎、七八月之閒旱、則苗槁矣、天油然作雲、沛然下雨、則苗浡然興之矣、其如是、孰能禦之、今夫天下之人牧、未有不嗜殺人者也、如有不嗜殺人者、則天下之民、皆引領而望之矣、誠如是也、民歸之、由水之就下、沛然誰能禦之。

七章 齊宣王問曰、齊桓晉文之

give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the nation, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the nation would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress."'

CHAP. VII. 1. The king Hsüan of Ch'î asked, saying, 'May

ally. 卒, read ts'ü. 卒然,—compare 率爾, Analects, XI. xxiv. 4. On 望之, 就之, compare Analects, XIX. ix. Châo Ch'î makes 定于一 to = 'It will be settled by him who makes benevolent government his one object.' But this is surely going beyond the text. 5. The 與 is here explained, by Chû Hsî and others, as equivalent to 歸, founding, no doubt, on the 民歸之 in the end. But in Bk. V. Pt. I. v, we have a plain instance of 與, used in connexion with the bestowment of the throne, as in the translation which I have ventured to give, which seems to me, moreover, to accord equally well, if not better, with the rest of the chapter.

6. The 7th and 8th months of Châu were the 5th and 6th of the Hsiâ dynasty, with which the months of the present dynasty agree. 今夫, 一夫, the 1st tone, is used as in the Analects, XI. ix. 3. The 之 at the end is to be referred to 水, the whole, from 由 (=猶), being an illustration of the people's turning with resistless energy to a benevolent ruler.

7. LOVING AND PROTECTING THE PEOPLE IS THE CHARACTERISTIC OF ROYAL GOVERNMENT, AND THE SURE PATH TO THE ROYAL DIGNITY. This long and interesting chapter has been arranged in five parts. In the first part, pars. 1-5, Mencius unfolds the principle of royal government, and tells the king of Ch'î that he possesses

事、可得聞乎。二孟子對曰、仲尼之徒、無道桓文之事者、是以後世無傳焉、臣未之聞也、無以、則王乎。三曰、德何如、則可以王矣。曰、保民、而王莫之能禦也。四曰、若寡人

I be informed by you of the transactions of Hwan of Ch'î, and Wăn of Tsin?'

2 Mencius replied, 'There were none of the disciples of Chung-nî who spoke about the affairs of Hwan and Wăn, and therefore they have not been transmitted to these after-ages;—your servant has not heard them. If you will have me speak, let it be about royal government.'

3. The king said, 'What virtue must there be in order to attain to royal sway?' Mencius answered, 'The love and protection of the people; with this there is no power which can prevent a ruler from attaining to it.'

4. *The king* asked again, 'Is such an one as I competent to

it. In the second part, pars. 6-8, he leads the king on to understand his own mind, and apprehend how he might exercise a royal government. In the third, pars. 9-12, he unfolds how the king may and ought to carry out the kindly heart which he possessed. In the fourth part, pars. 13-17, he shows the absurdity of the king's expecting to gain his end by the course he was pursuing, and how rapid would be the response to an opposite one. In the last part, he shows the government that loves and protects the people in full development, and crowned with royal sway. 1. The king Hsüan ('The Distinguished,' 聖善周聞曰宣), the second of his family, who governed in Ch'î, by surname T'ien (田), and named P'î-chiang (辟疆), began his reign B.C. 332. By some the date of this event is placed nine years earlier. The time of Mencius's visit to him is also matter of dispute;—see 'Life of Mencius,' in the Prolegomena. The ruler of Ch'î was properly only a duke (公 in posthumous title), or a marquis (while alive, 侯); the title of *king* was a usurpation. Hwan and Wăn,—see Analects, XIV. xvi. They were the greatest of the five leaders of the princes, who played so conspicuous a part in the middle time of the Châu dynasty, but to whom Confucius and Mencius so positively refused their approval. 2. 道 is a verb, = 'to speak of,' in which sense it had formerly a tone different from its usage as a noun. 無以,則王乎,—以 is taken by Chû Hsî as = 已, which it is as well to acquiesce in. See Châo Ch'î's commentary for the all but impossibility of making any sense of the passage in any other way. 王, the 4th tone, and so generally throughout the chapter. As the royal title, it is in the 2nd tone, the simple name of dignity; as implying the attainment or exercise of that dignity, it is the 4th tone. By translating it by 'royal government,' 'royal sway,' we come nearer to giving Mencius's meaning than if we were to use any other term. 3. Here the nominatives of '*king*' and '*Mencius*' are dropped before 曰, as frequently afterwards. The 曰 just serves the purpose of our points of quotation. 保, 'to preserve,' 'to protect.' I translate it, according to Chû Hsî's account, as = 愛護. A pause is to be made at 民, and 而王 joined to the remainder of the sentence. 4. The hall, or *t'ang*, here mentioned, was probably that where the king was giving audience, and attending to the affairs of government. 牛何之,—the 之 is the verb, = 往. 舍,—also a verb, in 3rd tone. 諸 =

者、可以保民乎哉。曰、可。曰、何由知吾可也。曰、臣聞之胡齕曰、王坐於堂上、有牽牛而過堂下者、王見之、曰、牛何之。對曰、將以釁鐘。王曰、舍之、吾不忍其觳觫、若無罪而就死地。對曰、然則廢釁鐘與。曰、何可廢也、以羊易之、不識有諸。五節、曰、有之。曰、是心足以王矣、百姓皆以王為愛也、臣固知

love and protect the people?' *Mencius* said, 'Yes.' 'How do you know that I am competent for that?' 'I heard the following incident from Hû Ho:—"The king," said he, "was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? *The king* said, How can that be omitted? Change it for a sheep." I do not know whether this incident really occurred.'

5. *The king* replied, 'It did,' and *then Mencius* said, 'The heart seen in this is sufficient to carry you to the royal sway. The people all supposed that your Majesty grudged *the animal*, but your servant knows surely, that it was your Majesty's not being able to bear *the sight, which made you do as you did*.'

之, and at the same time with an indirect interrogative force. Chû Hsî explains 釁鐘 from the meaning of 釁 as 'a crack,' 'a crevice,' saying:—'After the casting of a bell, they killed an animal, took its blood, and smeared over the crevices.' But the first meaning of 釁 is—'a sacrifice by blood,' and anciently 'almost all things,' connected with their religious worship, were among the Chinese purified with blood;—their temples, and the vessels in them. See the Lî Chî, Bk. XXII. The reference here is to the religious rite. The only thing is that, in using an *ox* to consecrate his bell, the prince of Ch'î was usurping a royal privilege. 5. 愛 may be taken as the finite verb, = 'you loved, i.e. grudged the animal,' or

王之不忍也。王曰、然、誠有百姓者、齊國雖褊小、吾何愛一牛、卽不忍其觳觫、若無罪而就死地、故以羊易之也。曰、王無異於百姓之以王爲愛也、以小易大、彼惡知之、王若隱其無罪而就死地、則牛羊何擇焉。王笑曰、是誠何心哉、我非愛其財、而易之以羊也、宜乎百姓之謂我愛也。曰、無傷也、是乃仁術也、見牛、未見

6. *The king* said, 'You are right. And yet there really was an appearance of what the people condemned. But though Ch'î be a small and narrow State, how should I grudge one ox? Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep.'

7. *Mencius* pursued, 'Let not your Majesty deem it strange that the people should think you were grudging *the animal*. When you changed a large one for a small, how should they know *the true reason*? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?' The king laughed and said, 'What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!—There was reason in the people's saying that I grudged it.'

8. 'There is no harm *in their saying so*,' said *Mencius*. 'Your conduct was an artifice of benevolence. You saw the ox, and had not

as = 'to be niggardly,'—'you were parsimonious.' 6. It is better to make a pause after 然, and give the meaning as in the translation. Châo Ch'î runs it on to the next clause. 誠有百姓者 is elliptical, and the particle 者 denotes this, requiring the supplement which I have given. 卽 acknowledges the truth of Mencius's explanation. 7. 隱 = 痛. 是誠何心哉 expresses the king's quandary. He is now quite perplexed by the way in which Mencius has put the case. 8. 仁術,—compare Analects, VI. xxviii. 3, 仁之方.

羊也、君子之於禽獸也、見其生、不忍見其死、聞其聲、不忍食其肉、是以君子遠庖廚也。王說曰、詩云、他人有心、予忖度之、夫子之謂也、夫我乃行之、反而求之、不得吾心、夫子言之、於我心有戚戚焉、此心之所以合於王者何也。曰、有復於王者曰、吾力足以舉百鈞、而不足以舉一羽、明足以察秋毫之末、而不見輿薪、

seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his slaughter-house and cook-room.'

9. The king was pleased, and said, 'It is said in the Book of Poetry, "The minds of others, I am able by reflection to measure;"—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the royal sway?'

10. *Mencius* replied, 'Suppose a man were to make this statement to your Majesty:—"My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eyesight is sharp enough to examine the point of an autumn hair,

We must take the two words 庖廚 together as indicating the kitchen, where the victims were both killed and cooked. 9. 說=悅. For the ode, see the Book of Poetry, II. v. Ode IV. st. 4, where the 他人 has a special reference. 夫子之謂也,—literally, '(This was) a speaking about you, my Master.' 10. 復, read *fû*, the 4th tone, often meaning to report the execution of a mission, as in the phrase—復命. Here it is = 'to inform.' 獨可與,—in order to bring out the force of the 獨, 'only, it is necessary to make two sentences of this in

則王許之乎。曰、否。今恩足以及禽獸而功不至於百姓者、獨何與、然則一羽之不舉、爲不用力焉、輿薪之不見、爲不用明焉、百姓之不見保、爲不用恩焉、故王之不王、不爲也、非不能也。○十一曰、不爲者、與不能者之形、何以異。曰、挾太山以超北海、語人曰、我不能、是誠不能也、爲長者折枝、語人曰、

but I do not see a waggon-load of faggots;"—would your Majesty allow what he said?' 'No,' *was the answer, on which Mencius proceeded,* 'Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an exception to be made here? The truth is, the feather is not lifted, because strength is not used; the waggon-load of firewood is not seen, because the eyesight is not used; and the people are not loved and protected, because kindness is not employed. Therefore your Majesty's not exercising the royal sway, is because you do not do it, not because you are not able to do it.'

11. *The king* asked, 'How may the difference between the not doing a thing, and the not being able to do it, be represented?' *Mencius* replied, 'In such a thing as taking the T'âi mountain under your arm, and leaping over the north sea with it, if you say to people—"I am not able to do it," that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—"I am not able to do it," that is a case of not doing it, it is not a case of not being able to do

English. 不爲也, it is said,—不肯爲, 'not willing to do it,' but it is better to add nothing to the simple text. We have here, indeed, the famous distinction of 'moral' and 'physical' ability. 11. 形,—'the form,' 'or figure;'—literally 'How may the figure . . . be differenced?' 語人,—語, in 4th tone,—告. 12. Châo Ch'î makes the opening here—'Treat as their age requires your own old (English idiom seems to require the 2nd person), and treat the old of others in the same way,' but there seems to be a kind of constructio prægnans, conveying all that appears in the translation.

我不能、是不為也、非不能也、故王之不王、非挾太山以超北海之類也、王之不王、是折枝之類也。○十二節 老吾老、以及人之老、幼吾幼、以及人之幼、天下可運於掌、詩云、刑于寡妻、至于兄弟、以御于家邦、言舉斯心加諸彼而已、故推恩足以保四海、不推恩無以保妻子、古之人、所以大過人者、無他

it. Therefore your Majesty's not exercising the royal sway, is not such a case as that of taking the T'ai mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the royal sway is a case like that of breaking off a branch from a tree.

12. 'Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the kingdom may be made to go round in your palm. It is said in the Book of Poetry, "His example affected his wife. It reached to his brothers, and his family of the State was governed by it."—The language shows how *king Wăn* simply took his *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindness of heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came

天下可運於掌 is made by most commentators to mean—'you may pervade the kingdom with your kindness so easily.' But I must believe that it is the effect, and not the means, which is thus represented. For the ode, see the Shih-ching, III. i. Ode VI. st. 2. The original celebrates the virtue of king Wăn, and we must translate in the third person, and not in the first. 御=迓, but the meaning is disputed. Here Chû Hsî explains it by 治. The philosopher now introduces a new element into his discourse. It is no longer the 不忍之心, 'the heart that cannot bear,' i.e. the humane heart, which is necessary to raise to

焉、善推其所爲而已矣、今恩足以及禽獸、而功不至於百姓者獨何與。權、然後知輕重、度、然後知長短、物皆然、心爲甚、王請度之。抑王興甲兵、危士臣、構怨於諸侯、然後快於心與。王曰、否、吾何快於是、將以求吾所大欲也。曰、王之所大欲、可得聞與。王笑而不言。曰、

greatly to surpass other men, was no other but this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. 'By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of* the mind. I beg your Majesty to measure it.

14. 'You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?'

15. The king replied, 'No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire.'

16. *Mencius* said, 'May I hear from you what it is that you greatly desire?' The king laughed and did not speak. *Mencius*

the royal sway, but it is 推此心, 'the *carrying out* of this heart.' All may have the heart, but all may not be gifted, so to carry it out that it shall affect all others. We cannot wonder that the princes whom Mencius lectured should have thought his talk 迂濶, *transcendental*. 13. The first 度 is 4th tone, *tû*, 'a measure,' the instrument for measuring. But both it and 權 are equivalent to active verbs. 心爲甚 means, that the mind, as affected from without, and going forth to affect, may be light or heavy, long or short, i.e. may be right or wrong, and that in different degrees;—and that it is more important to estimate the character of its action, than to weigh or measure other things. 14. Here Mencius helps the king to measure his mind. 抑,—about the same as our 'come now,' or 'well then.' Further on, its equally accepted meaning of 'or' suits the connexion better. 16. The 與 are all interrogative, in the 2nd tone, and the 爲 are all in the

爲肥甘不足於口與、輕煖不足於體與、抑爲采色不足視於目與、聲音不足聽於耳與、便嬖不足使令於前與、王之諸臣、皆足以供之、而王豈爲是哉。曰、否、吾不爲是也。曰、然則王之所大欲、可知已、欲辟土地、朝秦楚、莅中國、而撫四夷也、以若所爲、求若所欲、猶緣木而求魚也。十七王曰、若是其甚與。曰、殆有甚焉、緣木求

resumed, '*Are you led to desire it*, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm *clothing* for your body? Or because you have not enough of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enough to please your ears? Or because you have not enough of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?' 'No,' said *the king*; 'my desire is not on account of them.' *Mencius* added, 'Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ch'in and Ch'û wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it. But doing what you do to seek for what you desire is like climbing a tree to seek for fish.'

17. *The king* said, 'Is it so bad as that?' 'It is even worse,' was the reply. 'If you climb a tree to seek for fish, although you do

4th tone. 便, read p'ien, the 2nd tone, joined with the next character. 可知已,—已 gives a positiveness to the assertion. 辟, read as, and = 闢. 緣木, from the use of the phrase here, has come to be used for 'to climb a tree,' but it simply is—'from a tree.' 17. The 殆, an introductory part., = 'yes, and.' 蓋亦反其本 is spoken with reference to the king's object of ambition:—'By the course you are pursuing you cannot succeed, for,

魚、雖不得魚、無後災、以若所爲、求若所欲、盡心力而爲之、後必有災。曰、可得聞與。曰、鄒人與楚人戰、則王以爲孰勝。曰、楚人勝。曰、然則小固不可以敵大、寡固不可以敵衆、弱固不可以敵彊、海內之地、方千里者九、齊集有其一、以一服八、何以異於鄒敵楚哉、蓋亦反其本矣。

十八 今王發政施仁、使天下仕者、皆欲立於王之朝、耕者、皆欲耕於王之

not get the fish, you will not suffer any subsequent calamity. But doing what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities.' *The king* asked, 'May I hear *from you the proof of* that?' *Mencius* said, 'If the people of Tsâu should fight with the people of Ch'û, which of them does your Majesty think would conquer?' 'The people of Ch'û would conquer.' 'Yes;—and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four* seas embraces nine divisions, each of a thousand *lî* square. All Ch'î together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsâu's contending with Ch'û? For, *with such a desire*, you must turn back to the proper course *for its attainment*.

18. 'Now, if your Majesty will institute a government whose action shall be benevolent, this will cause all the officers in the kingdom to wish to stand in your Majesty's court, and all the farmers

if you wish to do so, you must also turn back to the root of success.' 18. 野,—'fields,' here; not 'wilds' 出於,—'to come forth in,' i.e. to pass from their own States into yours. 欲

野、商賈、皆欲藏於王之市、行旅、皆欲出於王之塗、天下之欲疾其君者、皆欲赴愬於王、其若是、孰能禦之。十九王曰、吾惛、不能進於是矣、願夫子輔吾志、明以教我、我雖不敏、請嘗試之。二十曰、無恆產而有恆心者、惟士為能、若民則無恆產、因無恆心、苟無恆心、放辟邪侈、無不為已、及陷於罪、然後從

to wish to plough in your Majesty's fields, and all the merchants, both travelling and stationary, to wish to store their goods in your Majesty's market-places, and all travelling strangers to wish to make their tours on your Majesty's roads, and all throughout the kingdom who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?'

19. The king said, 'I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect.'

20. *Mencius* replied, 'They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and

疾,—'feeling aggrieved, but must restrain their feelings.' 20. 辟, read as, and = 僻. 罔,—'en-net,' i.e. to entrap. 無所不為已,—已, see on par. 16. 21. 終身, generally means 'the whole life.' Perhaps we should translate, If some years be good, they will all their lives have plenty,' i.e. they will in those years lay by a sufficient provision for bad years. This supposes that the people have felt the power of the instruction and moral

而刑之、是罔民也、焉有仁人在位、罔民而可爲也。〇廿一節是故明君制民之產、必使仰足以事父母、俯足以畜妻子、樂歲終身飽、凶年免於死亡、然後驅而之善、故民之從之也輕。〇廿二節今也、制民之產、仰不足以事父母、俯不足以畜妻子、樂歲終身苦、凶年不免於死亡、此惟救死、而恐不贍、奚暇治禮義

punish them;—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

21. 'Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, for those above them, they shall have sufficient wherewith to serve their parents, and, for those below them, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after it with ease.

22. 'Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

training that is a part of royal government, which, however, is set forth as consequent on the regulation of the livelihood. Similarly, below. 之善,—之 is the verb,—往. 民之從之也輕,—Julien censures Noel here for rendering 從之 by '*ipsi (principi) obsequentur*,' and rightly. But I am not sure that the error is not rather in the rendering of 從 than in that of 之. The prince is supposed to exemplify, as well as to urge to, the good course, and the well-off people have no difficulty in following him. 23. 反其

哉。○廿三章王欲行之、則盍反其本矣。廿四章五畝之宅、樹之以桑、五十者、可以衣帛矣、雞豚狗彘之畜、無失其時、七十者、可以食肉矣、百畝之田、勿奪其時、八口之家、可以無飢矣、謹庠序之教、申之以孝悌之義、頒白者、不負戴於道路矣、老者衣帛食肉、黎民不飢不寒、然而不王者、未之有也。

23. 'If your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. 'Let mulberry-trees be planted about the homesteads with their five *mâu*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mâu*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and grey-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the royal dignity.'

本, as in par. 17, but with reference to the immediate subject. 24. See ch. iii, the only difference being that, for 數口之家 there, we have 八口之家, eight mouths being the number which 100 *mâu* of medium land were computed to feed.

KING HÛI OF LIANG. PART II.

梁惠王章句下

一 [一]莊暴見孟子曰、暴見於王、王語暴以好樂、暴未有以對也。曰、好樂何如。孟子曰、王之好樂甚、則齊國其庶幾乎。二 他日見於王、曰、王嘗語莊子以好樂、有諸。王變乎色、曰、寡人非能好先王之樂也、直好世俗之樂耳。

CHAPTER I. 1. Chwang Pâo, seeing Mencius, said to him, 'I had an interview with the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?' Mencius replied, 'If the king's love of music were very great, the kingdom of Ch'î would be near to *a state of good government!*'

2. Another day, *Mencius*, having an interview with the king, said, 'Your Majesty, *I have heard*, told the officer Chwang, that you love music;—was it so?' The king changed colour, and said, 'I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the *present* age.'

1. HOW THE LOVE OF MUSIC MAY BE MADE SUBSERVIENT TO GOOD GOVERNMENT, AND TO A PRINCE'S OWN ADVANCEMENT. The chapter is a good specimen of Mencius's manner,—how he slips from the point in hand to introduce his own notions, and would win princes over to benevolent government by their very vices. He was no stern moralist, and the Chinese have done well in refusing to rank him with Confucius. 1. Chwang Pâo appears to have been a minister at the court of Ch'î. The 曰 preceding 好樂如何 is unnecessary. If we translate it, we must render—'He then said.' But the paraphrasts all neglect it. 庶幾 (the 1st tone) is a phrase signifying 'near to;' sometimes we find 庶 alone, as in Analects XI. xviii. 1. The subject, nearness to which is indicated, is often left to be gathered from the context, as here. The 王之好樂甚 is a platitude. It should be the text of the chapter, but Mencius proceeds to substitute 樂 *lo* for 樂 *yo*, in his own manner. 2. 直, as in last Pt. ch. iii. 2; observe how the final 耳 adds to the force of 'only.' 'Ancient sovereigns' (i.e. Yâo, Shun, Yü, T'ang, Wăn, and Wû) is a better translation of 先王 than 'former kings.' 3. 由 =

三曰、王之好樂甚、則齊其庶幾乎、今之樂由古之樂也。四曰、可得聞與。曰、獨樂樂、與人樂樂、孰樂。曰、不若與人。曰、與少樂樂、與衆樂樂、孰樂。曰、不若與衆。五臣請爲王言樂。六今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉疾首蹙頞而相告曰、吾王之好鼓樂、夫何使我至於此極也、父子不相見、兄

3. *Mencius* said, 'If your Majesty's love of music were very great, Ch'î would be near to *a state of good government!* The music of the present day is just like the music of antiquity, *as regards effecting that.*'

4. *The king* said, 'May I hear from you the proof of that?' *Mencius* asked, 'Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it with others?' 'To enjoy it with others,' was the reply. 'And which is the more pleasant,—to enjoy music with a few, or to enjoy it with many?' 'To enjoy it with many.'

5. *Mencius proceeded,* 'Your servant begs to explain *what I have said about* music to your Majesty.

6. 'Now, your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his music! But why does he reduce us to this extremity *of distress?*—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and

猶. 4. 可得聞與, as in the preceding chapter. 獨樂樂,—the second 樂 is *lo*, 'joy,' 'delight.' So, in the next clause, and after 孰. 5. 爲 (the 4th tone) 王, 'for the sake of your Majesty.' 6. 鼓樂,—鼓 is a verb = 作. The ancient dictionary, the 說文, makes a difference between this, and the same word for 'drum,' saying this is formed from 攴, named *p'ŭ*, while the other is formed from 支. The difference of form is not regarded

弟妻子離散、今王田獵於此、百姓聞王車馬之音、見羽旄之美、舉疾首蹙頞而相告曰、吾王之好田獵、夫何使我至於此極也、父子不相見、兄弟妻子離散、此無他、不與民同樂也。七節 今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉欣欣然有喜色而相告曰、吾王庶幾無疾病與、何以能鼓樂也、今王田獵於此、百姓聞

children, are separated and scattered abroad." Now, your Majesty is hunting here.—The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his hunting! But why does he reduce us to this extremity *of distress*?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad." Their feeling thus is from no other reason but that you do not allow the people to have pleasure as well as yourself.

7. 'Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, "That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?" Now, your Majesty is hunting here.—The people hear the noise of your carriages and

now. 於此, 'here,' used as we use *here* in English, putting a case with little local reference. 舉=俱 or 皆, 'all.' 蹙頞 expresses anguish, not anger. 夫 is here the introductory particle, and is better rendered by *but* than *now*. It will be seen that the preceding 吾王之好鼓樂 is incomplete. The paraphrasts add, to complete it, 固然已. 7. 田 is used synonymously with 畋, 'to hunt.' 聲 and 音 are to each other much as our sound or noise and tone or note. 音

王車馬之音、見羽旄之美、舉欣欣然有喜色而相告曰、吾王庶幾無疾病與、何以能田獵也、此無他、與民同樂也。今王與百姓同樂、則王矣。

齊宣王問曰、文王之囿、方七十里、有諸。孟子對曰、於傳有之。曰、若是其大乎。曰、民猶以爲小也。曰、寡人

horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, "That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?" Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. 'If your Majesty now will make pleasure a thing common to the people and yourself, the royal sway awaits you.'

CHAP. II. 1. The king Hsüan of Ch'i asked, 'Was it so, that the park of king Wăn contained seventy square *li?*' Mencius replied, 'It is so in the records.'

2. 'Was it so large as that?' exclaimed *the king*. 'The people,' said *Mencius*, 'still looked on it as small.' *The king* added, 'My

is applied appropriately to the fifes and pipes, and also to the carriages and horses, having reference to the music of the *bells* with which these were adorned. Of 羽旄 Chû Hsî simply says that they were 旌屬, 'belonging to the banners.' The 羽 were feathers adorning the top of the flag-staff; the 旄, a number of ox-tails suspended on a rope, one after another, from the top. 與民同樂, compare Pt. I. ii. 3.

2. HOW A RULER MUST NOT INDULGE HIS LOVE FOR PARKS AND HUNTING TO THE DISCOMFORT OF THE PEOPLE. 1. 傳, the 4th tone, 'a record,' an historical narration handing down events to futurity (傳於後人) 方七十里 must be understood—'containing seventy square *li*,' not 'seventy *li* square.' In the 日講, the meaning of 方 here (not similarly, however, in Pt. I. v. 2; vii. 17) is given by 四圍, 'in circumference.' The glossarist on Châo Ch'î explains it by 方濶, which, I think, confirms the meaning I have given. The book or books giving account of this park of king Wăn are now lost. 2. 芻者蕘者 are distinguished thus:—'gatherers of grass to feed animals, and gatherers of grass for fuel.' Observe how these nouns, and 雉 and 兔 that follow, get a verbal force from the 者;—the fodderers, the pheasanters, &c. 3. 郊 is

之囿、方四十里、民猶以爲大、何也。曰文王之囿、方七十里、芻蕘者往焉、雉兎者往焉、與民同之、民以爲小、不亦宜乎。三臣始至於境、問國之大禁、然後敢入、臣聞郊關之內、有囿方四十里、殺其麋鹿者、如殺人之罪、則是方四十里、爲阱於國中、民以爲大、不亦宜乎。

三 一 齊宣王問曰、交鄰國有道乎、

park contains *only* forty square *li*, and the people still look on it as large. How is this?' 'The park of king Wăn,' was the reply, 'contained seventy square *li*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?

3. 'When I first arrived at the borders *of your kingdom*, I inquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the barrier-gates there was a park of forty square *li*, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.—Thus those forty square *li* are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?'

CHAP. III. 1. The king Hsüan of Ch'î asked, saying, 'Is there any way *to regulate one's maintenance of* intercourse with

used here in the sense simply of 'borders,' and on the borders of the various States there were 'passes' or 'gates,' for the taxation of merchandize, the examination of strangers, &c. 麋鹿, see Pt. I. ii. 1. These forest laws of Ch'î were hardly worse than those enacted by the first Norman sovereigns of England, when whoever killed a deer, a boar, or even a hare, was punished with the loss of his eyes, and with death if the statutes were repeatedly violated.

3. HOW FRIENDLY INTERCOURSE WITH NEIGHBOURING KINGDOMS MAY BE MAINTAINED, AND THE LOVE OF VALOUR MADE SUBSERVIENT TO THE GOOD OF THE PEOPLE, AND THE GLORY OF THE PRINCE. 1. The two first 事 differ in meaning considerably from the two last, and they are explained

孟子對曰、有、惟仁者、爲能以大事小、是故湯事葛、文王事昆夷、惟智者、爲能以小事大、故太王事獯鬻、句踐事吳。〇二以大事小者、樂天者也、以小事大者、畏天者也、樂天者、保天下、畏天者、保其國。〇三詩云、畏天之威、于

neighbouring kingdoms?' Mencius replied, 'There is. But it requires a perfectly virtuous *prince* to be able, with a great *country*, to serve a small one,—as, for instance, T'ang served Ko, and king Wăn served the Kwăn barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the king T'âi served the Hsün-yü, and Kâu-ch'ien served Wû.

2. 'He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole kingdom. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. 'It is said in the Book of Poetry, "I fear the Majesty of Heaven, and will thus preserve its favouring decree."'

by 撫字周恤 and 聽從服役, i.e. 'cherishing,' and 'obeying,' respectively, but the translation need not be varied. For the affairs of T'ang with Ko, see III. Pt. II. v. Of those of king Wăn with the Kwăn tribes we have nowhere an account which satisfies Mencius's reference to them. Both Châo Ch'î and Chû Hsî make reference to the Shih-ching, III. i. Ode III. st. 8; but what is there said would seem to be of things antecedent to king Wăn. Of king T'âi and the Hsün-yü, see below, chap. xv. A very readable, though romanced account of Kâu-ch'ien's service of Wû is in the Lieh Kwo Chih (列國志), Bk. lxxx. 是故 and 故, 'therefore,' introducing illustrations of what has been said, are = our 'as.' 2. 天, says Chû Hsî, 理而已矣, 'Heaven is just principle, and nothing more.' It is a good instance of the way in which he and others often try to expunge the idea of a governing Power and a personal God from their classics. Heaven is here evidently the superintending, loving Power of the universe. Châo Ch'î says on the whole paragraph:—'The sage delights to pursue the way of Heaven, just as Heaven overspreads everything;—as was evidenced in T'ang and Wăn's protecting the whole kingdom. The wise measure the time and revere Heaven, and so preserve their States;—as was evidenced in king T'âi and Kâu-ch'ien.' This view gives to 天 a positive, substantial meaning, though the personality of the Power is not sufficiently prominent. The commentator 王觀濤 says:—'The Heaven here is indeed the Supreme Heaven, but after all it is equivalent to principle and nothing more!' 保, as in Pt. I. vii. 3. 3. See the Shih-ching, IV. i. Bk. I. Ode VII. st. 3. 保, 'to preserve,' 'to keep.' 時 is here taken = 是; not so in the ode. The final 之 refers to the decree or favour of Heaven. 5. Observe the verbal meaning of 大. 6. See the Shih-ching, III. i. Ode

時保之。四王曰、大哉言矣、寡人有疾、寡人好勇。五對曰、王請無好小勇、夫撫劍疾視曰、彼惡敢當我哉、此匹夫之勇、敵一人者也、王請大之。六詩云、王赫斯怒、爰整其旅、以遏徂莒、以篤周祜、以對于天下、此文王之勇也、文王一怒、而安天下之民。七書曰、天降下民、作之君、作之師、惟曰、其助上帝、寵之四方、有罪無罪、惟我在、天

4. The king said, 'A great saying! But I have an infirmity;—I love valour.'

5. 'I beg your Majesty,' was the reply, 'not to love small valour. If a man brandishes his sword, looks fiercely, and says, "How dare he withstand me?"—this is the valour of a common man, who can be the opponent only of a single individual. I beg your Majesty to greaten it.

6. 'It is said in the Book of Poetry,

"The king blazed with anger,
And he marshalled his hosts,
To stop the march to Chü,
To consolidate the prosperity of Châu,
To meet the expectations of the nation."

This was the valour of king Wăn. King Wăn, in one burst of his anger, gave repose to all the people of the kingdom.

7. 'In the Book of History it is said, "Heaven having produced the inferior people, made for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the land. Whoever

VII. st. 5, where we have 按 for 遏, and 旅 for 莒. 莒 is the name of a State or place, the same probably that in the ode is called 共. 以遏徂莒, 'to stop the march to

下曷敢有越厥志、一人衡行於天下、武王恥之、此武王之勇也、而武王亦一怒、而安天下之民。今王亦一怒而安天下之民、民惟恐王之不好勇也。

齊宣王見孟子於雪宮、王曰、賢者亦有此樂乎。孟子對曰、有、人不得、則非其上矣。不得而非其上者非

are offenders, and whoever are innocent, here am I *to deal with them*. How dare any under heaven give indulgence to their refractory wills?" There was one man pursuing a violent and disorderly course in the kingdom, and king Wû was ashamed of it. This was the valour of king Wû. He also, by one display of his anger, gave repose to all the people of the kingdom.

8. 'Let now your Majesty also, in one burst of anger, give repose to all the people of the kingdom. The people are only afraid that your Majesty does not love valour.'

CHAP. IV. 1. The king Hsüan of Ch'î had an interview with Mencius in the Snow palace, and said to him, 'Do men of talents and worth likewise find pleasure in these things?' Mencius replied, 'They do; and if people *generally* are not able *to enjoy themselves*, they condemn their superiors.

2. 'For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do

Chû,' unless we take, with some, 徂 also to be the name of a place. 7. See the Shû ching, V. i. Sect. I. 7, but the passage as quoted by Mencius is rather different from the original text. 惟曰其助上帝,—literally, 'just saying, They shall be aiding to God.' The sentiment is that of Paul, in Rom. xiii. 1–4, 'The powers ordained of God are the ministers of God.' In 天下曷敢有越厥志 there is an allusion to the tyrant Chieh, who is the 一人 in Mencius's subjoined explanation. 8. 惟恐 is, by some, taken—'The people would only be afraid,' the preceding clause being—'If your Majesty,' &c. I think the present tense is preferable.

4. A RULER'S PROSPERITY DEPENDS ON HIS EXERCISING A RESTRAINT UPON HIMSELF, AND SYMPATHIZING WITH THE PEOPLE IN THEIR JOYS AND SORROWS. 1. 'The Snow palace' was a pleasure-palace of the princes of Ch'î. Most commentators say that the king had lodged Mencius there, and went to see him, but it may not have been so. Perhaps they only had their interview there. 賢者亦有此樂乎 is

也、爲民上、而不與民同樂者、亦非也。〔三節〕樂民之樂者、民亦樂其樂、憂民之憂者、民亦憂其憂、樂以天下、憂以天下、然而不王者、未之有也。〔四節〕昔者、齊景公問於晏子曰、吾欲觀於轉附朝儛、遵海而南、放于琅邪、吾何脩、而可以比於先王觀也。〔五節〕晏子對曰、善哉問也、天子適

not make enjoyment a thing common to the people and themselves, they also do wrong.

3. 'When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the kingdom; a sympathy of sorrow will do the same:—in such a state of things, it cannot be but that the ruler attain to the royal dignity.

4. 'Formerly, the duke Ching of Ch'î asked the minister Yen, saying, "I wish to pay a visit of inspection to Chwan-fû, and Châo-wû, and then to bend my course southward along the shore, till I come to Lang-yê. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient sovereigns?"

5. 'The minister Yen replied, "An excellent inquiry! When the Son of Heaven visited the princes, it was called a tour of inspec-

different from the question, in nearly the same words, in Pt. I. ii, 賢者 being there 'worthy princes,' and here 'scholars,' men of worth generally, with a reference to Mencius himself. 人不得,—人 is to be taken as = 民, 'the people,' men generally, and 不得, it is said, 是不得安居之樂, 非指雪宮, is = 'do not get the pleasure of quiet living and enjoyment, not referring to the Snow palace.' 非其上,—非 is used as a verb, = 'to blame,' 'to condemn.' So in the next paragraph. 3. I have given the meaning of the phrases 樂以天下, 憂以天下, which sum up the preceding part of the paragraph, and are not to be understood as spoken of the ruler only. The 合講 says:—'These two sentences are to be explained from the four previous sentences. The phrase 天下 is only a forcible way of saying what is said by 民. The 以 is to be explained as if we read—不以一身, 乃以天下耳, 'the joy and sorrow is *not with* (i.e. *from*) *one individual, but from the whole kingdom.*' 王, the 4th tone. 4. 晏子, see Confucian Analects, V. xvi. The duke Ching

諸侯曰巡狩、巡狩者、巡所守也、諸侯朝于天子曰述職、述職者、述所職也、無非事者、春省耕而補不足、秋省斂而助不給、夏諺曰、吾王不遊、吾何以休、吾王不豫、吾何以助、一遊一豫、爲諸侯度。今也不然、師行而糧食、飢者弗食、勞者弗息、

tion, that is, he surveyed the *States* under their care. When the princes attended at the court of the Son of Heaven, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the ploughing, and supplied any deficiency *of seed;* in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hsiâ dynasty,—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help? That ramble, and that excursion, were a pattern to the princes.

6. '"Now, the state of things is different.—A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another

occupied the throne for 58 years, from B.C. 546–488. Chwan-fû and Châo-wû were two hills, which must have been in the north of Ch'î, and looking on the waters now called the Gulf of Pei-chih-lî. Lang-yê was the name both of a mountain and an adjacent city, referred to the present department of Chû-shâng, in Ch'ing-châu. 修=作爲, 'to do.' 5. 狩巡, see the Shû-ching, II. i. 8, 9. 狩 is used as=守. It does not seem necessary to repeat the 巡狩 and 述職 in the translation. This tour of inspection appears to have been made, under the Châu dynasty, once in twelve years, while the princes had to present themselves at court (朝, read ch'âo) once in six years. From 春, 'in the spring,' the practices appropriate to the various princes, as well as the sovereign, are described, though, as appears from the last clause, with special reference to the latter. 豫 or 預=遊. By 一遊一預 the spring and autumn visitations are intended, each called —. 6. 師, properly a body of 2,500 men, but here generally =a host, a multitude. 睊睊胥讒.民乃作慝 are referred to the people, and the next two clauses to the princes. Yet the 乃 after 民 would rather indicate a different subject for the clause before. 諸侯憂,—

睊睊胥讒、民乃作慝、方命虐民、飲食若流、流連荒亡、爲諸侯憂。○七節從流下而忘反、謂之流、從流上而忘反、謂之連、從獸無厭、謂之荒、樂酒無厭、謂之亡。○八節先王無流連之樂、荒亡之行。○九節惟君所行也。○十節景公說、大戒於國、出舍於郊、於是始興發、補不足、召太師曰、爲我作君臣相說之樂、蓋徵招角招是

with eyes askance, and the people proceed to the commission of wickedness. Thus the *royal* ordinances are violated, and the people are oppressed, and *the supplies of* food and drink flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of the inferior princes.

7. '"Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. '"The ancient sovereigns had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

9. '"It is for you, my prince, to pursue your course."'

10. 'The duke Ching was pleased. He issued a proclamation throughout his State, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand music-master, he said to him—"Make for me music to suit a prince and his minister pleased

諸侯, by Chû Hsî and others, is explained as in the translation, though this view seems rather forced. Châo Ch'î makes them refer to the princes proper; but how can it be said that these things in which they delighted were a 'grief' to them? 10. 太師, see Analects, VIII. xv. 徵 (read chì, the 3rd tone) and 角 are the

也、其詩曰、畜君何尤、畜君者、好君也。

齊宣王問曰、人皆謂我毀明堂、毀諸已乎。孟子對曰、夫明堂者、王者之堂也、王欲行王政、則勿毀之矣。王曰、王政可得聞與。對曰、昔者文王之治

with each other." And it was then that the Chî-shâo and Chio-shâo were made, in the words to which it was said, "Is it a fault to restrain one's prince?" He who restrains his prince loves his prince.'

CHAP. V. 1. The king Hsüan of Ch'î said, 'People all tell me to pull down and remove the Hall of Distinction. Shall I pull it down, or stop *the movement for that object?*'

2. Mencius replied, 'The Hall of Distinction is a Hall appropriate to the sovereigns. If your Majesty wishes to practise the true royal government, then do not pull it down.'

3. The king said, 'May I hear from you what the true royal government is?' 'Formerly,' was the reply, 'king Wăn's govern-

names of two of the five notes in the Chinese scale, the fourth and third. 招 is used for 韶, the name given to the music of Shun. This was said to be preserved in Ch'î, and the same name was given to all Ch'î music. The Chî-shâo and Chio-shâo were, I suppose, two tunes or pieces of music, starting with the notes 徵 and 角 respectively.

5. TRUE ROYAL GOVERNMENT WILL ASSUREDLY RAISE TO THE SUPREME DIGNITY, AND NEITHER GREED OF WEALTH, NOR LOVE OF WOMAN, NEED INTERFERE WITH ITS EXERCISE. However his admirers may try to defend him, here, and in other chapters, Mencius, if he does not counsel to, yet suggests, rebellion. In his days, the Châu dynasty was nearly a century distant from its extinction. And then his accepting the princes, with all their confirmed habits of vice and luxury, and telling them those need not interfere with the benevolence of their government, shows very little knowledge of man, or of men's affairs. 1. 明堂,—not 'the *Ming* or Brilliant Hall.' It was the name given to the palaces occupied in different parts of the country by the sovereigns in their tours of inspection mentioned in the last chapter. See the Book of Rites, Bk. XII. The name *Ming* was given to them, because royal government, &c., were 'displayed' by means of them. The one in the text was at the foot of the T'âi mountain in Ch'î, and as the Son of Heaven no longer made use of it, the suggestion on which he consulted Mencius was made to king Hsüan. In 毀諸已乎 we have two questions,—'Shall I destroy it (諸, the interrogative of hesitancy, so common in Mencius), or, Shall I stop?' 2. The first and third 王 here might have the 4th tone; they quite differ from the second, which is merely the style of king Hsüan. I may give here a note from the 集證 (Pt. I. i. 1) on the force of the terms 君 and 王:—'He who is followed by the people till they form *a flock* (羣), is a *chün*. He to whom they turn and go (往之), is a *wang*. Thus the title *wang* expresses the idea of the people's turning and resorting to him who holds it, but the possessor of a State can barely be called a *chün*. It is only the possessor of the whole kingdom who can be styled *wang*.' 3. Ch'î was a double-peaked hill, giving its name to the adjoining country, the old State of Châu. Its name is still retained in the district of Ch'î-shan, in Fâng-hsiang, the most western department of Shen-hsî, bordering on Kan-sû. 耕者九

岐也、耕者九一、仕者世祿、關市譏而不征、澤梁無禁、罪人不孥、老而無妻曰鰥、老而無夫曰寡、老而無子曰獨、幼而無父曰孤、此四者、天下之窮民而無告者、文王發政施仁、必先斯四者、詩云、哿矣富人、哀此煢獨。四王曰、善哉言乎。曰、王如善之、則何爲不行。王曰、寡

ment of Ch'î was as follows:—The husbandmen *cultivated for the government* one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and king Wăn, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

"The rich may get through *life well;*
But alas! for the miserable and solitary!"'

4. The king said, 'O excellent words!' *Mencius* said, 'Since your Majesty deems them excellent, why do you not practise them?' 'I have an infirmity,' said the king; 'I am fond of wealth.' The

—, a square *li* was divided into nine parts, each containing 100 *mâu*; eight farming families were located upon them, one part being reserved for government, which was cultivated by the joint labours of the husbandmen;—see III. Pt. I. iii. 仕者世祿,—'officers, hereditary emolument;' that is, descendants of meritorious officers, if men of ability, received office, and, even if they were not, they had pensions, in reward of the merit of their fathers. 'Ponds and weirs,'—it is not to be understood that the *ponds* were artificial. 先斯四,—先 is the verb. For the ode, see the Shih-ching, II. iv. Ode VIII. st. 13, where for 煢 we find 惸. 4. 公劉, 'The duke Liû,' was the great grandson of Hâu-chî, the high ancestor of the Châu family. By him the waning fortunes of his house were revived, and he founded a settlement in 豳 (*Pin*), the present Pin-châu (邠州), in Shen-hsî. The account of his doing so is found in the ode quoted, Shih-ching, III. ii.

人有疾、寡人好貨。對曰、昔者。公劉好貨、詩云、乃積乃倉、乃裹餱糧、于槖于囊、思戢用光、弓矢斯張、干戈戚揚、爰方啟行、故居者有積倉、行者有裹糧也、然後可以爰方啟行、王如好貨、與百姓同之、於王何有。○王曰、寡人有疾、寡人好色。對曰、昔者大王好色、愛厥妃、詩云、古公亶父、來朝走馬、率

reply was, 'Formerly, Kung-liû was fond of wealth. It is said in the Book of Poetry,

"He reared his ricks, and filled his granaries,
He tied up dried provisions and grain,
In bottomless bags, and sacks,
That he might gather his people together, and glorify *his State*.
With bows and arrows all-displayed,
With shields, and spears, and battle-axes, large and small,
He commenced his march."

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could begin his march. If your Majesty loves wealth, give the people power to gratify the same feeling, and what difficulty will there be in your attaining the royal sway?'

5. The king said, 'I have an infirmity; I am fond of beauty.' The reply was, 'Formerly, king T'âi was fond of beauty, and loved his wife. It is said in the Book of Poetry,

"Kû-kung T'an-fû
Came in the morning, galloping his horse,
By the banks of the western waters,

Ode IV. st. 1. For 乃 we have in the Shih-ching 迺, and for 戢, 輯. 積, read *tsze*, in 4th tone, 'to store up,' 'stores.' Chû Hsî explains:—'stores in the open air.' 5. The king T'âi (see the Doctrine of the Mean, chap. xviii) was the ninth in descent from Kung Liû, by name T'an-fû (in 3rd tone). He removed from

西水滸、至于岐下、爰及姜女、聿來胥宇、當是時也、內無怨女、外無曠夫、王如好色、與百姓同之、於王何有。

〔六〕孟子謂齊宣王曰、王之臣、有託其妻子於其友、而之楚遊者、比其反也、則凍餒其妻子、則如之何。王曰、棄之。〔二〕曰、士師不能治士、則如之何。王曰、已之。〔三〕曰、四境

As far as the foot of Ch'î hill,
Along with the lady of Chiang;
They came and together chose the site for their settlement."

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the royal sway?'

CHAP. VI. 1. Mencius said to the king Hsüan of Ch'î, 'Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Ch'û to travel, and that, on his return, *he should find that* the friend had let his wife and children suffer from cold and hunger;—how ought he to deal with him?' The king said, 'He should cast him off.'

2. *Mencius* proceeded, 'Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?' The king said, 'Dismiss him.'

3. *Mencius again* said, 'If within the four borders *of your*

Pin to Ch'î, as is celebrated in the ode, Shih-ching, III. i. Ode III. st. 2. 古公=先公, 'the ancient duke,' T'an-fû's title, before it was changed into 大王, 'the king, or sovereign, T'ai.'

6. BRINGING HOME HIS BAD GOVERNMENT TO THE KING OF CH'I. 1. 之楚,—之 is the verb = 往. 比, in 4th tone, = 及, as in Analects, XI. xxv. 4, 5. 凍 and 餒 = active, *hiphil* verbs. It is better to prefix 'suppose that,' or 'if,' to the whole sentence, in the translation, as the cases in the remaining paragraph cannot well be put directly, as this might be. The replies suggest the renderings of 如之何, which I have given. 2. 士師, see on Analects, XVIII. ii. 治 is the 2nd tone. In the next paragraph, it is the 4th. The two instances well illustrate the difference of signification, which the tone makes.

之內不治、則如之何。王顧左右而言他。

孟子見齊宣王曰、所謂故國者、非謂有喬木之謂也、有世臣之謂也。王無親臣矣、昔者所進、今日不知其亡也。王曰、吾何以識其不才而舍之。曰、國君進賢、如不得已、將使卑踰尊、疏踰戚、可不慎與。左右皆曰

kingdom there is not good government, what is to be done?' The king looked to the right and left, and spoke of other matters.

CHAP. VII. 1. Mencius, having an interview with the king Hsüan of Ch'i, said to him, 'When men speak of "an ancient kingdom," it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families which have been noted in it* for generations. Your Majesty has no intimate ministers *even*. Those whom you advanced yesterday are gone to-day, and you do not know it.'

2. The king said, 'How shall I know that they have not ability, and so avoid employing them at all?'

3. The reply was, 'The ruler of a State advances to office men of talents and virtue only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and distant to overstep his near relatives, ought he to do so but with caution?

4. 'When all those about you say,—"This is a man of talents

7. THE CARE TO BE EMPLOYED BY A PRINCE IN THE EMPLOYMENT OF MINISTERS; AND THEIR RELATION TO HIMSELF AND THE STABILITY OF HIS KINGDOM. 1. On the idiom 之謂, see Prémare, on character 之; but the samples which he adduces are not quite similar to those in this passage. Literally, the opening sentence would be:—'That which is called an ancient kingdom, is not the saying (之謂) of saying it has lofty trees; it is the saying of—it has hereditary ministers.' The 謂 in 非謂 might be omitted, and yet it adds something in the turn of the sentence. As opposed to 今日, 昔者 = 'yesterday.' Châo Ch'î strangely mistakes the meaning of the last clause, which he makes to be:—'Those whom you advanced on the past day, do evil to-day, and you do not know to cut them off!' 2. 舍=捨, the 3rd tone, 'to let go,' 'to dismiss.' 3. 如不得已,—literally, 'as a thing in which he cannot stop.'

賢、未可也、諸大夫皆曰賢、未可也、國人皆曰賢、然後察之、見賢焉、然後用之、左右皆曰不可、勿聽、諸大夫皆曰不可、勿聽、國人皆曰不可、然後察之、見不可焉、然後去之。左右皆曰可殺、勿聽、諸大夫皆曰可殺、勿聽、國人皆曰可殺、然後察之、見可殺焉、然後殺之、故曰國人殺之也。如此、然後可以爲民父母。

and worth," you may not therefore believe it. When your great officers all say,—"This is a man of talents and virtue," neither may you for that believe it. When all the people say,—"This is a man of talents and virtue," then examine into the case, and when you find that the man is such, employ him. When all those about you say,—"This man won't do," don't listen to them. When all your great officers say,—"This man won't do," don't listen to them. When the people all say,—"This man won't do," then examine into the case, and when you find that the man won't do, send him away.

5. 'When all those about you say,—"This man deserves death," don't listen to them. When all your great officers say,—"This man deserves death," don't listen to them. When the people all say,—"This man deserves death," then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, "The people killed him."

6. 'You must act in this way in order to be the parent of the people.'

Compare the Chung Yung, xx. 13. 4. 未可, 'you may not *yet* believe that the man is so and so.' See on Analects, XIII. xxiv. 6. Compare the Great Learning, Commentary x. 3. We may use the second person in translating or, more indefinitely, the third.

〔八〕一 齊宣王問曰、湯放桀、武王伐紂、有諸。孟子對曰、於傳有之。二 曰、臣弒其君可乎。三 曰、賊仁者、謂之賊、賊義者、謂之殘、殘賊之人、謂之一夫、聞誅一夫紂矣、未聞弒君也。

〔九〕一 孟子見齊宣王曰、爲巨室、則必使工師求大木、工師得大木、則王喜、以爲能

CHAP. VIII. 1. The king Hsüan of Ch'î asked, saying, 'Was it so, that T'ang banished Chieh, and that king Wû smote Châu?' Mencius replied, 'It is so in the records.'

2. *The king* said, 'May a minister *then* put his sovereign to death?'

3. *Mencius* said, 'He who outrages the benevolence *proper to his nature*, is called a robber; he who outrages righteousness, is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Châu, but I have not heard of the putting a sovereign to death, *in his case*.'

CHAP. IX. 1. Mencius, having an interview with the king Hsüan of Ch'î, said to him, 'If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees, and when he has found such large trees, you will

8. KILLING A SOVEREIGN IS NOT NECESSARILY REBELLION NOR MURDER. 1. Of T'ang's banishment of Chieh, see the Shû-ching, IV. ii, iii; and of the smiting of Châu, see the same, V. i. 2. 弑 is the word appropriated to regicide, which Mencius in his reply exchanges for 誅. 臣,—'a minister,' i.e. here, a subject. 3. 賊, as a verb,=傷害, 'to hurt and injure,' as in the Analects, several times. 'To outrage' answers well for it here. In the use of 夫, Mencius seems to refer to the expression 獨夫紂, Shû-ching, V. i. Sect. III. 4.

9. THE ABSURDITY OF A RULER'S NOT ACTING ACCORDING TO THE COUNSEL OF THE MEN OF TALENTS AND VIRTUE, WHOM HE CALLS TO AID IN HIS GOVERNMENT, BUT REQUIRING THEM TO FOLLOW HIS WAYS. In one important point Mencius's illustrations fail. A prince is not supposed to understand either house-building or stone-cutting; he must delegate those matters to the men who do. But government he ought to understand, and he may not delegate it to any scholars or officers. 1. The 工師 was a special officer having charge of all the artisans, &c.;—see the Lî Chî, IV. Sect. I. iii 13, and Sect. IV. i. 17. 勝, the 1st tone,—see Pt. I. iii. 3. 其任 (the 4th tone),—'its use,' i.e. the building of the

勝其任矣、匠人斲而小之、則王怒、以爲不勝其任矣、夫人幼而學之、壯而欲行之、王曰、姑舍女所學而從我、則何如。二今有璞玉於此、雖萬鎰、必使玉人彫琢之、至於治國家、則曰、姑舍女所學而從我、則何以異於教玉人彫琢玉哉。

be glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigour, he wishes to put them in practice;—if your Majesty says to him, "For the present put aside what you have learned, and follow me," what shall we say?

2. 'Here now you have a gem unwrought, *in the stone*. Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say,—"For the present put aside what you have learned, and follow me." How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem?'

house. The 之 after 學 and 行 are to be understood as referring to 仁 and 義, or as in the translation. 壯 denotes the maturity of thirty years, when one was supposed to be fit for office. 2. The 鎰 was twenty-four Chinese ounces or *taels* (of gold). Chû Hsî, after Châo Ch'î, erroneously makes it twenty ounces. The gem in question, worth so much, would be very dear to the king, *and yet* he would certainly confide to another the polishing of it;—why would he not do so with the State? 國家,—the kingdom, embracing the families and possessions of the nobles. 女-汝. 教, the 1st tone,—使 or 令, 'to make,' not 'to teach.' From 至於, however, was explained by Châo Ch'î (and many still follow him) thus:—'But in the matter of the government of your State, you say,—For the present put aside what you have learned, and follow me. In what does this differ from your teaching—i.e. wishing to teach—the lapidary to cut the gem?' This is the interpretation which Julien adopts in his translation. The other upon the whole appears to me the better. The first 則 is a difficulty in Châo Ch'î's view; the second, in the other. But the final 哉 turns the balance in its favour, and accordingly I have adopted it.

一 齊人伐燕勝之。二 宣王問曰、或謂寡人勿取、或謂寡人取之以萬乘之國、伐萬乘之國、五旬而舉之、人力不至於此、不取、必有天殃、取之何如。三 孟子對曰、取之而燕民悅、則取之古之人有行之者、武王是也、取之而燕民不悅、則勿取、古之人有行之者、文王是也。四 以

CHAP. X. 1. The people of Ch'î attacked Yen, and conquered it.

2. The king Hsüan asked, saying, 'Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?'

3. Mencius replied, 'If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely king Wû. If the people of Yen will not be pleased with your taking possession of it, then do not do so.—Among the ancients there was *one* who acted on this principle, namely king Wăn.

4. 'When, with *all the strength of* your country of ten thousand

10. THE DISPOSAL OF KINGDOMS RESTS WITH THE MINDS OF THE PEOPLE. VOX POPULI VOX DEI. We shall find this doctrine often put forth very forcibly by Mencius. Here the king of Ch'î insinuates that it was the will of Heaven that he should take Yen, and Mencius sends him to the will of the people, by which only the other could be ascertained. 1. The State of Yen (the 1st tone) lay north-west from Ch'î, forming part of the present province of Chih-lî. Its prince, a poor weakling, had resigned his throne to his prime minister, and great confusion ensued, so that the people welcomed the appearance of the troops of Ch'î, and made no resistance to them. 2. 舉之 is explained as = 勝之, 'to conquer it;' but 舉 has not this signification. Literally, we might render 'and up with it.' 3. The common saying is that king Wăn 三分天下有其二, 'had possession of two of the three parts of the kingdom.' Still he did not think that the people were prepared for the entire extinction of the Yin dynasty, and left the completion of the fortunes of his house to his son, king Wû. 4. 食, read *tsze*, 4th tone, 'rice.' 簞 is

萬乘之國、伐萬乘之國、簞食壺漿、以迎王師、豈有他哉、避水火也、如水益深、如火益熱、亦運而已矣。

十一 齊人伐燕取之、諸侯將謀救燕。宣王曰、諸侯多謀伐寡人者、何以待之、孟子對曰、臣聞七十里、爲政於天下者、湯是也、未聞以千里畏人者也。二 書曰、湯一征、

chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will in like manner make *another* revolution.'

CHAP. XI. 1. The people of Ch'î, having smitten Yen, took possession of it, *and upon this*, the princes of the various States deliberated together, and resolved to deliver Yen *from their power*. The king Hsüan said *to Mencius*, 'The princes have formed many plans to attack me:—how shall I prepare myself for them?' Mencius replied, 'I have heard of one who with seventy *li* exercised all the functions of government throughout the kingdom. That was T'ang. I have never heard of a *prince* with a thousand *li* standing in fear of others.'

2. 'It is said in the Book of History, As soon as T'ang began

properly congee, but here used generally for beverages; some say wine. 壺, 'a goblet,' 'a jug,' 'a vase,' a vessel for liquids generally.—The first paragraph, it is said, is constructed according to the rules of composition attributed to Confucius in his 'Spring and Autumn,' the 人 refusing honour to the king of Ch'î. 伐 expresses the ill deserts of Yen. And 勝之 intimates that the conquest was from the disinclination of Yen to fight, not from the power of Ch'î.

11. AMBITION AND AVARICE ONLY MAKE ENEMIES AND BRING DISASTERS. SAFETY AND PROSPERITY LIE IN A BENEVOLENT GOVERNMENT. 1. 將 before 謀救 indicates the execution of the plans to be still in the future. 者 in 諸侯…者 makes the clause like one in English beginning with a nominative absolute. 待之,—literally, 'await them.' 2. See the Shû-ching, IV. ii. 6. Mencius has introduced the clause 天

自葛始、天下信之、東面而征、西夷怨、南面而征、北狄怨、曰、奚爲後我、民望之、若大旱之望雲霓也、歸市者不止、耕者不變、誅其君、而弔其民、若時雨降、民大悅、書曰、徯我后、后來其蘇。今燕虐其民、王往而征之、民以爲將拯己於水火之中也、簞食壺漿以迎王師、若

his work of executing justice, he commenced with Ko. The whole kingdom had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—"Why does he put us last?" *Thus*, the people looked to him, as we look in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said *again* in the Book of History, "We have waited for our prince *long*; the prince's coming will be our reviving!"

3. 'Now *the ruler of* Yen was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers, and put

下信之, and there are some other differences from the original text. Ko was a small territory, which is referred to the present district of Ning-ling (寧陵) in Kwei-teh (歸.德), in Honan. 望雲霓,—the modern commentators ingeniously interpret:—'The people look for rain in drought, and murmur at his not coming, as they dread the appearance of a rainbow, on which the rain will stop.' This is perhaps over-refining, and making too much of the 望. Châo Ch'i says:—'The rainbow appears when it rains, so people, in time of drought, long to see it.' The second quotation is from the same paragraph of the Shû-ching, where we have 予 for 我. 3. Compare last chapter. 若, in 若殺云云, is not our 'if,' but rather 'since.' The critics say 是指數之詞,不作設詞看, 'it is demonstrative, not conditional.' 父兄,—父 is not *fathers* only, but *uncles* as well.

殺其父兄、係累其子弟、毀其宗廟、遷其重器、如之何其可也、天下固畏齊之彊也、今又倍地、而不行仁政、是動天下之兵也。四王速出令、反其旄倪、止其重器、謀於燕衆、置君而後去之、則猶可及止也。

十二 鄒一與魯鬨、穆公問曰、吾有司死者、三十三人、而民莫之死也、誅之、則不可勝誅、不誅、

their sons and younger brothers in confinement. You have pulled down the ancestral temple *of the State*, and are removing *to Ch'î* its precious vessels. How can such a course be deemed proper? *The rest of* the kingdom is indeed *jealously* afraid of the strength of Ch'î; and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the kingdom in motion.

4. 'If your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal of* the precious vessels, *and saying that, after* consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country;—in this way you may still be able to stop *the threatened attack*.'

CHAP. XII. 1. There had been a brush between Tsâu and Lû, when the duke Mû asked *Mencius*, saying, 'Of my officers there were killed thirty-three men, and none of the people would die in their defence. Though I sentenced them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them

其宗廟, 其宗器,—其 = 'its or his,' i.e. the kingdom's or the prince's, not their, the people's. 4. 旄, 4th tone, used for 耄, 'people of eighty and ninety.' The clauses after the first are to be understood as the substance of the order or ordinance, which Mencius advised the king to issue.

12. THE AFFECTIONS OF THE PEOPLE CAN ONLY BE SECURED THROUGH A BENEVOLENT GOVERNMENT. AS THEY ARE DEALT WITH BY THEIR SUPERIORS, SO WILL THEY DEAL BY THEM. 1. Tsâu, the native State of Mencius, was a small territory, whose name is still retained, in the district of Tsâu-hsien, in Yen-châu of Shan-tung. 鬨 is explained—'the noise of a struggle.' It is a brush, a skirmish. Tsâu could not stand long against the forces of Lû. Mû,—'the Dis-

則疾視其長上之死而不救、如之何則可也。孟子對曰、凶年饑歲、君之民、老弱轉乎溝壑、壯者散而之四方者、幾千人矣、而君之倉廩實、府庫充、有司莫以告、是上慢而殘下也、曾子曰、戒之戒之、出乎爾者、反乎爾者也、夫民今而後得反之也、君無尤焉。君行仁政、

to death, then there is *the crime unpunished of* their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?'

2. Mencius replied, 'In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you *of the distress*. Thus negligent have the superiors *in your State* been, and cruel to their inferiors. The philosopher Tsăng said, "Beware, beware. What proceeds from you, will return to you again." Now at length the people have paid back the conduct of their officers to them. Do not you, O prince, blame them.

3. 'If you will put in practice a benevolent government, this

penser of virtue, and Maintainer of righteousness, outwardly showing inward feeling,'—is the posthumous epithet of the duke. 有司 are to be taken together, = 'officers;'—see Analects, VIII. iv. 莫之死 is to be completed 莫(or 莫肯)爲之死; compare Analects, XIV. xvii. 則疾視云云 is not to be translated,—'they will hereafter look angrily on, &c.;' the reference is to the crime that had taken place. 2. 凶年 = years of pestilence, and other calamities, such as are immediately described. 夫, 1st tone, indicates the application of the saying. 今而後 = 'now at last.'—They had long been wishing to show their feeling, but only now had they found the opportunity. 反之,—之 refers to the 有司. 3. 其上,—embracing the prince and officers generally; 其長 (the 3rd tone), the officers only. 死其長,—to be supplemented, as in par. 1.

斯民親其上、死其長矣。

十三 一 滕文公問曰、滕小國也、間於齊楚、事齊乎、事楚乎。二 孟子對曰、是謀非吾所能及也、無已、則有一焉、鑿斯池也、築斯城也、與民守之、效死而民弗去、則是可為也。

十四 一 滕文公問曰、齊人將築薛、吾甚恐、如之何則可。二 孟子對曰、昔者、大王居邠、狄人侵之、去之岐

people will love you and all above them, and will die for their officers.'

CHAP. XIII. 1. The duke Wăn of T'ăng asked *Mencius*, saying, 'T'ăng is a small kingdom, and lies between Ch'î and Ch'û. Shall I serve Ch'î? Or shall I serve Ch'û?'

2. Mencius replied, 'This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest*. Dig deeper your moats; build higher your walls; guard them as well as your people. *In case of attack*, be prepared to die *in your defence*, and have the people so that they will not leave you;—this is a proper course.'

CHAP. XIV. 1. The duke Wăn of T'ăng asked *Mencius*, saying, 'The people of Ch'î are going to fortify Hsieh. *The movement* occasions me great alarm. What is the proper course for me to take in the case?'

2. Mencius replied, 'Formerly, when king T'âi dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of mount Ch'î, and there took

13. A PRINCE SHOULD DEPEND ON HIMSELF, AND NOT RELY ON, OR TRY TO PROPITIATE, OTHER POWERS. 1. T'ăng still gives its name to a district of Yen-châu in the south of Shan-tung. North of it was Ch'î, and, in the time of Mencius, Ch'û was threatening it from the south. 間, 4th tone, 'to occupy a space between.' 2. 無已, 則有一焉,—compare Pt. I. vii. 2,—無以,

山之下居焉、非擇而取之、不得已也。苟爲善、後世子孫必有王者矣、君子創業垂統、爲可繼也、若夫成功、則天也、君如彼何哉、彊爲善而已矣。

[十五章]滕文公問曰、滕、小國也、竭力以事大國、則不得免焉、如之何則可。孟子對曰、昔者、太王居邠、

up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. 'If you do good, among your descendants, in after generations, there shall be one who will attain to the royal dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result, that is with Heaven. What is that Ch'î to you, O prince? Be strong to do good. That is all your business.'

CHAP. XV. 1. The duke Wăn of T'ăng asked Mencius, saying, 'T'ăng is a small State. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape *suffering from them*. What course shall I take that we may do so?' Mencius

則王乎. 斯池,—'these,'—your 'moats.' 效死,—效=致, as that is used in Analects, I. vii, *et al.* A good deal must be supplied here in the translation, to bring out Mencius's counsel.

14. A PRINCE, THREATENED BY HIS NEIGHBOURS, WILL FIND HIS BEST DEFENCE AND CONSOLATION IN DOING WHAT IS GOOD AND RIGHT. Mencius was at his wit's end, I suppose, to give duke Wăn an answer. It was all very well to tell him to do good, but the promise of a royal descendant would hardly be much comfort to him. The reward to be realised in this world in the person of another, and the reference to Heaven, as to a fate more than to a personal God,—are melancholy. Contrast Psalm xxxvii. 3,—'Trust in the Lord and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.' 1. 薛 was the name of an ancient principality, adjoining T'ăng. It had long been incorporated with Ch'î, which now resumed an old design of fortifying it,—that is, I suppose, of repairing the wall of its principal town, as a basis of operations against T'ăng. 2. See chap. iii, and also the next. 去之岐山下,—it is best to take 之 here as the verb,=往. 3. 君子,—generally, 'a prince.' 垂統,—統, 'the end of a cocoon, or clue,' 'a beginning.' 若夫, the 夫 is not a mere expletive, but is used as in Analects, XI. ix. 3, *et al.*, 'as to this—the accomplishing,' &c. 彊, the 3rd tone, is the verb.

15. TWO COURSES OPEN TO A PRINCE PRESSED BY HIS ENEMIES;—FLIGHT OR DEATH. 1. Compare chap. iii. 屬,—read *chŭ*, the 4th tone, 'to assemble,' 'meet with.' 耆,—'a sexagenarian.' 二三子,—see Analects, VII. xxiii, *et al.*

狄人侵之、事之以皮幣、不得免焉、事之以犬馬、不得免焉、事之以珠玉、不得免焉、乃屬其耆老而告之曰、狄人之所欲者、吾土地也、吾聞之也、君子不以其所以養人者害人、二三子、何患乎無君、我將去之、去邠、踰梁山、邑於岐山之下居焉、邠人曰、仁人也、不可失也、從之者如歸市。二或曰、世守也、非身之所能為也、效

replied, 'Formerly, when king T'âi dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, "What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince? I will leave this." *Accordingly*, he left Pin, crossed the mountain Liang, *built* a town at the foot of mount Ch'î, and dwelt there. The people of Pin said, "He is a benevolent man. We must not lose him." Those who followed him looked like crowds hastening to market.

2. *On the other hand*, some say, "*The kingdom* is a thing to be kept from generation to generation. One individual cannot under-

何患乎無君 seems to mean:—'If I remain here, I am sure to die from the barbarians. I will go and preserve your ruler for you.' So the paraphrast in the 備旨. The 日講, however, says:—'My children, why need you be troubled about having no prince? When I am gone, whoever can secure your repose, will be your prince and chief. I will leave this, and go elsewhere.' 歸市 is different rather from the same phrase in chap. vii. There it means traders, here market-goers generally. 2. This paragraph is to be understood as spoken *to* a ruler, in his own person. Compare

死勿去。三節君請擇於斯二者。

〔十六章〕一節魯平公將出、嬖人臧倉者、請曰、他日君出、則必命有司所之、今乘輿已駕矣、有司未知所之、敢請。公曰、將見孟子。曰、何哉、君所爲輕身以先於匹夫者、以爲賢乎、禮義由賢者出、而孟子之後喪踰前喪、君無見焉。公曰、諾。二節樂正子入見曰、

take to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it."

3. 'I ask you, prince, to make your election between these two courses.'

CHAP. XVI. 1. The duke P'ing of Lû was about to leave *his palace*, when his favourite, one Tsang Ts'ang, made a request to him, saying, 'On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask.' The duke said, 'I am going to see the scholar Măng.' 'How is this?' said the other. 'That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I suppose, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this Măng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince.' The duke said, 'I will not.'

2. The officer Yo-chăng entered *the court*, and had an audience.

chap. vii. 爲-專, 'to take the whole disposal of,' to deal with. It is not to be referred to the 守. The paraphrasts make the whole spoken by the ruler;—thus :—'The territory of the State was handed down by my ancestors to their descendants, that they should keep it from generation to generation. It is not what I can assume in my person the disposal of. If calamities and difficulties come, my course is to fight to the death to keep it. I may not abandon it, and go elsewhere.' The meaning comes to the same. But the 勿 is against this construction.

16. A MAN'S WAY IN LIFE IS ORDERED BY HEAVEN. THE INSTRUMENTALITY OF OTHER MEN IS ONLY SUBORDINATE. 1. The duke P'ing (i.e. 'The Pacificator') had been informed of Mencius's worth, it appears, by Yo-chăng, and was

君奚爲不見孟軻也。曰、或告寡人曰、孟子之後喪踰前喪、是以不往見也。曰、何哉、君所謂踰者、前以士、後以大夫、前以三鼎、而後以五鼎與。曰否、謂棺椁衣衾之美也。曰、非所謂踰也、貧富不同也。〇三樂正子見孟子曰、克告於君、君爲來見也、

He said, 'Prince, why have you not gone to see Măng K'o?' *The duke* said, 'One told me that, on the occasion of the scholar Măng's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him.' 'How is this!' answered Yo-chăng. 'By what you call "exceeding," you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods.' *The duke* said, 'No; I refer to the greater excellence of the coffin, the shell, the grave-clothes, and the shroud.' Yo-chăng said, 'That cannot be called "exceeding." That was the difference between being poor and being rich.'

3. *After this*, Yo-chăng saw Mencius, and said to him, 'I told

going out, half-ashamed at the same time to do so, to offer the due respect to him as a professor of moral and political science, by visiting him and asking his services. The author of the 四書拓餘說 approves of the view that the incident in this chapter is to be referred to the 4th year of the sovereign 赧, B.C. 311, but the chronology of the duke P'ing is very confused. 所之,—之=往. 何哉 is an exclamation of surprise, extending back to 前喪. In 以爲賢乎, the 乎 is hardly so much as an interrogation. I have given its force by —'I suppose.' 出 does not indicate the origin of rites and right, but only their exhibition. The first occasion of Mencius's mourning referred to was that, it is said, for his father. But his father died, according to the received accounts, when he was only a child of three years old. We must suppose that the favourite invented the story. I have retained the surname Măng here, as suiting the paragraph better than Mencius. 2. 樂正 is a double surname. This individual, whose name was K'o (克;—see par. 3), was a disciple of Mencius. The surname probably arose from one of his ancestors having been the music-master of some State, and the name of his office passing over to become the designation of his descendants. The tripods contained the offerings of meat used in sacrifice. The sovereign used nine, the prince of a State seven, a great officer five, and a scholar three. To each tripod belonged its appropriate kind of flesh. 3. 君爲來,—爲, 4th tone, ='therefore,' i.e. in consequence of what Yo-chăng had said, the duke was going to visit

嬖人有臧倉者沮君、君是以不果來也。曰、行或使之、止或尼之、行止非人所能也、吾之不遇魯侯、天也、臧氏之子、焉能使予不遇哉。

the prince about you, and he was consequently coming to see you, when one of his favourites, named Tsang Ts'ang, stopped him, and therefore he did not come according to his purpose.' *Mencius* said, 'A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. *But* to advance a man or to stop his advance is *really* beyond the power of other men. My not finding *in* the prince of Lû *a ruler who would confide in me, and put my counsels into practice*, is from Heaven. How could that scion of the Tsang family cause me not to find *the ruler that would suit me?*'

Mencius. 尼 is read in the 3rd and 4th tones, both with the same meaning, = 止, 'to stop.' 不遇魯君 is not spoken merely with reference to the duke's not coming, as he had purposed, to meet him. The phrase 不遇 really conveys all the meaning in the translation, however periphrastic that may seem. With this reference of Mencius to Heaven, compare the language of Confucius. Analects, VII. xxii; IX. v; XIV. xxxviii.

BOOK II.

KUNG-SUN CH'ÂU. PART I.

公孫丑章句上

一章 一 公孫丑問曰、夫子當路於齊、管仲晏子之功、可復許乎。二 孟子曰、子誠齊人也、知管仲晏子而已矣。三 或問乎曾西曰、吾子與子路孰賢、曾西蹵然曰、吾先子之所畏也、曰、然則吾子與管仲孰

CHAPTER I. 1. Kung-sun Ch'âu asked *Mencius*, saying, 'Master, if you were to obtain the ordering of the government in Ch'î, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Yen?'

2. Mencius said, 'You are indeed a *true* man of Ch'î. You know about Kwan Chung and Yen, and nothing more.

3. 'Some one asked Tsăng Hsî, saying, "Sir, to which do you give the superiority,—to yourself or to Tsze-lû?" Tsăng Hsî looked uneasy, and said, "He was an object of veneration to my grandfather."

TITLE OF THIS BOOK.—The name of Kung-sun Ch'âu, a disciple of Mencius, heading the first chapter, the book is named from him accordingly. On 章句上 see note on the title of the first Book.

1. WHILE MENCIUS WISHED TO SEE A TRUE ROYAL GOVERNMENT AND SWAY IN THE KINGDOM, AND COULD EASILY HAVE REALIZED IT, FROM THE PECULIAR CIRCUMSTANCES OF THE TIME, HE WOULD NOT, TO DO SO, HAVE HAD RECOURSE TO ANY WAYS INCONSISTENT WITH HIS IDEA. 1. Kung-sun Ch'âu, one of Mencius's disciples, belonged to Ch'î, and was probably a cadet of the ducal family. The sons of the princes were generally 公子; their sons again, 公孫, 'ducal grandsons,' and those two characters became the surname of *their* descendants, who mingled with the undistinguished classes of the people. 當路, literally, 'in a way.' Châo Ch'î says,—當仕路, 'in an official way,' and Chû Hsî, 居要地, 'to occupy an important position.' The gloss in the 備旨 says:—'當路 is 操政柄, to grasp the handle of government.' The analogous phrase—當道 is used now to describe an officer's appointment. 管仲,—see Confucian Analects, III. xxii; XIV. x, xvii, xviii. 晏子,—see Analects, V. xvi; Mencius, I. Pt. II. iv. 3. Tsăng Hsî was the grandson, according to Châo Ch'î and Chû Hsî, of Tsăng Shăn, the famous disciple of Confucius. Others say he was Shăn's son. It is a moot-point. 孰賢,—compare Analects, XI. xv. 蹵然,

賢、曾西艴然不悅曰、爾何曾比予於管仲、管仲得君、如彼其專也、行乎國政、如彼其久也、功烈、如彼其卑也、爾何曾比予於是。四節曰、管仲、曾西之所不爲也、而子爲我願之乎。五節曰、管仲以其君霸、晏子以其君顯、管仲晏子、猶不足爲與。六節曰、以齊王、由反手也。七節曰、若是、則弟

"Then," pursued the other, "Do you give the superiority to yourself or to Kwan Chung?" Tsăng Hsî, flushed with anger and displeased, said, "How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed *the confidence of* his prince, how long he enjoyed the direction of the government of the State, and how low, *after all*, was what he accomplished,—how is it that you liken me to him?"

4. 'Thus,' concluded *Mencius*, 'Tsăng Hsî would not play Kwan Chung, and is it what you desire for me that I should do so?'

5. *Kung-sun Ch'âu* said, 'Kwan Chung raised his prince to be the leader of all the other princes, and Yen made his prince illustrious, and do you still think it would not be enough for you to do what they did?'

6. *Mencius* answered, 'To raise Ch'î to the royal dignity would be as easy as it is to turn round the hand.'

7. 'So!' returned the other. 'The perplexity of your disciple

according to Chû, is 不安貌, as in the translation. The dictionary gives it, 敬貌, 'the appearance of reverence.' 先子,—we see what a wide application this character 子 has. 何曾,—曾 is not to be taken as if it were the sign of the present complete tense, though in the dictionary this passage is quoted under that signification of the character. It is here = 則 or 乃. For more than forty years Kwan Chung possessed the entire confidence of the duke Hwan. 4. 爲我,—爲, 4th tone, 'on my behalf.' Sun Shih (孫奭), the paraphrast of Châo Ch'î, takes it as = 以爲:—'Do you think that I desire to do so?' This does not appear to be Ch'î's own interpretation. 5. 管仲晏子猶不足爲與,—literally, 'and are Kwan Chung and Yen still not sufficient to be played?' 7. 若是—'in this case;' but by using our exclamatory *So!* the spirit of the remark is brought out. 且

子之惑滋甚、且以文王之德百年而後崩、猶未洽於天下、武王周公繼之、然後大行、今言王若易然、則文王不足法與。○八曰、文王何可當也、由湯至於武丁、賢聖之君六七作、天下歸殷久矣、久則難變也、武丁朝諸侯、有天下、猶運之掌也、紂之去武丁、未久也、其故家遺俗、流風善政、猶有存者、

is hereby very much increased. There was king Wăn, moreover, with all the virtue which belonged to him; and who did not die till he had reached a hundred years:—and still *his influence* had not penetrated throughout the kingdom. It required king Wû and the duke of Châu to continue his course, before that influence greatly prevailed. Now you say that the royal dignity might be so easily obtained:—is king Wăn then not a sufficient object for imitation?'

8. *Mencius* said, 'How can king Wăn be matched? From T'ang to Wû-ting there had appeared six or seven worthy and sage sovereigns. The kingdom had been attached to Yin for a long time, and this length of time made a change difficult. Wû-ting had all the princes coming to his court, and possessed the kingdom as if it had been a thing which he moved round in his palm. *Then*, Châu was removed from Wû-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated *from the earlier sovereigns*, and of their good government. Moreover, there were the viscount of

introduces a new subject, and a *stronger one* for the point in hand. King Wăn died at 97.—Ch'âu uses the round number. 今言王若易然,—今言王齊若是之易然, 'Now you say that Ch'î might be raised to the royal sway thus easily.' 8. From T'ang to Wû-ting (B.C. 1765–1323) there were altogether eighteen sovereigns, exclusive of themselves, and from Wû-ting to Châu (1323–1153) seven. 朝 (ch'âo), 2nd tone, used as in Bk. I. Pt. I. vii. 16, *et al.* 微子, 比干, 箕子,—see Analects, XVIII. i. The latter two are 王子, as being uncles of Châu, 'royal sons.' 微仲

又有微子微仲、王子比干、箕子、膠鬲、皆賢人也、相與輔相之、故久而後失之也、尺地、莫非其有也、一民、莫非其臣也、然而文王猶方百里起、是以難也。九齊人有言曰、雖有智慧、不如乘勢、雖有鎡基、不如待時、今時則易然也。十夏后殷周之盛、地未有過千里者也、而齊有其地矣、雞鳴狗吠相聞、

Wei and his second son, their Royal Highnesses Pî-kan and the viscount of Ch'î, and Kâo-ko, all men of ability and virtue, who gave their joint assistance to Châu *in his government*. In consequence of these things, it took a long time for him to lose *the throne*. There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on *his side*, and king Wăn at his beginning had only a territory of one hundred square *lî*. On all these accounts, it was difficult for him *immediately to attain to the royal dignity*.

9. 'The people of Ch'î have a saying—"A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the *farming* seasons." The present time is one in which *the royal dignity* may be easily attained.

10. 'In the flourishing periods of the Hsiâ, Yin, and Châu dynasties, *the royal* domain did not exceed a thousand *lî*, and Ch'î embraces so much territory. Cocks crow and dogs bark to

was the second son (some say brother) of 微子. Kâo-ko was a distinguished man and minister of the time,—whose worth was first discovered by king Wăn, but who continued loyal to the House of Yin. 輔相,—相, 4th tone. 失之,—之 refers to the throne. 文王猶方云云,—猶, the opp. of former cases, takes the place of 由. 9. 鎡基,—written variously, 兹基, 鎡錤,—was the name for a hoe. 10. 夏后殷周, see Analects, III. xxi. 辟=闢. The last sentence, as in

而達乎四境、而齊有其民矣、地不改辟矣、民不改聚矣、行仁政而王、莫之能禦也。十一 且王者之不作、未有疏於此時者也、民之憔悴於虐政、未有甚於此時者也、饑者易爲食、渴者易爲飲。十二 孔子曰、德之流行、速於置郵而傳命。十三 當今之時、萬乘之國、行仁政、民之悅之、猶解倒懸也、故事半古之人、

one another, all the way to the four borders of the State:—so Ch'î possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming sovereign.

11. 'Moreover, never was there a time farther removed than the present from the rise of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry readily partake of any food, and the thirsty of any drink.

12. 'Confucius said, "The flowing progress of virtue is more rapid than the transmission of *royal* orders by stages and couriers."

13. 'At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements

Bk. I. Pt. I. vii. 3. 11. The 爲 in 易爲食, 易爲飲 is perplexing. We might put it in the 3rd tone, and 食 and 飲 in the same. But in Bk. VII. Pt. I. xxvii, we have the expressions 飢者甘食, 渴者甘飲, where 食 and 飲 must have their ordinary tones. Stress therefore is not to be laid on the 爲. Perhaps the expressions = 'easily do eating, easily do drinking.' 12. The distinction between 置 and 郵 is much disputed. Some make the former a foot-post, but that is unlikely. It denotes the slower conveyance of despatches, and the other the more rapid. So much seems plain. See the 集證, *in loc.* 13. 猶解倒懸,—Chû Hsî simply

功必倍之、惟此時爲然。

二公孫丑問曰、夫子加齊之卿相、得行道焉、雖由此霸王不異矣、如此、則動心否乎。孟子曰、否、我四十不動心。

曰、若是、則夫子過孟賁遠矣。曰、是不

is sure to be realized. It is only at this time that such could be the case.'

CHAP. II. 1. Kung-sun Ch'âu asked *Mencius*, saying, 'Master, if you were to be appointed a high noble and the prime minister of Ch'î, so as to be able to carry *your* principles into practice, though you should thereupon raise the ruler to the headship of all the other princes, or *even* to the royal dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?' Mencius replied, 'No. At forty, I attained to an unperturbed mind.'

2. *Ch'âu* said, 'Since it is so with you, my Master, you are far beyond Măng Păn.' 'The *mere* attainment,' said *Mencius*, 'is not

says:—倒懸喩困苦,'倒懸 expresses bitter suffering.' Literally, it is 'as if they were loosed from being turned upside down and suspended.'

2. THAT MENCIUS HAD ATTAINED TO AN UNPERTURBED MIND; THAT THE MEANS BY WHICH HE HAD DONE SO WAS HIS KNOWLEDGE OF WORDS AND THE NOURISHMENT OF HIS PASSION-NATURE; AND THAT IN THIS HE WAS A FOLLOWER OF CONFUCIUS. The chapter is divided into four parts:—the first, pars. 1–8, showing generally that there are various ways to attain an unperturbed mind; the second, pars. 9, 10, exposing the error of the way taken by the philosopher Kâo; the third, pars. 11–17, unfolding Mencius's own way; and the fourth, pars. 18–28, showing that Mencius followed Confucius, and praising that Sage as the first of mortals. It is chiefly owing to what Mencius says in this chapter about the nourishment of the passion-nature, that a place has been accorded to him among the sages of China, or in immediate proximity to them. His views are substantially these:—Man's nature is composite; he possesses moral and intellectual powers (comprehended by Mencius under the term 心, 'heart,' 'mind,' interchanged with 志, 'the will'), and active powers (summed up under the term 氣, and embracing generally the emotions, desires, appetites). The moral and intellectual powers ought to be supreme and govern, but there is a close connexion between them and the others which give effect to them. The active powers may not be stunted, for then the whole character will be feeble. But on the other hand, they must not be allowed to take the lead. They must get their tone from the mind, and the way to develop them in all their completeness is to do good. Let them be vigorous, and the mind clear and pure, and we shall have the man, whom nothing external to himself can perturb,—Horace's *justum et tenacem propositi virum*. In brief, if we take the *sanum corpus* of the Roman adage, as not expressing the mere physical *body*, but the emotional and physical nature, what Mencius exhibits here, may be said to be '*mens sana in corpore sano*.' The attentive reader will, I think, find the above thoughts dispersed through this chapter, and be able to separate them from the irrelevant matter (that especially relating to Confucius), with which they are put forth. 1. 加, 'to add,' and generally 'to confer upon,' is here to be taken passively,—'If on you were conferred the dignity of, &c. 相, 4th tone.

難、告子先我不動心。曰、三不動心有道乎。曰、有。四北宮黝之養勇也、不膚撓、不目逃、思以一毫挫於人、若撻之於市朝、不受於褐寬博、亦不受於萬乘之君、視刺萬乘之君、若刺褐夫、無嚴諸侯、惡聲至、必反之。五孟施舍

difficult. The scholar Kâo had attained to an unperturbed mind at an earlier period of life than I did.'

3. *Ch'âu* asked, 'Is there any way to an unperturbed mind?' The answer was, 'Yes.

4. 'Pî-kung Yû had this way of nourishing his valour:—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market-place, and that what he would not receive from *a common man* in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

5. 'Măng Shih-shê had this way of nourishing his valour:—

卿相, 霸王 are not to be separated by an *or*, as must be; see on 公卿, Analects, IX. xv. Ch'âu's meaning is that, with so great an office and heavy a charge, the mind might well be perturbed:—would it be so with his master? With Mencius's reply, compare Confucius's account of himself, Analects, II. iv. 3. 2. Măng Păn was a celebrated bravo, who could pull the horn from an ox's head, and feared no man. Kâo is the same who gives the name to the 6th Book of Mencius. 是不難 is not to be understood so much with reference to the case of Măng Păn, as to the attainment of an unperturbed mind, without reference to the way of attaining to it. 3. 道 here = 方法, 'way,' or 'method.' 4. Pî-kung Yû was a bravo, belonging probably to Wei (衞), and connected with its ruling family. 不膚撓 (2nd tone), 不目逃, literally, 'not skin bend, not eye avoid.' The meaning is not that he had first been wounded in those parts, and still was indifferent to the pain, but that he would press forward, careless of all risks. 思 covers down to 視. 一毫挫, = 'the least push,' = disgrace. 市朝 (ch'âo, 2nd tone) are not to be separated, and made—'the market-place or the court.' The latter character is used, because anciently the different parties in the markets were arranged in their respective ranks and places, as the officers in the court. But compare Analects, XIV. xxxviii. 1. 褐寬博 = 褐寬博之夫 (or 賤). 5. There is a difficulty with the 施 in 孟施

之所養勇也、曰、視不勝猶勝、也、量敵而後進、慮勝而後會、是畏三軍者也、舍豈能爲必勝哉、能無懼而已矣。六節 孟施舍似曾子、北宮黝似子夏、夫二子之勇、未知其孰賢、然而孟施舍守約也。七節 昔者、曾子謂子襄曰、子好勇乎、吾嘗聞大勇於夫子矣、自反而不縮、雖褐寬博、吾不惴焉、自反而縮、雖

He said, "I look upon not conquering and conquering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage:—this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear."

6. 'Măng Shih-shê resembled the philosopher Tsăng. Pî-kung Yû resembled Tsze-hsiâ. I do not know to the valour of which of the two the superiority should be ascribed, but yet Măng Shih-shê attended to what was of the greater importance.

7. 'Formerly, the philosopher Tsăng said to Tsze-hsiang, "Do you love valour? I heard an account of great valour from the Master. *It speaks thus*:—'If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.'"

舍, as this gentleman in the end of the paragraph simply calls himself 舍. Hence the 施 is taken like our 'h'm;'—Măng H'm-shê. The use of *Â* before the name, especially in the south of China, is analogous to this. Notwithstanding the 所 in the first clause of this paragraph, we need not translate differently from the first clause of the preceding. 三軍,—see Analects, VII. x. 2; used here simply for 'the enemy.' 6. 孰賢,—as in last chapter. Pî-kung Yû thought of others,—of conquering; Măng Shih-shê of himself,—of not being afraid. The basis of the reference to the two disciples is the commonly received idea of their several characters. Tsăng Shăn was reflective, and dealt with himself. Tsze-hsiâ was ambitious, and would not willingly be inferior to others. 7. Tsze-hsiang was a disciple of Tsăng. 縮,—properly, the straight seams, from the top to the edge, with which an ancient cap was made, metaphorically used for 'straight,' 'upright.' 吾不惴焉=吾豈不惴

千萬人、吾往矣。孟施舍之守氣、又不如曾子之守約也。曰、敢問夫子之不動心、與告子之不動心、可得聞與。告子曰、不得於言、勿求於心、不得於心、勿求於氣、不得於心、勿求於氣可、不得於言、勿求於心不可、夫志、氣之帥也、氣、體之充也、夫志至焉、氣次焉、故曰、持

8. '*Yet,* what Măng Shih-shê maintained, being *merely* his physical energy, was after all inferior to what the philosopher Tsăng maintained, which was *indeed* of the most importance.'

9. *Kung-sun Ch'âu* said, 'May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kâo does the same?' *Mencius answered*, 'Kâo says,—"What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion-effort." *This last,*—when there is unrest in the mind, not to seek for relief from passion-effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is *first and* chief, and the passion-nature is subordinate to it. Therefore *I* say,—Maintain firm the will, and do no violence to the passion-nature.'

焉, the interrogation being denoted by the tone of the voice. Still the 焉 is the final particle, and not the initial 'how,' with a different tone, as Julien supposes. 8. Here we first meet the character 氣, so important in this chapter. Its different meanings may be seen in Morrison and Medhurst. Originally it was the same as 气, 'cloudy vapour.' With the addition of 米, 'rice,' or 火, 'fire,' which was an old form, it should indicate 'steam of rice,' or 'steam' generally. The sense in which Mencius uses it is indicated in the translation and in the preliminary note. The sense springs from its being used as correlate to 心, 'the mind,' taken in connexion with the idea of 'energy' inherent in it, from its composition. Thus it signifies the lower portion of man's constitution; and here, that lower part in its lowest sense,—animal vigour or courage. The 又 refers to what had been conceded to Shê in par. 6. I translate as if there were a comma or pause after the two 守. 9. Kâo's principle seems to have been this,—utter indifference to everything external, and entire passivity of mind. Modern writers say that in his words is to be found the essence of Buddhism,—that

其志、無暴其氣。(十節)既曰、志至焉、氣次焉、又曰、持其志、無暴其氣者、何也。曰、志壹、則動氣、氣壹、則動志也、今夫蹶者、趨者、是氣也、而反動其心。(十一節)敢問夫子惡乎長。曰、我知言、我善養吾浩然之氣。(十二節)敢問何謂浩然之氣。曰

10. *Ch'âu observed*, 'Since you say—"The will is chief, and the passion-nature is subordinate," how do you also say, "Maintain firm the will, and do no violence to the passion-nature?"' *Mencius* replied, 'When it is the will alone which is active, it moves the passion-nature. When it is the passion-nature alone which is active, it moves the will. For instance now, in the case of a man falling or running, that is from the passion-nature, and yet it moves the mind.'

11. 'I venture to ask,' *said Ch'âu again*, 'wherein you, Master, surpass *Kâo*.' *Mencius* told him, 'I understand words. I am skilful in nourishing my vast, flowing passion-nature.'

12. *Ch'âu* pursued, 'I venture to ask what you mean by your vast, flowing passion-nature!' The reply was, 'It is difficult to describe it.

the object of his attainment was the Buddhistic *nirvâṇa*, and perhaps this helps us to a glimpse of his meaning. Commentators take sides on 不得於言, whether the 'words' are Kâo's own words, or those of others. To me it is hardly doubtful that they must be taken as the words of others. Mencius's account of himself below, as 'knowing words,' seems to require this. At the same time, a reference to Kâo's arguments with Mencius, in Bk. VI, where he changes the form of his assertions, without seeming to be aware of their refutation, gives some plausibility to the other view. Châo Ch'î understands the expression thus :—'If men's words are bad, I will not inquire about their hearts; if their hearts are bad, I will not inquire about their words!' The 可 is not an approval of Kâo's second proposition, but a concession of it simply as not so bad as his first. Mencius goes on to show wherein he considered it as defective. From his language here, and in the next paragraph, we see that he uses 志 and 心 synonymously. 氣,體之充也, 'the 氣 is the filling up of the body.' 氣 might seem here to be little more than the 'breath,' but that meaning would come altogether short of the term throughout the chapter. 10. Ch'âu did not understand what his master had said about the relation between the mind and the passion-nature, and as the latter was subordinate, would have had it disregarded altogether :—hence his question. Mencius shows that the passion-nature is really a part of our constitution, acts upon the mind, and is acted on by it, and may not be disregarded. 壹=專一. The 反 meets Châu's disregard of the passion-nature, as not worth attending to. 11. The illustration here is not a very happy one, leading us to think of 氣 in its merely material signification, as in the last paragraph. On 知言, see par. 17. On 浩然之氣 there is much vain babbling in the commentaries, to show how the 氣 of heaven and earth

難言也。○十三節 其爲氣也、至大至剛、以直養而無害、則塞于天地之閒。○十四節 其爲氣也、配義與道、無是餒也。○十五節 是集義所生者、非義襲而取之也。行有不慊於心、則餒矣。我故曰、告子未嘗知義、以其外之也。○十六節 必有事焉而勿正、心勿忘、勿助長也。無若宋人然。宋人有閔其苗之不長、

13. 'This is the passion-nature:—It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth.

14. 'This is the passion-nature:—It is the mate and assistant of righteousness and reason. Without it, *man* is in a state of starvation.

15. 'It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, "Kâo has never understood righteousness, because he makes it something external."

16. 'There must be the *constant* practice *of this righteousness*, but without the object *of thereby nourishing the passion-nature*. Let not the mind forget *its work*, but let there be no assisting the growth *of that nature*. Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not

is the 氣 also of man. Mencius, it seems to me, has before his mind the ideal of a perfect man, complete in all the parts of his constitution. It is this which gives its elevation to his language. 13. 以直養,—as in pars. 7, 15; 無害,—as in the latter part of par. 15. 塞 is here in the sense of 'to fill up,' not 'to stop up.' Still the 塞乎天地之閒 is one of those *heroic* expressions, which fill the ear, but do not inform the mind. 14. A pause must be made after the 是, which refers to the 浩然之氣. 餒 refers to 體, in 體之充, in par. 9. It is better, however, in the translation, to supply 'man,' than 'body.' 15. 襲, 'to take an enemy by surprise;' and 義襲,—'incidental acts of righteousness.' 餒 refers to the passion-nature itself. The analysis of conduct and feeling here is very good. Mencius's sentiment is just, *'Tis conscience makes cowards of us all.* On the latter sentence, see Bk. VI. v. *et al.* 16. I have given the meaning of the text—必有事焉, 而勿正, 心勿忘, 勿助長 after Châo Ch'î, to whom Chû Hsî also inclines. But for their help, we

而揠之者、芒芒然歸、謂其人曰、今日病矣、予助苗長矣、其子趨而往視之、苗則槁矣、天下之不助苗長者寡矣、以爲無益而舍之者、不耘苗者也、助之長者、揠苗者也、非徒無益、而又害之。十七章 何謂知言。曰、詖辭、知其所蔽、淫辭、知其所陷、邪辭、知其所離、遁辭、知其所窮、生於其心、害於其政、發於

longer, and so he pulled it up. *Having done this*, he returned home, looking very stupid, and said to his people, "I am tired to-day. I have been helping the corn to grow long." His son ran to look at it, and found the corn all withered. There are few in the world, *who do not deal with their passion-nature, as if* they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. They who assist it to grow long, pull out their corn. *What they do is* not only of no benefit *to the nature*, but it also injures it.'

17. *Kung-sun Ch'âu further asked*, 'What do you mean by saying that you understand *whatever* words *you hear?*' *Mencius* replied, 'When words are one-sided, I know how *the mind of the speaker* is clouded over. When words are extravagant, I know how *the mind* is fallen and sunk. When words are all-depraved, I know how *the mind* has departed *from principle*. When words are evasive, I know how *the mind* is at its wit's end. *These evils* growing in the mind,

should hardly know what to make of it. 正 is taken in the sense of 預期 'to do with anticipation of, or a view to, an ulterior object.' This meaning of the term is supported by an example from the 春秋傳. 病 = 'tired.' 17. Here, as sometimes before, we miss the preliminary 曰, noting a question by Mencius's interlocutor, and the same omission is frequent in all the rest of the chapter. I have supplied the lacunae after Chû Hsî, who himself follows Lin Chih-ch'î (林之奇), a scholar, who died A.D. 1176. Châo Ch'î sometimes errs egregiously in the last part, through not distinguishing the speakers. With regard to the first ground of Mencius's superiority over Kâo,—his 'knowledge of words,' as he is briefer than on the other, so he is still less satisfactory,—to my mind at least. Perhaps he means to

其政、害於其事、聖人復起、必從吾言矣。十八 宰我、子貢、善爲說辭、冉牛、閔子、顏淵、善言德行、孔子兼之、曰、我於辭命、則不能也、然則夫子既聖矣乎。十九 曰、惡、是何言也、昔者子貢問於孔子曰、夫子聖矣乎、孔子曰、聖、則吾不能、我學不厭、而教不倦

do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a Sage shall again arise, he will certainly follow my words.'

18. *On this Ch'âu observed*, 'Tsâi Wo and Tsze-kung were skilful in speaking. Zan Niû, the disciple Min, and Yen Yüan, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, "In the matter of speeches, I am not competent."—Then, Master, have you attained to be a Sage?'

19. *Mencius* said, 'Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, "Master, are you a Sage?" Confucius answered him, "A Sage is what I cannot rise to. I learn without satiety, and teach without being tired." Tsze-kung said, "You learn without satiety:—that shows your wisdom. You teach without

say, that however great the dignity to which he might be raised, his knowledge of words, and ability in referring incorrect and injurious speeches to the mental defects from which they sprang, would keep him from being deluded, and preserve his mind unperturbed. One of the scholars Ch'ăng uses this illustration:—'Mencius with his knowledge of words was like a man seated aloft on the dais, who can distinguish all the movements of the people below the hall, which he could not do, if it were necessary for him to descend and mingle with the crowd.' The concluding remark gives rise to the rest of the chapter, it seeming to Ch'âu that Mencius placed himself by it on the platform of sages. 18. Compare Analects, XI. ii. 2, to the enumeration in which of the excellences of several of Confucius's disciples there seems to be here a reference. There, however, it is said that Zan Niû, Min, and Yen Yüan were distinguished for 德行, and here we have the addition of 善言, which give a good deal of trouble. Some take 言 as a verb,—'were skilful to speak of virtuous conduct.' So the Tartar version, according to Julien. Sun Shih makes it a noun, as I do. The references to the disciples are quite inept. The point of Châu's inquiry lies in Confucius's remark, found nowhere else, and obscure enough. He thinks Mencius is taking more to himself than Confucius did. Châo Ch'î, however, takes 我於辭云云 as a remark of Mencius, but it is quite unnatural to do so. Observe the force of the 旣,—*you have come to be*. 19. 惡, in 1st tone; an exclamation, not interrogative. This conversation with Tsze-kung is not found in the Analects. Compare

也、子貢曰、學不厭、智也、教不倦、仁也、仁且智、夫子既聖矣、夫聖、孔子不居、是何言也。廿昔者、竊聞之、子夏、子游、子張、皆有聖人之一體、冉牛、閔子、顏淵、則具體而微、敢問所安。廿一曰、姑舍是。廿二曰、伯夷、伊尹何如。曰、不同道、非其君不事、非其民不使、治則進、亂則退、伯夷也、何事非君、何使非民、治亦進、

being tired:—that shows your benevolence. Benevolent and wise:—Master, you ARE a Sage." Now, since Confucius would not allow himself to be regarded as a Sage, what words were those?'

20. *Ch'âu said*, 'Formerly, I once heard this:—Tsze-hsiâ, Tsze-yû, and Tsze-chang had each one member of the Sage. Zan Niû, the disciple Min, and Yen Yüan had all the members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself?'

21. *Mencius* replied, 'Let us drop speaking about these, if you please.'

22. *Ch'âu then* asked, 'What do you say of Po-î and Î Yin?' 'Their ways were different *from mine*,' said *Mencius*. 'Not to serve a prince whom he did not esteem, nor command a people whom he did not approve; in a time of good government to take office, and on the occurrence of confusion to retire:—this was *the way of* Po-î. *To say*—"Whom may I not serve? My serving him makes him my ruler. What people may I not command? My commanding them

Analects, VII. ii, xxviii, which latter chapter may possibly be another version of what Mencius says here. 20. 竊 is used with other verbs to give a deferential tone to what they say. 21. Compare Bk. I. Pt. II. xxi. Does Mencius here indicate that he thought himself superior to all the worthies referred to—even to Yen Yüan? Hardly so much as that; but that he could not be content with them for his model.

22. Po-î,—see Analects, V. xxii. Î Yin,—see Analects, XII. xxii. 非其君,非其民,—the emphatic *his*, i.e. as paraphrased in the translation. 何事非君何使非民—得君則事,何所事而非我君,得民則使,何所使而

亂亦進、伊尹也、可以仕則仕、可以止則止、可以久則久、可以速則速、孔子也、皆古聖人也、吾未能有行焉、乃所願、則學孔子也。廿三伯夷伊尹於孔子、若是班乎。曰否、自有生民以來、未有孔子也。廿四曰、然則有同與。曰有、得百里之地而君之、皆能以朝諸侯、有天下、行一不義、殺一不辜、而得天下、皆

makes them my people." In a time of good government to take office, and when disorder prevailed, also to take office:—that was *the way of* Î Yin. When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw quickly:—that was *the way of* Confucius. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius.'

23. *Ch'âu said*, 'Comparing Po-î and Î Yin with Confucius, are they to be placed in the same rank?' *Mencius* replied, 'No. Since there were living men until now, there never was *another* Confucius.'

24. *Ch'âu* said, 'Then, did they have *any points of* agreement *with him?*' The reply was,—'Yes. If they had been sovereigns over a hundred *lî* of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the throne. And none of them, in order to obtain the throne, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him.'

非我民. I have given the meaning, but the conciseness of the text makes it difficult to a learner. The different ways of Po-î, Î Yin, and Confucius are thus expressed:—'The principle of the first was purity—以清爲其道; that of the second was office—以任爲其道; that of the third was what the time required—以時爲其道.' 23. The meaning of this paragraph is expressed rightly in the

不爲也、是則同。○廿五曰、敢問其所以異。曰、宰我子貢、有若、智足以知聖人、汙不至阿其所好。○廿六宰我曰、以予觀於夫子、賢於堯舜遠矣。○廿七子貢曰、見其禮而知其政、聞其樂而知其德、由百世之後、等百世之王、莫之能違也、自生民以來、未有夫子也。○廿八有若曰、豈惟民哉、麒麟之於走獸、鳳凰之於飛鳥、泰

25. *Ch'âu* said, 'I venture to ask wherein he differed from them.' *Mencius* replied, 'Tsâi Wo, Tsze-kung, and Yû Zo had wisdom sufficient to know the sage. *Even had they been ranking themselves* low, they would not have demeaned themselves to flatter their favourite.

26. '*Now*, Tsâi Wo said, "According to my view of our Master, he was far superior to Yâo and Shun."

27. 'Tsze-kung said, "By viewing the ceremonial ordinances *of a prince*, we know *the character of* his government. By hearing his music, we know *the character of* his virtue. After the lapse of a hundred ages I can arrange, according to their merits, the kings of a hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been *another* like our Master."

28. 'Yû Zo said, "Is it only among men that it is so? There is the Ch'î-lin among quadrupeds, the Făng-hwang among birds, the

translation. If we understand a 之 before the 於, then the idiom is like that of 之於, in Bk. I. Pt. I. iii. 1. 25. 汙,—wû, or wâ, 'low-lying water,' used here simply for 'low,' with reference to the wisdom of Tsâi Wo and Tsze-kung, in their own estimation. 阿 in the sense of 'partial,' = 'to flatter.' 26. With this and the two next paragraphs, compare the eulogium of Confucius, in the *Chung Yung*, chaps. 30–32, and Analects, XIX. xxiii–xxv. 鳳凰,—see Analects, XI. ix. 28. The *ch'î* is properly the male, and the *lin*, the female of the animal referred to;—a monster, with a deer's body, an ox's tail, and a horse's feet, which appears to greet the birth of a sage, or the reign of a sage sovereign. Both in 麒麟 and 鳳凰, the names of the male and female are put together,

山之於丘垤、河海之於行潦、類也、聖人之於民、亦類也、出於其類、拔乎其萃、自生民以來、未有盛於孔子也。

三 一 孟子曰、以力假仁者霸、霸必有大國、以德行仁者王、王不待大、湯以七十里、文王以百里。二 以力服人者、非心服也、力

T'âi mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree*, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius."'

CHAP. III. 1. Mencius said, 'He who, using force, makes a pretence to benevolence is the leader of the princes. A leader *of the* princes requires a large kingdom. He who, using virtue, practises benevolence is the sovereign of the kingdom. To become the sovereign of the kingdom, *a prince* need not wait for a large *kingdom*. T'ang did it with *only* seventy *lî*, and king Wăn with *only* a hundred.

2. 'When one by force subdues men, they do not submit to him in heart. *They submit, because* their strength is not adequate *to resist*

to indicate one individual of either sex. The image in 拔乎其萃 is that of stalks of grass or grain, shooting high above the level of the waving field. 未有盛於孔子,—'there has not been one more complete than Confucius.' But this would be no more than putting Confucius on a level with other sages. I have therefore translated after the example of Chû Hsî, who says—自古聖人,固皆異於衆人,然未有如孔子之盛者也. That 於=如 is one of the explanations of the character given by 王引之, in his Treatise on the Particles.

3. THE DIFFERENCE BETWEEN A CHIEFTAIN OF THE PRINCES AND A SOVEREIGN OF THE KINGDOM; AND BETWEEN SUBMISSION SECURED BY FORCE AND THAT PRODUCED BY VIRTUE. 1. 霸 and 王 are here the recognised titles and not='to acquire the chieftaincy,' 'to acquire the sovereignty.' In the 集證, we find much said on the meaning of the two characters. 王 is from three strokes (三), denoting heaven, earth, and man, with a fourth stroke, — or unity, going through them, grasping and uniting them together, thus affording the highest possible conception of power or ability. 霸 is synonymous with 伯, and of kindred meaning with the words, of nearly the same sound, 把, 'to

不贍也、以德服人者、中心悅而誠服也、如七十子之服孔子也、詩云、自西自東、自南自北、無思不服、此之謂也。

第四章 1 孟子曰、仁則榮、不仁則辱、今惡辱而居不仁、是猶惡溼而居下也。2 如惡之、莫如貴德而尊士、賢者在位、能者在職、國

When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the Book of Poetry,

"From the west, from the east,
From the south, from the north,
There was not one who thought of refusing submission,"

is an illustration of this.'

CHAP. IV. 1. Mencius said, 'Benevolence brings glory *to a prince*, and the opposite of it brings disgrace. For *the princes of* the present day to hate disgrace and yet to live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation.

2. 'If *a prince* hates disgrace, the best course for him to pursue, is to esteem virtue and honour *virtuous* scholars, giving the worthiest among them places *of dignity*, and the able offices *of trust*. When throughout his kingdom there is leisure and rest *from external*

grasp with the hand,' and 迫, 'to urge,' 'to press.' 2. 力不贍 is translated by Julien, —'*quia nempe vires* (i.e. *vis armorum*) *ad id obtinendum non sufficiunt*.' Possibly some Chinese commentators may have sanctioned such an interpretation, but it has nowhere come under my notice. The 'seventy disciples' is giving a round number, the enumeration of them differing in different works. We find them reckoned at 73, 76, &c. See in the prolegomena to vol. i, p. 112. For the ode see the Shih-ching, III. i. Ode X. st. 6, celebrating the influence of the kings Wăn and Wû. The four quarters are to be viewed from Hâo (鎬), king Wû's capital. 思 is not to be taken as an abstract noun,—'thought.' 鄒浩, a statesman and scholar of the eleventh century, says on this chapter:—'He who subdues men by force, has the intention of subduing them, and they dare not but submit. He who subdues men by virtue, has no intention to subdue them, and they cannot but submit. From antiquity downwards there have been many dissertations on the leaders of the princes, and the true sovereign, but none so deep, incisive, and perspicuous as this chapter.'

4. GLORY IS THE SURE RESULT OF BENEVOLENT GOVERNMENT. CALAMITY AND HAPPINESS ARE MEN'S OWN SEEKING. 1. 居不仁, literally, 'to dwell in not-benevolence,' i.e. complacently to go on in the practice of what is not benevolent. 2. 莫如 covers as far as to 政刑,

家閒暇、及是時、明其政刑、雖大國、必畏之矣。○三節詩云、迨天之未陰雨、徹彼桑土、綢繆牖戶、今此下民、或敢侮予、孔子曰、爲此詩者、其知道乎、能治其國家、誰敢侮之。○四節今國家閒暇、及是時、般樂怠敖、是自求禍也。○五節禍福無不自己求之者。○六節詩云、永

troubles, let him, taking advantage of such a season, clearly *digest* the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him.

3. 'It is said in the Book of Poetry,

"Before the heavens were dark with rain,
I gathered the bark from the roots of the mulberry trees,
And wove it closely to form the window and door *of my nest;*
Now, *I thought*, ye people below,
Perhaps ye will not dare to insult me."

Confucius said, "Did not he who made this ode understand the way *of governing?*" If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. '*But* now *the princes* take advantage of the time when throughout their kingdoms there is leisure and rest *from external troubles*, to abandon themselves to pleasure and indolent indifference;—they in fact seek for calamities for themselves.

5. 'Calamity and happiness in all cases are men's own seeking.

and 賢者在位 and the next clause are to be taken as in apposition simply with the one preceding. See the Doctrine of the Mean, chap. xx. The 賢者在位 here corresponds to the 尊賢 there, and the 能者在職 may embrace both the 敬大臣 and the 體羣臣. 刑,—not punishments, but penal laws. 3. See the Shih-ching, I. xv. Ode II. st. 2, where for 今此下民 we have 今女下民, the difference not affecting the sense. The ode is an appeal by some small bird to an owl not to destroy its nest, which bird, in Mencius's application of the words, is made to represent a wise prince taking all precautionary measures. 4. 般,—read *p'an*, 2nd tone, nearly synonymous with the next character,—樂 (*lo*). 6. For the ode see the Shih-ching, III. i. Ode I.

言配命、自求多福、太甲曰、天作孽、猶可違、自作孽、不可活、此之謂也。

[五]孟子曰、尊賢使能、俊傑在位、則天下之士、皆悅而願立於其朝矣。市、廛而不征、法而不廛、則天下之商、皆悅而願藏於其市

6. 'This is illustrated by what is said in the Book of Poetry,—

"Be always studious to be in harmony with the ordinances *of God*,
So you will certainly get for yourself much happiness;"

and by the passage of the Tâi Chiah,—"When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live."'

CHAP. V. 1. Mencius said, 'If *a ruler* give honour to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark;—then all the scholars of the kingdom will be pleased, and wish to stand in his court.

2. 'If, in the market-place *of his capital*, he levy a ground-rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground-rent;—then all the traders of the kingdom will be pleased, and wish to store their goods in his market-place.

st. 6. 言 念, 'to think of.' For the other quotation, see the Shû-ching, IV. v. Sect. II. 3, where we have 逭, 'to escape,' for 活, but the meaning is the same.

5. VARIOUS POINTS OF TRUE ROYAL GOVERNMENT NEGLECTED BY THE PRINCES OF MENCIUS'S TIME, ATTENTION TO WHICH WOULD SURELY CARRY ANY ONE OF THEM TO THE ROYAL THRONE. 1. Compare last chapter, par. 2. The wisest among 1,000 men is called 俊; the wisest among ten is called 傑. Numbers, however, do not enter into the signification of the terms here. 天下之士云云,—compare Bk. I. Pt. I. vii. 18. 2. 廛, 'a shop, or market-stance,' is used here as a verb, 'to levy ground-rent for such a shop.' According to Chû Hsi, in the 語類, we are to understand the market-place here as that in the capital, which was built on the plan of the division of the land, after the figure of the character 井. The middle square behind was the 市; the centre one was occupied by the palace; the front one by the ancestral and other temples, government treasuries, arsenals, &c.; and the three squares on each side were occupied by the people. He adds that, when traders became too many, a ground-rent was levied; when they were few, it was remitted, and only a surveillance was exercised of the markets by the proper officers. That surveillance extended to the inspection of weights and measures, regulation of the price, &c. See its duties detailed

矣。○三、關、譏而不征、則天下之旅、皆悅而願出於其路矣。○四、耕者助而不稅、則天下之農、皆悅而願耕於其野矣。○五、廛、無夫里之布、則天下之民、皆悅而願爲之氓矣。○六、信能行此五者、則鄰國之民、仰之若父母矣、率其子弟、

3. 'If, at his frontier-passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travellers of the kingdom will be pleased, and wish to make their tours on his roads.

4. 'If he require that the husbandmen give their mutual aid *to cultivate the public field*, and exact no *other* taxes from them;—then all the husbandmen of the kingdom will be pleased, and wish to plough in his fields.

5. 'If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the kingdom will be pleased, and wish to come and be his people.

6. 'If *a ruler* can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led

in the Châu-lî, XIV. vii. 3. Compare Bk. I. Pt. II. v. 3; Pt. I. vii. 18. All critics refer for the illustration of this rule to the account of the duties of the 司關, in the Châu-lî, XV. xi. But from that it would appear that the levying no duties at the passes was only in bad years, and hence some have argued that Mencius's lesson was only for the emergency of the time. To avoid that conclusion, the author of the 四書拓餘說 contends that the Châu-lî has been interpolated in the place,—rightly, as it seems to me. 4. The rule of 助而不稅 is the same as that of 耕者九一, Bk. I. Pt. II. v. 3. 5. It is acknowledged by commentators that it is only a vague notion which we can obtain of the meaning of this paragraph. Is 廛 'to be taken as in the translation, or verbally as in the second paragraph? What was the 夫布? And what the 里布? It appears from the Châu-lî, that there was a fine, exacted from idlers or loafers in the towns, called 夫布, and it is said that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or twenty-five families', quota of cloth. But 布 may be taken in the sense of money, simply=錢, which is a signification attaching to it. We must leave the passage in the obscurity which has always rested on it. Mencius is evidently protesting against some injurious exactions of the time. 氓=民, but the addition of the character 亡 seems intended to convey the idea of the people of other States coming to put themselves under a new rule. 6. 信=實, 'truly.' Observe

攻其父母、自生民以來、未有能濟者也。如此、則無敵於天下、無敵於天下者、天吏也。然而不王者、未之有也。

六 一 孟子曰、人皆有不忍人之心。二 先王有不忍人之心、斯有不忍人之政矣、以不忍人之心、行不忍人之政、治天下可運之掌上。三 所以

children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the kingdom, and he who has no enemy in the kingdom is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the royal dignity.'

CHAP. VI. 1. Mencius said, 'All men have a mind which cannot bear *to see the sufferings of* others.

2. 'The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, to rule the kingdom was *as easy a matter* as to make anything go round in the palm.

the reciprocal influence of 其 in 率其子弟 ('sons and younger brothers' = children) and 攻其父母. 天吏,—'The minister or officer of Heaven.' On this designation the commentator 饒氏雙峰 observes:—'An officer is one commissioned by his sovereign; the officer of Heaven is he who is commissioned by Heaven. He who bears his sovereign's commission can punish men and put them to death. He may deal so with all criminals. He who bears the commission of Heaven, can execute judgment on men, and smite them. With all who are oppressing and misgoverning their kingdoms, he can deal so.'

6. THAT BENEVOLENCE, RIGHTEOUSNESS, PROPRIETY, AND KNOWLEDGE BELONG TO MAN AS NATURALLY AS HIS FOUR LIMBS, AND MAY AS EASILY BE EXERCISED. The assertions made in this chapter are universally true; but they are to be understood as spoken here with special reference to the oppressive ways and government of the princes of Mencius's time. 1. 不忍 alone is used in Bk. I. Pt. I. vii. 4, 5, 6. 人 is added here, because the discourse is entirely of a man's feelings, as exercised towards other men. 心,—'the mind,' embracing the whole mental constitution. The 備旨, after Châo Ch'î, says that 不忍人 means—'cannot bear to injure others.' But it is not only cannot bear to inflict suffering, but also cannot bear to see suffering. The examples in Bk. I. Pt. I. vii, make this plain. 2. 斯,—used adverbially, as in Analects, X. x. 1. 運之,—

謂人皆有不忍人之心者、今人乍見孺子、將入於井、皆有怵惕惻隱之心、非所以內交於孺子之父母也、非所以要譽於鄉黨朋友也、非惡其聲而然也。四節 由是觀之、無惻隱之心、非人也、無羞惡之心、非人也、無辭讓之心、非人也、無是非之心、非人也。五節 惻隱之心、仁之

3. 'When I say that all men have a mind which cannot bear *to see the sufferings of* others, my meaning may be illustrated thus:—even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. *They will feel so,* not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved by* such a thing.

4. 'From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

5. 'The feeling of commiseration is the principle of benevolence.

之 must be taken generally, = 'a thing,' or as giving a passive signification to the verb.—'The government of the kingdom could be made to go round,' &c. Perhaps the latter construction is to be preferred. The whole is to be translated in the past sense, being descriptive of the ancient kings. 3. 孺, 'an infant at the breast,' here = 'a very young child.' 内 read as, and = 納. 内交,—'to form a friendship with,' 'to get the favour of.' 要,—the 1st tone, = 求. 鄉黨,—compare Analects, VI. iii. 4. 今 is to be joined to 人,—'men of the present time,' in opposition 'to the former kings.'

4. The two negatives 無—非 in the different clauses make the strongest possible affirmation. Literally, 'Without the feeling of commiseration there would not be *man*,' &c., or 'If a person be without this, he is not a man,' &c. 惻隱, 'pain and distress,' but as it is in illustration of the 不忍之心, we may render it by 'commiseration.' 'Shame and dislike,'—the *shame* is for one's own want of goodness, and the *dislike* is of the want of it in other men. 'Modesty and complaisance,'—*modesty* is the unloosing and separating from one's self, and *complaisance* is out-giving to others. 'Approving and disapproving,'—*approving* is the knowledge of goodness, and the approbation of it accordingly, and *disapproving* is the knowledge of what

端也、羞惡之心、義之端也、辭讓之心、禮之端也、是非之心、智之端也。○人之有是四端也、猶其有四體也、有是四端而自謂不能者、自賊者也、謂其君不能者、賊其君者也。○凡有四端於我者、知皆擴而充之矣、若火之始然、泉之始達、苟能充之、足以保四海、苟不充之、

The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6. 'Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develop them*, they play the thief with themselves, and he who says of his prince that he cannot *develop them* plays the thief with his prince.

7. 'Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all

is evil, and disapprobation of it accordingly. Such is the account of the terms in the text, given by Chû Hsî and others. The feelings described make up, he says, the mind of man, and Mencius 'discoursing about commiseration goes on to enumerate them all.' This seems to be the true account of the introduction of the various principles. They lie together, merely in apposition. In the 或問 and 語類, however, Chû Hsî labours to develop the other three from the first.—Observe that 'the feeling of shame and dislike,' &c., in the original, is—'the mind that feels and dislikes,' &c. 5. 端 is explained by 端緒, 'the end of a clue,' that point outside, which may be laid hold of, and will guide us to all within. From the feelings which he has specified, Mencius reasons to the moral elements of our nature. It will be seen how to 智, 'knowledge,' 'wisdom,' he gives a moral sense. Compare Gen. ii. 17, iii. 5, 6; Job xxxviii. 36. 6. 賊,—compare Bk. I. Pt. II. viii. 3, but we can retain its primitive meaning in the translation. 7. 凡有四端於我者, not 'all who have,' &c., but 'all having,' &c., 於我,—*quasi dicat*, 'in their ego-ity.' 知皆,—皆 belongs to the 擴 below, and refers to the 四端.—The 備旨 says:—知字重看, 'the character 知 is

不足以事父母。

七　孟子曰、矢人豈不仁於函人哉、矢人惟恐不傷人、函人惟恐傷人、巫匠亦然、故術不可不愼也。二　孔子曰、里仁爲美、擇不處仁、焉得智、夫仁、天之尊爵也、人之安宅也、莫之禦而不仁、是不智也。三　不仁不智、無禮無義、

within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with.'

CHAP. VII. 1. Mencius said, 'Is the arrow-maker less benevolent than the maker of armour of defence? *And yet*, the arrow-maker's only fear is lest men should not be hurt, and the armour-maker's only fear is lest men should be hurt. So it is with the priest and the coffin-maker. *The choice of* a profession, therefore, is a thing in which great caution is required.

2. 'Confucius said, "It is virtuous manners which constitute the excellence of a neighbourhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?" Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. 'From the want of benevolence and the want of wisdom will

to have weight attached to it.' This is true, Mencius may well say—'Let men know,' or 'If men know.' How is it that after all his analyses of our nature to prove its goodness, the application of his principles must begin with an IF?

7. AN EXHORTATION TO BENEVOLENCE FROM THE DISGRACE WHICH MUST ATTEND THE WANT OF IT, LIKE THE DISGRACE OF A MAN WHO DOES NOT KNOW HIS PROFESSION. 1. 矢人豈不仁於,—the 不 belongs not to the 豈, but to the 仁. If we might construe it with the 豈, we should have an instance parallel to 盛於 in ii. 28,—'oenevolent as,' the 於 being = 如. 函 has the meaning of 'all armour of defence.' 巫,—see Analects, XIII. xxii, where I have translated it 'wizard.' As opposed to 匠 (here = 'a coffin-maker'), one who makes provision for the death of men, it indicates one who prays for men's life and prosperity. But Mencius pursues his illustration too far An arrow maker need not be inhumane. 2. See Analects, IV. i. The commentators begin to bring in the idea of a profession at 擇不處仁, but the whole quotation must be taken first in its proper sense. The 不智 at the end refer to the same characters in the quotation. 3. 無 succeeding 不 shows that the

人役也、人役而恥爲役、由弓人而恥爲弓、矢人而恥爲矢也。【四】如恥之、莫如爲仁。【五】仁者如射、射者正己而後發、發而不中、不怨勝己者、反求諸己而已矣。

【第八章】【一】孟子曰、子路人告之以有過、則喜。【二】禹聞善言則拜。【三】大舜有大焉、善與人同、舍己從人、樂取於人以爲善。

ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude, is like a bow-maker's being ashamed to make bows, or an arrow-maker's being ashamed to make arrows.

4. 'If he be ashamed of his case, his best course is to practise benevolence.

5. 'The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself.'

CHAP. VIII. 1. Mencius said, 'When any one told Tsze-lû that he had a fault, he rejoiced.

2. 'When Yü heard good words, he bowed *to the speaker*.

3. 'The great Shun had a still greater *delight in what was good. He regarded* virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good.

second clause ensues from the first. 由,—used for 猶. 5. 仁者=欲爲仁之人. Compare Analects, III. vii and xvi.

8. HOW SAGES AND WORTHIES DELIGHTED IN WHAT IS GOOD. 1. Tsze-lû's ardour in pursuing his self-improvement appears in the Analects, V. xiii; XI. xxi. But the particular point mentioned in the text is nowhere else related of him. 2. In the Shû-ching, II. iii. 1, we have an example of this in Yü. It is said,—禹拜昌言,'Yü bowed at these excellent words.' 3. 善與人同 is explained by Chû Hsî 公天下之善而不爲私也, 'He considered as public—common—the good of the whole world, and did not think it private to any.' Shun's distinction was that he did not think of himself, as Tsze-lû did, nor of others, as Yü did, but only of what was good, and un-

自耕稼陶漁、以至爲帝、無非取於人者。取諸人以爲善、是與人爲善者也、故君子莫大乎與人爲善。

孟子曰、伯夷非其君不事、非其友不友、不立於惡人之朝、不與惡人言、立於惡人之朝、與惡人言、如以朝衣朝冠、坐於塗炭、推惡惡之心、思與鄉人立、其冠

4. 'From the time when he ploughed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

5. 'To take example from others to practise virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practise virtue.'

CHAP. IX. 1. Mencius said, 'Po-î would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, *we find* that he *thought it necessary*, if he happened to be standing with a villager whose cap was not

consciously was carried to it, wherever he saw it. 4. Of Shun in his early days it is related in the 'Historical Records,' that 'he ploughed at the Lî (歷) mountain, did potter's work on the banks of the Yellow River, fished in the Lêi lake (雷澤), and made various implements on the Shâu hill (壽丘), and often resided at Fû-hsiâ (負夏).' There will be occasion to consider where these places were, in connexion with some of Mencius's future references to Shun. Dr. Medhurst supposes them to have been in Shan-hsi. See his Translation of the Shû-ching, p. 332. 5. 與 is here in the sense of 助, 'to help.' The meaning is that others, seeing their virtue so imitated, would be stimulated to greater diligence in the doing of it.

9. PICTURES OF PO-Î AND HÛI OF LIÛ-HSIÂ, AND MENCIUS'S JUDGMENT CONCERNING THEM. 1. Compare chap. ii. 22. In 惡人之朝, 人 refers to the preceding 君, and may be translated *prince*, but in 與惡人立, 人 refers to the preceding 友, and must be translated *man*. 塗炭, 'mire and charcoal.' 推惡惡之心,—推 is Mencius's speaking in his

不正、望望然去之、若將浼焉、是故諸侯雖有善其辭命而至者、不受也、不受也者、是亦不屑就已。柳下惠、不羞汙君、不卑小官、進不隱賢、必以其道、遺佚而不怨、阨窮而不憫、故曰、爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉、故由由然與之偕、而不自失焉、援而止之而止、援而止之而止者、是亦不屑去已。孟

rightly adjusted, to leave him with a high air, as if he were going to be defiled. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his purity to go to them.

2. 'Hûi of Liû-hsiâ was not ashamed to *serve* an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, "You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?" Therefore, self-possessed, he companied with men indifferently, at the same time not losing himself. *When he wished to leave*, if pressed to remain in office, he would remain.—He would remain in office, when pressed to do so, not counting it required by his purity to go away.'

own person. 思 is the 'thought' of Po-î. 望望然, according to Chû Hsî, is 'the appearance of going away without looking round.' Châo Ch'î makes it 'the appearance of being ashamed;'—not so well.' The final 已 gives positiveness to the affirmation of the preceding clause. 2. Hûi of Liû-hsiâ,—see Analects, XV. xiii; XVIII. ii, viii. 與之偕,—the 之 properly refers to the party addressed, 'you are you.' 3. Compare chap. ii. 22. 君子,—by this

子曰、伯夷隘、柳下惠不恭、隘與不恭、君子不由也。

3. Mencius said, 'Po-î was narrow-minded, and Hûi of Liû-hsiâ was wanting in self-respect. The superior man will not manifest either narrow-mindedness, or the want of self-respect.'

term we must suppose that Mencius makes a tacit reference to himself, as having proposed Confucius as his model. The writer 韓元少 says:—'Elsewhere Mencius advises men to imitate Î and Hûi, but he is there speaking to the weak and the mean. When here he advises not to follow Î and Hûi, he is speaking for those who wish to do the right thing at the right time.'

KUNG-SUN CH'ÂU. PART II.

公孫丑章句下

一章 孟子曰、一天時不如地利、地利不如人和。二三里之城、七里之郭、環而攻之、而不勝、夫

CHAPTER I. 1. Mencius said, 'Opportunities of time *vouchsafed by* Heaven are not equal to advantages of situation *afforded by* the Earth, and advantages of situation afforded by the Earth are not equal to *the union arising from* the accord of Men.

2. '*There is a city*, with an inner wall of three *lî* in circumference, and an outer wall of seven.—*The enemy* surround and attack it, but they are not able to take it. Now, to surround and attack it, there

1. NO ADVANTAGES WHICH A RULER CAN OBTAIN TO EXALT HIM OVER OTHERS ARE TO BE COMPARED WITH HIS GETTING THE HEARTS OF MEN. Because of this chapter Mencius has got a place in China among the writers on the art of war, which surely he would not have wished to claim for himself, his design evidently being to supersede the necessity of war and the recourse to arms altogether. 1. In the 天, 地, 人, we have the doctrine of the 三才, or 'Three Powers,' which is brought out so distinctly in the fourth part of the *Chung Yung*, and to show this in a translation requires it to be diffuse. As to what is said at much length in Chinese commentaries about ascertaining the 'time of Heaven' by divination and astrology, it is to be set aside, as foreign to the mind of Mencius in the text, though many examples of the resort to it may be adduced from the records of antiquity. 2. The city here supposed, with its double circle of fortification, is a small one, the better to illustrate the superiority of advantages of situation, just as the next is a large one, to bring out the still greater superiority of the union of men. As to the evidence that a city of the specified dimensions must be the capital of a baronial State (子男之城), see the 集

環而攻之、必有得天時者矣、然而不勝者、是天時不如地利也。三節城非不高也、池非不深也、兵革、非不堅利也、米粟、非不多也、委而去之、是地利不如人和也。四節故曰、域民、不以封疆之界、固國、不以山谿之險、威天下、不以兵革之利、得道者多

must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth.

3. '*There is a city, whose* walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms *of its defenders*, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. *Yet it is obliged to* be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

4. 'In accordance with these principles it is said, "A people is bounded in, not by the limits of dykes and borders; a State is secured, not by the strengths of mountains and rivers; the kingdom is overawed, not by the sharpness *and strength* of arms." He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When this,—the being assisted by few,—reaches its extreme point, his own relations revolt from *the*

證, *in loc.* 3. 非不, the repeated negation, not only affirms, but with emphasis:—城非不高, 'the wall is not but high,' i.e. is high indeed. 兵,—sharp weapons of offence. 革,—'leather,' intending, principally, the buff-coat, but including all other armour of defence. 米,—'rice,' without the husk; 粟,—'grain,' generallv in the husk. 4. 域, 'a boundary,' 'a border,' is used verbally. 域民,—'to bound a people,' i.e. to separate them from other States. 封 is 'a dyke,' or 'mound.' The commentator 金仁山 says:—'Anciently, in every State, they made a dyke of earth to show its boundary (封土爲疆).' 谿,—'a valley with a stream in it;' here, in opposition to 山,—*rivers* or *streams*. The 道, or 'proper course,' intended is that style of govern-

助、失道者寡助、寡助之至、親戚畔之、多助之至、天下順之。〔五〕以天下之所順、攻親戚之所畔、故君子有不戰、戰必勝矣。

〔二〕孟子將朝王、王使人來曰、寡人如就見者也、有寒疾、不可以風、朝將視朝、不識可使寡人得見乎。對曰、不幸而有疾、

prince. When the being assisted by many reaches its highest point, the whole kingdom becomes obedient to *the prince*.

5. 'When one to whom the whole kingdom is prepared to be obedient, attacks those from whom their own relations revolt, *what must be the result?* Therefore, the true ruler will prefer not to fight; but if he do fight, he must overcome.'

CHAP. II. 1. As Mencius was about to go to court *to see* the king, the king sent a person to him *with this message*,—'I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you *then*.' *Mencius* replied, 'Unfortunately, I am unwell, and not able to go to the court.'

ment—benevolence and righteousness—which will secure the 'union of men.' 親戚,—relatives by blood and by affinity. 5. The case put in the two first clauses is here left by Mencius to suggest its own result. The *chün-tsze* is the prince intended above, 'who finds the proper course.' Chû Hsî and others complete 有不戰 by 則已, 'If he do not fight, well;' but the translation gives, I think, a better meaning.

2. HOW. MENCIUS CONSIDERED THAT IT WAS SLIGHTING HIM FOR A PRINCE TO CALL HIM BY MESSENGERS TO GO TO SEE HIM, AND THE SHIFTS HE WAS PUT TO TO GET THIS UNDERSTOOD. It must be understood that, at the time to which this chapter refers, Mencius was merely an honoured guest in Ch'î, and had no official situation or emolument. It was for him to pay his respects at court, if he felt inclined to do so; but if the king wished his counsel, it was for him to show his sense of his worth by going to him, and asking him for it. 1. The first, third, and fourth 朝 are *ch'âo*, in 2nd tone, = 'to go to, or wait upon, at court.' So in all the other paragraphs. The second is *châo*, in 1st tone, 'the morning.' The morning, as soon as it was light, was the regular time for the sovereign, and princes, to give audience to their nobles and officers, and proceed to the administration of business. The modern practice corresponds with the ancient in this respect. 如 is said to be here = 欲, 'to wish,' which sense seems to be necessary, though we do not find it in the dictionary. 造, read *ts'âo*, the 4th tone, 'to go to.' The king's cold was merely a pretence. He wanted Mencius to wait on him. Mencius's cold was equally a pretence. Compare Con-

不能造朝。二明日、出弔於東郭氏、公孫丑曰、昔者辭以病、今日弔、或者不可乎。曰、昔者疾、今日愈、如之何不弔。三王使人問疾、醫來、孟仲子對曰、昔者、有王命、有采薪之憂、不能造朝、今病小愈、趨造於朝、我不識能至否乎。使數人要於路、曰、請必無歸、而造於朝。四不得已

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwŏh family, when Kung-sun Ch'âu said to him, 'Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?' 'Yesterday,' said *Mencius*, 'I was unwell; to-day, I am better:—why should I not pay this visit?'

3. *In the mean time*, the king sent a messenger to inquire about his sickness, and also a physician. Măng Chung replied to them, 'Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it *by this time* or not.' *Having said this*, he sent several men to look for *Mencius* on the way, and say to him, 'I beg that, before you return home, you will go to the court.'

4. *On this*, Mencius felt himself compelled to go to Ching Ch'âu's,

fucius's conduct, Analects, XVII. xx. 2. Tung-kwŏh is not exactly a surname. The individual intended was a descendant of the duke Hwan, and so surnamed Chiang (姜), but that branch of Hwan's descendants to which he belonged having their possessions in the 'eastern' part of the State, the style of Tung-kwŏh appears to have been given to them to distinguish them from the other branches. In going to pay the visit of condolence, Mencius's idea was that the king might hear of it, and understand that he had merely feigned sickness, to show his sense of the disrespect done to him in trying to inveigle him to go to court. 3. It is a moot-point, whether Măng Chung was Mencius's son, or merely a relative. The latter is more likely. 采薪之憂,—literally, 'sorrow of gathering firewood,'—a little sickness. See a similar expression in the Lî Chî, I. Sect. II. i. 3. 8,—君使士射, 不能, 則辭以疾, 言曰某有負薪之憂. On this the 正義 says:—'Carrying firewood was the business of the children of the common people. From the lips of an officer, such language was indicative

而之景丑氏宿焉、景子曰、內則父子、外則君臣、人之大倫也、父子主恩、君臣主敬、丑見王之敬子也、未見所以敬王也。曰、惡是何言也、齊人無以仁義與王言者、豈以仁義爲不美也、其心曰、是何足與言仁義也云爾、則不敬、莫大乎是、我非堯舜之道、不敢以陳於王前、故齊人莫如我敬王

and there stop the night. Mr. Ching said to him, 'In the family, there is *the relation of* father and son; abroad, there is *the relation of* prince and minister. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him.' *Mencius* replied, 'Oh! what words are these? Among the people of Ch'î there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? *No, but* in their hearts they say, "This man is not fit to be spoken with about benevolence and righteousness." Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yâo and Shun. There is therefore no man of Ch'î who respects the king so much as I do.'

of humility.' 要, the 1st tone, = 求. Măng Chung, having committed himself to a falsehood, in order to make his words good, was anxious that Mencius should go to court. 4. What compelled Mencius to go to Ching Ch'âu's was his earnest wish that the king should know that his sickness was merely feigned, and that he had not gone to court, only because he *would not be* CALLED to do so. As Măng Chung's falsehood interfered with his first plan, he wished that his motive should get to the king through Ching Ch'âu, who was an officer of Ch'î. After 宿焉, Châo Ch'î appends a note,—'when he told him all the previous incidents.' No doubt, he did so. 惡, the 1st tone, 'oh!' as in Pt. I. ii. 19. 齊人 . . . . 者, observe the force of the 者, carrying on the clause to those following for an explanation of it, as if there were a 所以 after 人. 云爾,—

也。(五章)景子曰、否、非此之謂也、禮曰、父召無諾、君命召、不俟駕、固將朝也、聞王命而遂不果、宜與夫禮若不相似然。(六章)曰、豈謂是與、曾子曰、晉楚之富、不可及也、彼以其富、我以吾仁、彼以其爵、我以吾義、吾何慊乎哉、夫豈不義、而曾子言之、是或一道也、天下有達尊三、爵

5. Mr. Ching said, 'Not so. That was not what I meant. In the *Book of* Rites it is said, "When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for." You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety.'

6. *Mencius* answered him, 'How can you give that meaning to my conduct? The philosopher Tsăng said, "The wealth of Tsin and Ch'û cannot be equalled. Let *their rulers* have their wealth:—I have my benevolence. Let them have their nobility:—I have my righteousness. Wherein should I be dissatisfied *as inferior to them*?" Now shall we say that these sentiments are not right? Seeing that the philosopher Tsăng spoke them, there is in them, I apprehend, a *real* principle.—In the kingdom there are three things universally acknowledged to be honourable. Nobility is one of them; age is

see Analects, VII. xviii. 5. Different passages are here quoted together from the Book of Rites. 父召無諾,—see Bk. I. Sect. I. iii. 3, 14, 'A son must cry 唯 to his father, and not 諾,' which latter is a lingering response. 君命召不俟駕 is found substantially in Bk. XI. Sect. iii. 2. 夫, in 1st tone, = 斯, as in Analects, XI. ix. 3, *et al.* 6. 豈謂是與 (the 2nd tone),—literally, 'how means (it) this?' 慊 has two opposite meanings, either 'dissatisfied,' or 'satisfied,' in which latter sense it is also *hsieh*. Chû Hsî explains this by making it the same as 嗛, 'something held in the mouth,' according to the nature of which will be the internal feeling. In the text, the idea is that of dissatisfaction. 夫豈不義,—義 is here 當然之理, = 'what is proper and right,' the subject being the remarks of Tsăng. 而曾子言之云云 is

一、齒一、德一、朝廷莫如爵、鄉黨莫如齒、輔世長民莫如德、惡得有其一、以慢其二哉。○七、故將大有爲之君、必有所不召之臣、欲有謀焉、則就之、其尊德樂道、不如是、不足與有爲也。○八、故湯之於伊尹、學焉而後臣之、故不勞而王、桓公之於管仲、學焉而後臣之、故不勞而

one of them; virtue is one of them. In courts, nobility holds the first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue. How can the possession of *only* one of these *be presumed on* to despise one who possesses the other two?

7. 'Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. 'Accordingly, there was the behaviour of T'ang to Î Yin:—he first learned of him, and then employed him as his minister; and so without difficulty he became sovereign. There was the behaviour of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

expanded thus in the 備旨:—'And, Tsing-tsze speaking them, they contain' perhaps another principle different from the vulgar view.' 鄉黨, Analects, X. i. 齒, 'teeth,' =age. 7. 不足與有爲 is by some interpreted—'is not fit to have to do with them,' i.e. the virtuous, but I prefer the meaning adopted in the translation. 8. In the 'Historical Records,' 殷本記, one of the accounts of Î Yin's becoming minister to T'ang is, that it was only after being five times solicited by special messengers that he went to the prince's presence;—see the 集證, on Analects, XII. xxii. The confidence reposed by the duke Hwan in Kwan Chung appears in Pt. I. i, 3. Kwan was brought to Ch'î originally as a prisoner to be put to death, but the duke, knowing his ability and worth, had determined to employ him, and therefore, having first caused him to be relieved of his fetters, and otherwise honourably treated, he drove himself out of his capital to meet and receive him with all distinction, listening to a long discourse on government;

霸。九 今天下、地醜德齊、莫能相尙、無他、好臣其所教、而不好臣其所受教。十 湯之於伊尹、桓公之於管仲、則不敢召、管仲且猶不可召、而況不爲管仲者乎。

三 一 陳臻問曰、前日於齊、王餽兼金一百而不受、於宋餽七十鎰而受、於薛餽五十鎰而受、前日之不受是、則今日之

9. 'Now throughout the kingdom, the territories *of the princes* are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10. 'So did T'ang behave to Î Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!'

CHAP. III. 1. Ch'ăn Tsin asked *Mencius*, saying, 'Formerly, when you were in Ch'î, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in Hsieh, 1,200 taels were sent, which you *likewise* accepted. If your declining to accept the gift in the first case was right, your accepting

see the 集證, on Analects, III. xxii. 9. 臣,—used as a verb. 10. Compare Pt. I. i.

3. BY WHAT PRINCIPLES MENCIUS WAS GUIDED IN DECLINING OR ACCEPTING THE GIFTS OF PRINCES. 1. Ch'ăn Tsin was one of Mencius's disciples, but this is all that is known of him. 餽,—'to present an offering of food;' here, more generally, 'to send a gift,'=送. 兼金,—'double metal' (I suppose 白金, or silver), called 'double, as being worth twice as much as the ordinary;'—see Analects, XI. xxi. —百, i.e. 100 yi (鎰), which, as in Bk. I. Pt. II. ix. 2, I estimate at 24 taels. Sung,—the present Kwei-teh in Ho-nan. Hsieh,—see Bk. I. Pt. II. xiv. The reference here, however, is inconsistent with what is stated in the note there, that Hsieh had long been incorporated with

受非也、今日之受是、則前日之不受非也、夫子必居一於此矣。二 孟子曰、皆是也。三 當在宋也、予將有遠行、行者必以贐、辭曰餽贐、予何爲不受。四 當在薛也、予有戒心、辭曰聞戒、故爲兵餽之、予何爲不受。五 若於齊、則未有處也、無處而餽之、是貨之也、焉有君子而可以貨

it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives.'

2. Mencius said, 'I did right in all the cases.

3. 'When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was, "A present against travelling-expenses." Why should I have declined the gift?

4. 'When I was in Hsieh, I was apprehensive for my safety, and taking measures for my protection. The message was, "I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms." Why should I have declined the gift?

5. 'But when I was in Ch'î, I had no occasion for money. To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?'

Ch'1. 前日, 今日, mark the relation of time between the cases simply. 今日 is not to be taken as = 'to-day.' 必居一於此, literally, 'must occupy (dwell in) one of these (places).' The meaning is that on either of the suppositions he would be judged to have done *wrong*. 3. 贐 or 賮, 'a gift to a traveller against the expenses of his journey.' 必以贐,—it is difficult to assign its precise force to the 以. I consider the whole clause to be written as from the point of view of the prince of Sung:—in regard to travellers, he considered it was requisite to use the ceremony of 贐. 4. We must paraphrase 戒心 considerably to bring out the meaning. 爲, in 4th tone. 兵, 'a weapon of war,' or the character may be taken here for 'a weapon-bearer,' 'a soldier.' 5. 未有處也,—Julien says,—'*sicut nos Gallice; il n'y a pas lieu a*,' but if it were so 處 would be the noun, in the 4th tone, whereas it

取乎。孟子之平陸、謂其大夫曰、子之持戟之士、一日而三失伍、則去之、否乎。曰不待三。然則子之失伍也、亦多矣、凶年饑歲、子之民、老羸轉於溝壑、壯者散而之四方者、幾千人矣。曰、此非距心之所得爲也。曰、今有受人之牛羊、而爲之牧之

CHAP. IV. 1. Mencius having gone to P'ing-lû, addressed the governor of it, saying, 'If *one of* your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?' 'I would not wait for three times *to do so*,' was the reply.

2. *Mencius* said, 'Well then, you, Sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water-channels, and the ablé-bodied, who have been scattered about to the four quarters, have amounted to several thousand.' *The* governor replied, 'That is a state of things in which it does not belong to me Chü-hsin to act.'

3. 'Here,' said *Mencius*, 'is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;—

is the verb in the 3rd, = 'to manage,' 'to dispose of.' 未有處=未有所處.

4. HOW MENCIUS BROUGHT CONVICTION OF THEIR FAULTS HOME TO THE KING AND AN OFFICER OF CH'I. 1. 之 is the verb = 往. P'ing-lû was a city on the southern border of Ch'î;—in the present department of Yen-châu in Shan-tung. The officer's name, as we learn from the last paragraph, was K'ung Chü-hsin. 大夫 here = 宰, 'Governor' or 'Commandant.' The 戟 is variously described. Some say it had three points; others that it had a branch or blade on one side. No doubt, its form varied. 去, the 3rd tone, 'to away with.' Commentators concur in the meaning given in the translation. 2. 凶年云云,—compare Bk. I. Pt. II. xii. 2. Julien finds a difficulty in the 'several thousand,' as not applicable to the population of P'ing-lû. But it was Mencius's way to talk roundly. To make 千人 'one thousand,' we must read 幾, in 1st tone, and suppose the preposition 乎 suppressed. The meaning of the officer's reply is—that to provide for such a state of things, by opening the granaries and other measures, devolved on the supreme authority of the State, and not on him. 3. Compare 非身之所能爲. Bk. I. Pt. II. xv. 2.

者、則必爲之求牧與芻矣、求牧與芻而不得、則反諸其人乎、抑亦立而視其死與。曰、此則距心之罪也。他日、見於王曰、王之爲都者、臣知五人焉、知其罪者、惟孔距心、爲王誦之。王曰、此則寡人之罪也。

[五] 孟子謂蚳鼃曰、子之辭靈丘、而請士師、似也、爲其

of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge to* the owner? or will he stand by and see them die?' 'Herein,' said the officer, 'I am guilty.'

4. Another day, *Mencius* had an audience of the king, and said to him, 'Of the governors of your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Chü-hsin.' He then repeated the conversation to the king, who said, 'In this matter, I am the guilty one.'

CHAP. V. 1. Mencius said to Ch'î Wâ, 'There seemed to be reason in your declining the governorship of Ling-ch'iû, and requesting to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views.* Now

The first 牧 is the verb; the second a noun, =pasture-grounds. 諸=於 其人,—'the man,' i.e. their owner. 抑亦,—the force of the 亦 is—'or—here is another supposition—will he, &c.?' Mencius means that Chü-hsin should not hold office in such circumstances. 4. 見 in 4th tone. 爲都者,—爲 has the sense of 'to administer,' 'to govern;' compare Analects, IV. xiii. 都,—properly 'a capital city,' but also used more generally. In the dictionary we find:—(1) Where the sovereign has his palace is called 都. (2) The cities conferred on the sons and younger brothers of the princes were called 都; in fact, every city with an ancestral temple containing the tablets of former rulers. (3) The cities from which nobles and great officers derived their support were called 都. 爲王,—爲 in 4th tone.

5. THE FREEDOM BELONGING TO MENCIUS IN RELATION TO THE MEASURES OF THE KING OF CH'I FROM HIS PECULIAR POSITION, AS UNSALARIED. 1. Of Ch'î Wâ we only know what is stated here. Ling-ch'iû is supposed to have been a city on the borders of Ch'î, remote from the court, Ch'î Wâ having declined the governorship of it, that he might be near the king. 士師,—see Bk. I. Pt. II. vi. 2. 爲其可以言,—

可以言也、今既數月矣、未可以言與。〇二節 蚳鼃諫於王而不用、致爲臣而去。〇三節 齊人曰、所以爲蚳鼃則善矣、所以自爲、則吾不知也。〇四節 公都子以告。〇五節 曰、吾聞之也、有官守者、不得其職則去、有言責者、不得其言則去、我無官守、我無言責也、則吾進退、豈不綽綽然有餘裕哉。

〇六章 〇一節 孟子爲卿於齊、出弔於滕、

several months have elapsed, and have you yet found nothing of which you might speak?'

2. *On this*, Ch'î Wâ remonstrated *on some matter* with the king, and, his counsel not being taken, resigned his office and went away.

3. The people of Ch'î said, 'In the course which he marked out for Ch'î Wâ he did well, but we do not know as to the course which he pursues for himself.'

4. His disciple Kung-tû told him *these remarks*.

5. *Mencius* said, 'I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no duty of speaking out my opinion:—may not I therefore act freely and without any constraint, either in going forward or in retiring?'

CHAP. VI. 1. Mencius, occupying the position of a high dignitary in Ch'î, went on a mission of condolence to Tăng. The king

literally, 'because of the possibility to speak.' As criminal judge, Ch'î Wâ would be often in communication with the king, and could remonstrate on any failures in the administration of justice that came under his notice. 2. 致, 'to resign,' 'give up,' as in Analects, I. vii, *et al.* 3. 所以爲 (in 3rd tone), literally, 'whereby for,'—所以爲之處, as in the translation. 4. Kung-tû was a disciple of Mencius. See Bk. III. Pt. II. ix. 1; *et al.* 5. We find the phrase 綽綽有裕, with the same meaning as the more enlarged form in the text.

6. MENCIUS'S BEHAVIOUR WITH AN UNWORTHY ASSOCIATE. 1. 'Occupied the position of a high dignitary:'—so I translate here 爲卿. Mencius's situation appears to have been only

王使蓋大夫、王驩爲輔行、王驩朝暮見、反齊滕之路、未嘗與之言行事也。公孫丑曰、齊卿之位、不爲小矣、齊滕之路、不爲近矣、反之、而未嘗與言行事何也。曰、夫旣或治之、予何言哉。

〔第七章〕孟子自齊葬於魯、反於齊、止於嬴、充虞請曰、前日、不知虞之不肖、使虞敦匠

also sent Wang Hwan, the governor of Kâ, as assistant-commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'ăng and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'âu said to Mencius, 'The position of a high dignitary of Ch'î is not a small one; the road from Ch'î to T'ăng is not short. How was it that during all the way there and back, you never spoke to Hwan about the matters of your mission?' Mencius replied, 'There were the proper officers who attended to them. What occasion had I to speak to him about them?'

CHAP. VII. 1. Mencius *went* from Ch'î to Lû to bury *his mother*. On his return to Ch'î, he stopped at Ying, where Ch'ung Yü begged to put a question to him, and said, 'Formerly, in ignorance of my incompetency, you employed me to superintend the making of the coffin. As *you were then pressed by* the urgency *of the business*,

honorary, without emolument, and the king employed him on this occasion to give weight by his character to the mission. The officer of 蓋 (read *kŏ*) was an unworthy favourite of the king. 輔行, not 'to assist him on the journey,' but with reference to what was the business (所行) of it. 見,—4th tone. 反 implies the 往, or 'going,' as well as 'returning.' 2. 齊卿之位 refers to Wang Hwan, who had been temporarily raised to that dignity for the occasion. 夫 (in 2nd tone) 旣或,—'Now there were some'—i.e. the proper officers—治之, 'who attended to them.' The glossarist of Châo Ch'î understands this as spoken of Wang:—'He perhaps attended to them,' i.e. he thought that he knew all about them, and never put any questions to me; but the view adopted is more natural, and gives more point to Mencius's explanation of his conduct.

7. THAT ONE OUGHT TO DO HIS UTMOST IN THE BURIAL OF HIS PARENTS;—ILLUSTRATED BY MENCIUS'S BURIAL OF HIS MOTHER. Compare Bk. I. Pt. II. xvi. 1. The tradition is that Mencius had his mother with him in Ch'î, and that he carried her body to the family sepulchre in Lû.

事、嚴、虞不敢請、今願竊有請也、木若以美然。二曰、古者、棺椁無度、中古棺七寸、椁稱之、自天子達於庶人、非直爲觀美也、然後盡於人心。三不得、不可以爲悅、無財、不可以爲悅、得之爲有財、古之人皆用之、吾何爲獨

I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood *of the coffin*, it appeared to me, was too good.'

2. *Mencius* replied, 'Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the sovereign to the common people, and not simply for the beauty of the appearance, but because they thus satisfied *the natural feelings of* their hearts.

3. 'If prevented *by statutory regulations from making their coffins in this way*, men cannot have the feeling of pleasure. If they have not the money *to make them in this way*, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

How long he remained in Lû is uncertain;—perhaps the whole three years proper to the mourning for a parent. Whether his stopping at Ying was for a night merely, or a longer period, is also disputed. Ch'ung Yü was one of his disciples. It has appeared strange that Yü should have cherished the matter so long, and submitted it to his master after a lapse of three years. (This is on the supposition that Mencius's return to Ch'î was after the completion of the three years' mourning.) But it is replied in the 四書釋地, that this only illustrates how fond Mencius's disciples were of applying to him for a solution of their doubts, and the instance of Ch'ăn Tsin, chap. iii, is another case in point of the length of time they would keep things in mind. 請,—as in Bk. I. Pt. II. xvi. 1, 'to beg to put a question.' 敦 = 董治, 'to attend to.' 匠, as in Pt. I. vii. 1. 不肖,—see Chung Yung, chap. iv. 嚴 is explained as in the translation. But for the critics, I should render,—'In the gravity of your sorrow.' 竊,—see Pt. I. ii. 20. 2. 'Middle antiquity' commences with the Châu dynasty. 稱, the 4th tone, 'to correspond, or be equal, to.' 盡於人心,—於 is not what they call an 'empty character,' merely completing the rhythm of the sentence. The whole = 'they felt complete (that they had done their utmost) in their human hearts.' Mencius's account of the equal dimensions of the outer and inner coffin does not agree with what we find in the Lî Chî, XIX. ii. 31. It must be borne in mind also, that the seven inches of the Châu dynasty were only = rather more than four inches of the present day. 3. 不得, being opposed to 無財, requires to be supplemented, as in the

不然。四節且比化者、無使土親膚、於人心獨無恔乎。五節吾聞之也、君子不以天下儉其親。

八章一節沈同以其私問曰、燕可伐與。孟子曰、可。子噲不得與人燕、子之不得受燕於子噲、有仕於此、而子悅之、不告於王、而私與之吾子之祿爵、夫士也、亦無王命、

4. 'And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

5. 'I have heard that the superior man will not for all the world be niggardly to his parents.'

CHAP. VIII. 1. Shăn T'ung, on his own impulse, asked *Mencius*, saying, 'May Yen be smitten?' Mencius replied, 'It may. Tsze-k'wâi had no right to give Yen to another man, and Tsze-chih had no right to receive Yen from Tsze-k'wâi. *Suppose* there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would *such a transaction* be allowable? And where is the difference between *the case of Yen and* this?'

translation. For 爲有財, some would give 而有財. The 而 reads better, but the meaning is the same. 4. 比 (the 4th tone) 化者,—the same as 比死者 in Bk. I. Pt. I. v. 1. 化 is used appropriately with reference to the dissolution of the bodies of the dead. 膚, 'skin'=the bodies. 恔, the 4th tone, *hsiâo*. 獨無恔乎,—the meaning is —'shall this thing *alone* give no satisfaction to a son's feelings?' 5. 不以天下云云. —Châo Ch'î interprets this:—'will not deny anything in all the world which he can command to his parents.' So, substantially, the modern paraphrasts.

8. DESERVED PUNISHMENT MAY NOT BE INFLICTED BUT BY PROPER AUTHORITY. A STATE OR NATION MAY ONLY BE SMITTEN BY THE MINISTER OF HEAVEN. The incidents in the history of Yen referred to are briefly these:—Tsze-k'wâi, a weak silly man, was wrought upon to resign his throne to his prime minister Tsze-chih, in the expectation that Tsze-chih would decline the honour, and

而私受之於子、則可乎、何以異於是。齊人伐燕、或問曰、勸齊伐燕、有諸。曰、未也、沈同問燕可伐與、吾應之曰、可、彼然而伐之也、彼如曰、孰可以伐之、則將應之曰、爲天吏、則可以伐之、今有殺人者、或問之曰、人可殺與、則將應之曰、可、彼如曰、孰可以殺之、則將應之曰、爲士師、則可以殺之、今以燕伐燕、何爲勸之哉。

2. The people of Ch'î smote Yen. Some one asked Mencius, saying, 'Is it really the case that you advised Ch'î to smite Yen?' He replied, 'No. Shăn T'ung asked me whether Yen might be smitten, and I answered him, "It may." They accordingly went and smote it. If he had asked me—"Who may smite it?" I would have answered him, "He who is the minister of Heaven may smite it." Suppose the case of a murderer, and that one asks me—"May this man be put to death?" I will answer him—"He may." If he ask me—"Who may put him to death?" I will answer him,—"The chief criminal judge may put him to death." But now with *one* Yen to smite *another* Yen:—how should I have advised this?'

that thus he would be praised as acting the part of the ancient Yâo, while he retained his kingdom. Tsze-chih, however, accepted the tender, and Tsze-k'wâi was laid upon the shelf. By-and-by, his son endeavoured to wrest back the throne, and great confusion and suffering to the people ensued. Compare Bk. I. Pt. II. x, xi. 2. Shăn (so read, as a surname) T'ung appears to have been a high minister of the State. It is difficult to find a word by which to translate 伐, which implies the idea of Yen's deserving to be punished. 吾子,—referring to Shăn T'ung, but we cannot translate it literally in English. 夫士也, 夫, in the 2nd tone, = 斯; 士 is the same person as 仕 above, 'a scholar seeking official employment.' 2. 應, the 4th tone. 彼然,—彼 refers to the king and people of Ch'î. 彼如曰,—彼 refers only to Sh'ăn T'ung. 天吏, see Pt. I. v. 6. The one Yen is of course Ch'î, as oppressive as Yen itself.

第九章 燕人畔、王曰、吾甚慙於孟子。二節 陳賈曰、王無患焉、王自以爲與周公、孰仁且智。王曰、惡、是何言也。曰、周公使管叔監殷、管叔以殷畔、知而使之、是不仁也、不知而使之、是不智也、仁智、周公未之盡也、而況於王乎、賈請見而解之。三節 見孟子、問曰、周公何人也。曰、古聖人

CHAP. IX. 1. The people of Yen having rebelled, the king *of Ch'î* said, 'I feel very much ashamed *when I think* of Mencius.'

2. Ch'ăn Chiâ said to him, 'Let not your Majesty be grieved. Whether does your Majesty consider yourself or Châu-kung the more benevolent and wise?' The king replied, 'Oh! what words are those?' 'The duke of Châu,' said *Chiâ*, 'appointed Kwan-shû to oversee *the heir of* Yin, but Kwan-shû with the power of the Yin State rebelled. If knowing that this would happen he appointed Kwan-shû, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Châu was not completely benevolent and wise, how much less can your Majesty be expected to be so! I beg to go and see Mencius, and relieve your Majesty from that feeling.'

3. *Ch'ăn Chiâ* accordingly saw Mencius, and asked him, saying, 'What kind of man was the duke of Châu?' 'An ancient sage,'

9. HOW MENCIUS BEAT DOWN THE ATTEMPT TO ARGUE IN EXCUSE OF ERRORS AND MISCONDUCT. 1. The people of Yen set up the son of Tsze-k'wâi as king, and rebelled against the yoke which Ch'î had attempted to impose on them. 'Ashamed when I think of Mencius,'—i.e. because of the advice of Mencius in regard to Yen which he had neglected. See Bk. I. Pt. II. x, xi. 2. Ch'ăn Chiâ was an officer of Ch'î. Châu-kung,—see Analects, VII. v, *et al.* The case Chiâ refers to was this:—On king Wû's extinction of the Yin dynasty, sparing the life of Châu's son, he conferred on him the small State of Yin from which the dynasty had taken its name, but placed him under the surveillance of his own two brothers, *Hsien* (鮮) and *Tû* (度), one of them older, and the other younger, than his brother Tan (旦), who was Châu-kung. Hsien has come down to us under the title of Kwan-shû, Kwan being the name of the principality which he received for himself. After Wû's death, and the succession of his son, Hsien and Tû rebelled, when Châu-kung took action against them, put the former to death, and banished the other. 監 (the 1st tone) 殷,—the 殷 here is the son of the sovereign Châu. That below is the name of the State. 解之,—I take 解 in the sense of 'to loose,' 'to free

也。曰、使管叔監殷、管叔以殷畔也、有諸。曰、然。曰、周公知其將畔而使之與。曰、不知也。然則聖人且有過與。曰、周公、弟也、管叔、兄也、周公之過、不亦宜乎。

四 且古之君子、過則改之、今之君子、過則順之、古之君子、其過也、如日月之食、民皆見之、及其更也、民皆仰之、今之君子、豈徒順之、又從爲之辭。

was the reply. 'Is it the fact, that he appointed Kwan-shû to oversee *the heir* of Yin, and that Kwan-shû with the State of Yin rebelled?' 'It is.' 'Did the duke of Châu know that he would rebel, and *purposely* appoint him to that office?' *Mencius* said, 'He did not know.' 'Then, though a sage, he still fell into error?' 'The duke of Châu,' answered *Mencius*, 'was the younger brother. Kwan-shû was his elder brother. Was not the error of Châu-kung in accordance with what is right?

4. 'Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration*. *But* do the superior men of the present day only persist in their errors? They go on to apologize for them likewise.'

from,' with reference to the feeling of shame, not 'to explain.' 3. Before 然則, there should be a 曰, as it is the retort of Ch'ăn Chiă. 聖人且有過與,—且 implies a succeeding clause—'how much more may one inferior to him!'—况下于公者乎. What Mencius means in conclusion is, that brother ought not to be suspicious of brother: that it is better to be deceived than to impute evil. 4. In 今之君子, the 君子 must be taken vaguely. 更, the 1st tone,—改. Shall we refer it to the sun and moon, or to the ancient worthies? Primarily, its application is

孟子致爲臣而歸。王就見孟子曰、前日願見而不可得、得侍、同朝甚喜、今又棄寡人而歸、不識可以繼此而得見乎。對曰、不敢請耳、固所願也。他日、王謂時子曰、我欲中國而授孟子室、養弟子以萬鍾、使諸大夫國人皆有所矜式、子盍爲我言之。時子因陳子而

CHAP. X. 1. Mencius gave up his office, and *made arrangements for* returning *to his native State.*

2. The king came to visit him, and said, 'Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you.' Mencius replied, 'I dare not request permission to visit you *at any particular time*, but, indeed, it is what I desire.'

3. Another day, the king said to the officer Shih, 'I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with *an allowance of* 10,000 *chung*, that all the officers and the people may have *such an example* to reverence and imitate. Had you not better tell him this for me?'

4. Shih took advantage to convey this message by means of the disciple Ch'ăn, who reported his words to Mencius.

to the heavenly bodies. 爲之辭, the double object after 爲. The remark was a severe thrust at Ch'ăn Chiâ's own conduct.

10. MENCIUS IN LEAVING A COUNTRY OR REMAINING IN IT WAS NOT INFLUENCED BY PECUNIARY CONSIDERATIONS, BUT BY THE OPPORTUNITY DENIED OR ACCORDED TO HIM OF CARRYING HIS PRINCIPLES INTO PRACTICE. 1. 致爲臣,—致 as in chap. v. 2, only it is here simply 'resignation,' with little of the idea of sacrifice. 而歸, 'and returned.' —Châo Ch'î says 'to his house,' and in accordance with this, he interprets 不敢請耳 below, 'I do not venture to ask you to come in person to see me,' which is surely absurd enough. The meaning must be what I have given. 2. 前日,—referring to the time before Mencius first came to Ch'î. 同朝 (ch'âo, 2nd tone)=同朝之臣, 'all the officers of the court with himself.' 繼此=繼此見, 'in continuation of this seeing.' Mencius sees that the king with his complimentary expressions is really bidding him adieu, and answers, accordingly, in as complimentary a way, intimating his purpose to be

以告孟子陳子以時子之
言告孟子○孟子曰、然、夫時
子惡知其不可也、如使予
欲富、辭十萬而受萬、是爲
欲富乎○季孫曰、異哉子叔
疑、使己爲政、不用、則亦已
矣、又使其子弟爲卿、人亦
孰不欲富貴、而獨於富貴
之中、有私龍斷焉○古之爲
市者、以其所有、易其所無

5. Mencius said, 'Yes; but how should the officer Shih know that the thing could not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?

6. 'Chî-sun said, "A strange man was Tsze-shû Î. He pushed himself into the service of government. *His prince* declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honour? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. '"Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was

gone. 3. The king after all does not like the idea of Mencius's going, and thinks of this plan to retain him, which was in reality what Mencius, in chap. iii, calls 'bribing' him. 爲, the 4th tone. 4. Ch'ăn here is the Ch'ăn Tsin of chap. iii. 因 is explained by 依託, 'entrusted to.' But it is more, and = to take advantage of,' with reference to Ch'ăn's being a disciple of Mencius. 5. Mencius does not find it convenient to state plainly his real reason for going,—that he was not permitted to see his principles carried into practice, and therefore repels simply the idea of his being accessible to pecuniary considerations. 100,000 *chung* was the fixed allowance of a 卿, which Mencius had declined to receive. 6. Of Chî-sun and Tsze-shû Î we know only what is mentioned here. Châo Ch'î says that they were disciples of Mencius, and that Chî-sun made his remark with a view to induce Mencius to push forward his disciples into the employment which he could not get for himself. But such a view is inadmissible. 使己, 使其子弟,—the first 使, it is said, merely refers to the prince's employment of him, and the second to his contriving and bringing about the employment of his son or younger brother; but why should we not give the character the same force in both cases? 龍, the 3rd tone, read as and = 壟, 'a mound.' 斷, 4th tone, 'cut,' 'abrupt,' 'well defined.' 7. 治, 2nd tone. Observe

者、有司者治之耳、有賤丈夫焉、必求龍斷而登之、以左右望、而罔市利、人皆以爲賤、故從而征之、征商、自此賤丈夫始矣。

〔十一〕孟子去齊、宿於晝。〔二〕有欲爲王留行者、坐而言、不應、隱几而臥。〔三〕客不悅曰、弟子齊宿而後敢言、夫子臥而不聽、請勿復敢見矣。曰、坐、

a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."'

CHAP. XI. 1. Mencius, having taken his leave of Ch'î, was passing the night in Châu.

2. A person who wished to detain him on behalf of the king, *came and* sat down, and began to speak to him. *Mencius* gave him no answer, but leant upon his stool and slept.

3. The visitor was displeased, and said, 'I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you.' *Mencius* replied, 'Sit down,

the force of 耳, 'only,' which also belongs to it in par. 2, weakening the 不敢請. 征之,—the 之 should be referred to the mean individual spoken of.

11. HOW MENCIUS REPELLED A MAN, WHO, OFFICIOUSLY AND ON HIS OWN IMPULSE, TRIED TO DETAIN HIM IN CH'Î. 1. 晝 was a city on the southern border of Ch'î. Some think it should be written 畫, and refer it to a place in the present district of 臨淄, but this would place it north from Lû, whither Mencius was retiring. Mencius withdrew leisurely, hoping that the king would recall him and pledge himself to follow his counsels. 2. 爲 (4th tone) 王,—'for the king,' i.e. knowing it would please the king. 應,—4th tone. 隱,—the 3rd tone, 'to lean upon.' The 几 was a stool or bench, on which individuals might lean forward, or otherwise, as they sat upon their mats. It could be carried in the hand. See the Lî Chî, Bk. I. Sect. I. ii. 1, —謀於長者, 必操几杖以從之. 3. 齊 (châi), the 1st tone, = 齋, 'to keep a vigil,' 'to fast.' 齊宿,—'fasted and passed

我明語子。昔者魯繆公、無人乎子思之側、則不能安子思。泄柳申詳、無人乎繆公之側、則不能安其身。四 子爲長者慮、而不及子思。子絕長者乎、長者絕子乎。

十二章 孟子去齊。尹士語人曰、不識王之不可以爲湯武、則是不明也。識其

and I will explain the case clearly to you. Formerly, if the duke Mû had not kept a person by the side of Tsze-sze, he could not have induced Tsze-sze to remain with him. If Hsieh Liû and Shăn Hsiang had not had a *remembrancer* by the side of the duke Mû, he would not have been able to make them feel at home and remain with him.

4. 'You anxiously form plans with reference to me, but you do not treat me as Tsze-sze was treated. Is it you, Sir, who cut me? Or is it I who cut you?'

CHAP. XII. 1. When Mencius had left Ch'î, Yin Shih spoke about him to others, saying, 'If he did not know that the king could not be made a T'ang or a Wû, that showed his want of intelligence. If he knew that he could not be made such, and came

the night.' 請勿復 (in 4th tone) 敢見 is merely the complimentary way of complaining of what the guest considered the rudeness of his reception. 語, the 4th tone, = 告. 繆, here read *Mû*, was the honorary epithet of the duke Hsien (顯), B.C. 409-375. Tsze-sze,—the grandson of Confucius. Shăn Hsiang,—the son of Tsze-chang (子張), one of Confucius's disciples. Hsieh Liû was a native of Lû, a disciple of the Confucian school. See the Lî Chî, Bk. II. Sect. I. ii. 34, and Bk. XVIII. Sect. II. ii. 11. In this last passage Liû should be Hsieh Liû. 乎 = 在 or 在乎. 安 is said to = 留, simply 'to detain,' but its force is more than that, and = 'to make contented, and so induce to remain.' Great respect, it seems, was shown to Tsze-sze, and he had an attendant from the duke to assure him continually of the respect with which he was cherished. Hsieh Liû and Shăn Hsiang had not such attendants, but they knew that there were one or more officers by the duke's side, to admonish him not to forget them and other worthies. The visitor calls himself 弟子, 'your disciple.' 4. 爲, 4th tone. Mencius calls himself 長 (the 3rd tone) 者, 'the elder.' 子爲長者云云,—the stranger was anxious for (慮) Mencius to remain in Ch'î, but the thing was entirely from himself, not from the king; and his thinking that he could detain him by such a visit showed the little store he set by him;—was, in fact, a *cutting* him.

12. How MENCIUS EXPLAINED HIS SEEMING TO LINGER IN CH'Î, AFTER HE HAD RESIGNED HIS OFFICE, AND LEFT THE COURT. 1. All that we know of Yin Shih is that he was a man of Ch'î.

不可、然且至、則是干澤也、千里而見王、不遇故去、三宿而後出晝、是何濡滯也、士、則茲不悅。○二高子以告。○三曰、夫尹士惡知予哉、千里而見王是予所欲也、不遇故去、豈予所欲哉、予不得已也。○四予三宿而後出晝、於予心猶以爲速、王庶幾改之、王如改諸、則必反予。○五夫出

notwithstanding, that shows he was seeking his own benefit. He came a thousand *li* to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Châu! I am dissatisfied on account of this.'

2. The disciple Kâo informed Mencius *of these remarks*.

3. *Mencius* said, 'How should Yin Shih know me! When I came a thousand *li* to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. 'When I stopped three nights before I quitted Châu, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

5. 'When I quitted Châu, and the king had not sent after me,

Julien properly blames Noel for translating 尹士 by '*literatus cognomine Yin*,' as if 士 were here the noun—'a scholar.' But when he adds that it is here to be pronounced *chi*, to mark that it is a name, this is what neither the dictionary nor any commentary mentions. 語, the 4th tone, = 告. 干澤, 'to seek for favours,' i. e. his own benefit;—see Analects, II. xviii. 不遇,—see Bk. I. Pt. II. xvi. 3. 茲 = 此, 'this.' What Shih chiefly means to charge against Mencius is the lingering character of his departure. 3. Mencius was constrained to leave by the conviction forced on him that he could not in Ch'î carry his principles into practice. 王庶幾 (the 1st tone) 改之, literally, 'The king fortunately near to change it.' This was the thought at the time in Mencius's mind, and 庶幾 = 'I hoped,' 'I was looking for.' 諸 = 之. 4. 然後, 'then, and not till then.' 浩然,—see Pt. I. ii. 11. 舍 = 捨, the 3rd tone. 由 = 猶. 用 is by many taken as simply = 以;

晝、而王不予追也、予然後浩然有歸志、予雖然、豈舍王哉、王由足用爲善、王如用予、則豈徒齊民安、天下之民舉安、王庶幾改之、予日望之。六 予豈若是小丈夫然哉、諫於其君而不受、則怒悻悻然、見於其面、去則窮日之力、而後宿哉。七 尹士聞之曰、士誠小人也。

十三章 孟子去齊。充虞路問曰、夫子

then, and not till then, was my mind resolutely bent on returning *to Tsâu*. But, notwithstanding that, how can *it be said that* I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Ch'î only? It would be for the happiness of the people of the whole kingdom. I am hoping that the king will change. I am daily hoping for this.

6. 'Am I like one of your little-minded people? They will remonstrate with their prince, and on *their remonstrance not* being accepted, they get angry; and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night.'

7. When Yin Shih heard this explanation, he said, 'I am indeed a small man.'

CHAP. XIII. 1. When Mencius left Ch'î, Ch'ung Yü questioned him upon the way, saying, 'Master, you look like one who carries

—'the king is, after all, competent to do good,' but 用 expresses more than that. 予日望之 conveys in itself no more than the translation, but the king's change of course involved Mencius's recall to Ch'î. Perhaps we have in the words an amplification of Mencius's thoughts before he quitted Châu. 5. Compare with this paragraph Confucius's defence of Kwan Chung, Analects, XIV. xviii.

13. MENCIUS'S GRIEF AT NOT FINDING AN OPPORTUNITY TO DO THE GOOD WHICH HE COULD. 1. Ch'ung Yü,—the same mentioned in chap. vii. Though Ch'ung Yü attributes the maxim 不怨天不尤人 to his master, we find it

若有不豫色然前日虞聞諸夫子曰、君子不怨天、不尤人。曰、彼一時、此一時也。五百年、必有王者興、其間必有名世者。由周而來、七百有餘歲矣、以其數則過矣、以其時考之則可矣。夫天未欲平治天下也、如欲平治天下、當今之世、舍我其誰也、吾何為不豫哉。

an air of dissatisfaction in his countenance. But formerly I heard you say—"The superior man does not murmur against Heaven, nor grudge against men."'

2. *Mencius* said, 'That was one time, and this is another.

3. 'It is a rule that a true royal sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.

4. 'From the commencement of the Châu dynasty till now, more than seven hundred years have elapsed. Judging numerically, the date is past. Examining the *character of the present* time, we might *expect the rise of such individuals in it.*

5. 'But Heaven does not yet wish that the kingdom should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?'

in Confucius, see Analects, XIV. xxxvii. 3. '500 years,'—this is speaking in very round and loose numbers, even if we judge from the history of China prior to Mencius. 其閒, 'during them,' but the meaning is—at the same time with the sovereign shall arise men able to assist him. 名世 = 有 or 著名于世. 4. The Châu dynasty lasted altogether 867 years, and Mencius died, according to some accounts, at the age of 102, in the second year of the last century, little more than fifty years removed from the extinction of the dynasty. 以其時考之則可矣, literally, 'By the time examining it, then may,' i. e. such things may be. 5. 舍我其誰, literally, 'Letting me go, then who?' Compare last chapter, par. 4, and many other places, where Mencius speaks of what he could accomplish. On the reference to the will of Heaven, compare Analects, IX. v. 3.

孟子去齊、居休。公孫丑問曰、仕而不受祿、古之道乎。曰、非也、於崇、吾得見王、退而有去志、不欲變、故不受也。繼而有師命、不可以請、久於齊、非我志也。

CHAP. XIV. 1. When Mencius left Ch'î, he dwelt in Hsiû. *There* Kung-sun Ch'âu asked him, saying, 'Was it the way of the ancients to hold office without receiving salary?'

2. *Mencius replied*, 'No; when I first saw the king in Ch'ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

3. 'Immediately after, there came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain *so* long in Ch'î was not my purpose.'

14. THE REASON OF MENCIUS'S HOLDING AN HONORARY OFFICE IN CH'Î WITHOUT SALARY, THAT HE WISHED TO BE FREE IN HIS MOVEMENTS. 1. Hsiû was in the present district of T'ăng (滕) in the department of Yen-châu. Kung-sun Châu's inquiry was simply for information. This appears from the 非 with which it is answered. 2. Ch'ung must be the name of a place in Ch'î, which cannot be more exactly determined. It is not to be confounded with the ancient principality or barony of the same name. 得見 is evidently = 始見. 3. 師命 may be as in the translation, or—'the appointment to the position of a Tutor,' i. e. honorary adviser to the king. This is the interpretation of the glossarist of Châo Ch'î, and is perhaps preferable to the former.

BOOK III.

T'ĂNG WĂN KUNG. PART I.

滕文公章句上

一章 滕文公爲世子、將之楚、過宋、而見孟子。二節 孟子道性善、言必稱堯舜。三節 世子自楚反、復見孟子。孟子曰、世子疑吾言乎、夫道、一而已矣。四節 成覸謂齊景公曰、彼丈夫也、我丈

CHAPTER I. 1. When the prince, afterwards duke Wăn of T'ăng, had to go to Ch'û, he went by way of Sung, and visited Mencius.

2. Mencius discoursed to him how the nature *of man* is good, and when speaking, always made laudatory reference to Yâo and Shun.

3. When the prince was returning from Ch'û, he again visited Mencius. Mencius said to him, 'Prince, do you doubt my words? The path is one, and only one.

4. 'Ch'ăng Ch'ien said to duke King of Ch'î, "They were men. I am a man. Why should I stand in awe of them?" Yen Yüan said,

TITLE OF THIS BOOK.—滕文公, 'The duke Wăn of T'ăng.' The Book is so named from the duke Wăn, who is prominent in the first three chapters. Châo Ch'î compares this with the title of the Fifteenth Book of the Analects.

1. HOW ALL MEN BY DEVELOPING THEIR NATURAL GOODNESS MAY BECOME EQUAL TO THE ANCIENT SAGES. 1. The duke Wăn of T'ăng,—see Bk. I. Pt. II. xiii. Wăn is the posthumous title. The crown-prince's name appears to have been Hung (宏). Previous to the Han dynasty, the heirs-apparent of the sovereigns and the princes of States were called indifferently 世子 and 太子. Since then, 太子 has been confined to the imperial heir. The title of 世子 was given, it is said, 欲其世世不絶, 'to indicate the wish that the succession should be unbroken *from generation to generation*.' Ch'û and T'ăng bordering on each other, the prince must have gone out of his way to visit Mencius. In the 'Topography of the Four Books, continued,' it is said :—'Since T'ăng and Ch'û adjoined, so that one had only to lift his feet and pass into Ch'û, why must the crown-prince go round about, a distance of more than 350 lî, to pass by the capital of Sung? The reason was that Mencius was there, and the prince's putting himself to so much trouble, in going and returning, shows his worthiness.' 2. 道＝言, a verb, 'to speak or discourse about.' 必, not 'necessarily,' but 'he made it a point.' 稱 is taken by Chû Hsî and others in the sense of 'to appeal to.' This is supported by par. 3, but the word itself has only the meaning in the translation, with which, moreover, Châo Ch'î agrees. 3. 道一而已,—道

夫也、吾何畏彼哉、顏淵曰、舜何人也、予何人也、有爲者亦若是。公明儀曰、文王我師也、周公豈欺我哉。五今滕絶長補短、將五十里也、猶可以爲善國、書曰、若藥不瞑眩、厥疾不瘳。

二 滕定公薨、世子謂然友曰、昔者孟子嘗與我言於宋、於心終不忘、今也不幸、至於大

"What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was." Kung-ming Î said, "King Wăn is my teacher. How should the duke of Châu deceive me *by those words?*"

5. 'Now, T'ăng, taking its length with its breadth, will amount, I suppose, to fifty *lî*. *It is small, but* still sufficient to make a good State. It is said in the Book of History, "If medicine do not raise a commotion in the patient, his disease will not be cured by it."'

CHAP. II. 1. When the duke Ting of T'ăng died, the prince said to Yen Yû, 'Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words*. Now, alas!

seems here to be used as in the Chung Yung, i. 1,—'an accordance with this nature is called the Path,' but viewed here more in the consummation of high sageship and distinction to which it leads, which may be reached by treading it, and which can be reached in no other way. We have here for the first time the statement of Mencius's doctrine, which he subsequently dwells so much on, that 'the nature of man is good.' 4. Of Ch'ăng Chi'en we only know what is here said. 彼丈夫,—彼 referring to the sages. 丈夫,—used for 'man' or 'men,' with the idea of vigour and capability. Kung-ming Î was a disciple first of Tsze-chang, and then of Tsăng Shăn. 文王我師 would appear to have been a remark originally of Châu-kung, which Î appropriates and vindicates on that high authority. 5. 絶長補短,—cutting the long to supplement the short.' Observe the force of 將, as in the translation. 猶 implying—'It is small, but still.' 善國, compare chap. iii:—'a good kingdom' is such an one as is there described. 若藥云云,—see the Shû-ching, IV. viii. Sect. i. 8. 瞑, read *mien*, the 4th tone.

2. HOW MENCIUS ADVISED THE DUKE OF T'ANG TO CONDUCT THE MOURNING FOR HIS FATHER. 1. 薨 is the proper term to express the death of any of the feudal princes of the kingdom. Yen Yû had been the prince's Grand tutor (太

故、吾欲使子問於孟子、然後行事。然友之鄒問於孟子。孟子曰、不亦善乎、親喪固所自盡也。曾子曰、生事之以禮、死葬之以禮、祭之以禮、可謂孝矣。諸侯之禮、吾未之學也、雖然、吾嘗聞之矣、三年之喪、齊疏之服、飦粥之食、自天子達於庶人、三代共之。然友反命、定

this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various* services.'

2. Zan Yû *accordingly* proceeded to Tsâu, and consulted Mencius. Mencius said, 'Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsăng said, "When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety." The ceremonies to be observed by the princes I have not learned, but I have heard *these points*:—that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by the three dynasties, and binding on all, from the sovereign to the mass of the people.'

3. Zan Yû reported the execution of his commission, and *the*

傅); I suppose that 然 is the surname. 大故 is a phrase applied to the funeral of, and mourning for, parents;—'the great cause, or matter.' 2. 之鄒,—之 is the verb, = 往. 不亦善乎,—spoken with reference to the prince's sending to consult him on such a subject. 親喪固所自盡,—compare Analects, XIX. xvii. The words attributed to Tsăng Shăn were originally spoken by Confucius; see Analects, II. v. Tsăng may have appropriated them, and spoken them, so as to make them be regarded as his own, or, what is more likely, Mencius here makes a slip of memory. 齊, 1st tone, read *tsze*; see Analects, IX. ix. 飦, as used in the text, read like and = 饘, denotes congee, like 粥, but made thicker. 3. 反命, 'returned the commission,' i.e. reported his execution of it and the reply. 世子 must be understood as the subject of 定. 父兄, 'his fathers and brethren,' i.e.

爲三年之喪、父兄百官皆不欲、曰、吾宗國、魯先君莫之行、吾先君、亦莫之行也、至於子之身而反之、不可、且志曰、喪祭從先祖、曰、吾有所受之也。四謂然友曰、吾他日未嘗學問、好馳馬試劍、今也、父兄百官、不我足也、恐其不能盡於大事、子爲我問孟子。然友復之鄒、

prince determined that the three years' mourning should be observed. His aged relatives, and the body of the officers, did not wish that it should be so, and said, 'The former princes of Lû, that kingdom which we honour, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—"In the observances of mourning and sacrifice, ancestors are to be followed," meaning that they received those things from a *proper* source *to hand them down*.'

4. *The prince said again* to Zan Yû, 'Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword-exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business *that I have entered on*; do you *again* consult Mencius for me.' *On this*, Zan Yû

his uncles and elderly ministers of the ducal family. The phrase is commonly applied by Chinese to the elders of their own surname, whatever be the degrees of their relationship. 吾宗國,—the ducal house of T'ang was descended from one of the sons of king Wăn (Shû-hsiû, 叔繡), but by an inferior wife, while Châu-kung, the ancestor of Lû, was in the true sovereign line, the author of all the civil institutions of the dynasty, and hence all the other States ruled by descendants of king Wăn were supposed to look up to Lû. That Châu-kung and the first rulers of T'ang had not observed the three years' mourning is not to be supposed. The crown-prince's remonstrants are wrong in attributing to them the neglect of later dukes. 志,—what particular 'history' they refer to is not known. 吾有所受之,—吾 is to be understood as spoken in the person of the ancestors, and I have therefore rendered it by 'they.' Châo Ch'î, however, says that some made this a reply of the prince:—'The prince said, *I have one* (i. e. *Mencius*) *from whom I received it*.' 4. 不我足=不以我足滿其意, as in the translation. 恐其不能,—'I am afraid of the not being able, &c.' It is the sentiment of the prince

問孟子。孟子曰、然、不可以他求者也、孔子曰、君薨、聽於冢宰、歠粥、面深墨、卽位而哭、百官有司、莫敢不哀、先之也、上有好者、下必有甚焉者矣、君子之德、風也、小人之德、草也、草尚之風必偃、是在世子。五 然友反命。世子曰、然、是誠在我、五月居廬、未有命戒、百官族人、

went again to Tsâu, and consulted Mencius. Mencius said, 'It is so, but he may not seek *a remedy* in others, *but only in himself*. Confucius said, "When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place *of mourning*, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend when the wind blows upon it." The business depends on the prince.'

5. Zan Yû returned with this answer to his commission, and the prince said, 'It is so. The matter does indeed depend on me.' So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, 'He may be said to understand *the ceremonies*.' When the time of interment arrived,

himself, and 恐 must be translated in the first person, and not in the third, as Julien does. In the 其 there is a reference to his antecedents, as occasioning the present difficulty. 不可以他求 is taken by Ch'âo Ch'î, 'You may not seek (to overcome their opposition) by any other way (but carrying out what you have begun).' Chû Hsî's view, as in the translation, is better. In the quotations from Confucius, Mencius has blended different places of the Analects together, and enlarged them to suit his own purpose, or, it may be, the text of the Analects was different in his time. See Analects, XII. xxi, *et al.* 卽位而哭,—the 位 is the place where the coffin lay, during the five months that elapsed between the death and interment. 5. The 廬 was a shed, built of boards and straw, outside the centre door of the palace, against the surrounding wall, which the mourning prince tenanted till the interment; see the Lî Chî, XVIII. Sect. I. i. 7. 可謂曰知 is supposed by Chû Hsî, with reason, to be corrupted or defective.

可謂曰知、及至葬、四方來觀之、顏色之戚、哭泣之哀、弔者大悅。

滕文公問為國。

孟子曰、民事不可緩也、詩云、晝爾于茅、宵爾索綯、亟其乘屋、其始播百穀。

民之為道也、有恆

they came from all quarters of the State to witness it. Those who had come *from other States* to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

CHAP. III. 1. The duke Wăn of T'ăng asked *Mencius* about *the proper way of* governing a kingdom.

2. Mencius said, 'The business of the people may not be remissly attended to. It is said in the Book of Poetry,

"In the day-light go and gather the grass,
And at night twist your ropes;
Then get up quickly on the roofs;—
Soon must we begin sowing *again* the grain."

3. 'The way of the people is this:—If they have a certain

I have translated as if it were 曰可謂知.—Chû Hsî introduces here the following remarks from the commentator Lin (林):—'In the time of Mencius, although the rites to the dead had fallen into neglect, yet the three years' mourning, with the sorrowing heart and afflictive grief, being the expression of what really belongs to man's mind, had not quite perished. Only, sunk in the slough of manners becoming more and more corrupt, men were losing all their moral nature without being conscious of it. When duke Wăn saw Mencius, and heard him speak of the goodness of man's nature, and of Yâo and Shun, that was the occasion of moving and bringing forth his better heart, and on this occasion—of the death of his father—he felt sincerely all the stirrings of sorrow and grief. Then, moreover, when his older relatives and his officers wished not to act as he desired, he turned inwards to reprove himself, and lamented his former conduct which made him not be believed in his present course, not presuming to blame his officers and relatives:—although we must concede an extraordinary natural excellence and ability to him, yet his energy in learning may not be impeached. Finally, when we consider how with what decision he finally acted, and how all, near and far, who saw and heard him, were delighted to acknowledge and admire his conduct, we have an instance of how, when that which belongs to all men's minds is in the first place exhibited by one, others are brought, without any previous purpose, to the pleased acknowledgment and approval of it:—is not this a proof that it is indeed true that *the nature of man is good*?'

3. MENCIUS'S COUNSELS TO THE DUKE OF T'ĂNG FOR THE GOVERNMENT OF HIS KINGDOM. AGRICULTURE AND EDUCATION ARE THE CHIEF THINGS TO BE ATTENDED TO, AND THE FIRST AS AN ESSENTIAL PREPARATION FOR THE SECOND. 1. 為, in the sense of 治, 'to govern.' 2. By 民事, 'the business of the people,' is intended husbandry. For the ode, see the Shih-ching, I. xv. Ode I. st. 7, written, it is said, by Châu-kung, to impress the sovereign Ch'ăng with a sense of the importance and toils of husbandry. 3. Compare Bk. I. Pt. I. vii. 19. In 民之為道, the 道 is to be taken lightly, as if the expression

產者、有恆心、無恆產者、無恆心、苟無恆心、放辟邪侈、無不為已、及陷乎罪、然後從而刑之、是罔民也、焉有仁人在位、罔民而可為也。[四章] 是故賢君必恭儉禮下、取於民有制。[五章] 陽虎曰、為富、不仁矣、為仁、不富矣。[六章] 夏后氏五十而貢、殷人七十而助、

livelihood, they will have a fixed heart; if they have not a certain livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. 'Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5. 'Yang Hû said, "He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich."

6. 'The sovereign of the Hsiâ dynasty enacted the fifty *mâu* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mâu* allotment, and the system of mutual aid. The

were 民之爲民也,—'As to the people's being the people,' i.e. the character of the people is as follows. One commentator expounds the passage thus:—民之爲道, 道字只如云民之所以爲民. 此節只看恆產所係之重. 4. 必,—not 'must be,' which would be inconsistent with the 賢, but 'will be,' i.e. will be sure to be. The last two clauses are exegetical of 恭 and 儉. 下 must be understood of 臣, 'ministers,' in contradistinction from the 民, 'people,' in the next clause, though all are of course 'beneath' the ruler. 5. This Yang Hû is the Yang Ho of the Analects, XVII. i. To accord with his unworthy character, the observation is taken in a bad sense, as a dissuasive against the practice of benevolence, while Mencius quotes it to show the incompatibility of the two aims. Great stress is laid on the 爲. 爲富, 爲仁,—'He who makes riches—benevolence—his business.' This force of the character would be well brought out by putting it in 3rd tone, but that would give the observation a good meaning. 6. 夏后氏, 殷人, 周人,—see Analects, III. xxi. By

周人百畝而徹、其實、皆什一也。徹者、徹也、助者、藉也。龍子曰、治地莫善於助、莫不善於貢、貢者、校數歲之中以爲常、樂歲、粒米狼戾、多取之、而不爲虐、則寡取之、凶年、糞其田而不足、則必取盈焉、爲民父母、使民盻盻然、將終歲勤動、不得以養其父母、又稱貸而益

founder of the Châu enacted the hundred *mâu* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. 'Lung said, "For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so

the Hsiâ statutes, every husbandman—head of a family—received fifty *mâu*, and paid the produce of five of them to the government. This payment was the 貢. By those of Yin, 630 *mâu* were divided into nine equal allotments of seventy *mâu* each, the central one being reserved for the government, and eight families on the other allotments uniting in its cultivation. By those of Châu, to one family 100 *mâu* were assigned, and ten families cultivated 1,000 acres in common, dividing the produce, and paying a tenth to government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Châu dynasty, as an accurate exposition of it. More in accordance with the accounts in the Châu Lî is his own system recommended below to Pî Chan. 7. Of the Lung quoted here, all that Châo Ch'î and Chû Hsî say, is that he was 'an ancient worthy.' 狼戾 is said to be synonymous with 狼藉, meaning 'abundant.' That this is the signification is plain enough, but how the characters come to indicate it is not clear. 狼 means 'a wolf,' and 藉 is given in connexion with that character as meaning 'the appearance of things scattered about in confusion.' I cannot find any signification of 戾, 'crooked, perverse, &c.,' from which, as joined to 狼, we can well bring out the

之、使老稚轉乎溝壑、惡在其爲民父母也。○八夫世祿滕固行之矣。○九詩云、雨我公田、遂及我私、惟助爲有公田、由此觀之、雖周亦助也。○十設爲庠序學校、以教之、庠者養也、校者、教也、序者、射也、夏曰校、殷曰序、周曰庠、學則三代共之、皆所以明人

that they proceed to borrowing to increase their means, till the old people and children are found lying in the ditches and water-channels:—where, *in such a case*, is his parental relation to the people?"

8. 'As to the system of hereditary salaries, that is already observed in T'ăng.

9. 'It is said in the Book of Poetry,

"May the rain come down on our public field,
And then upon our private fields!"

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Châu dynasty this system has been recognised.

10. 'Establish *hsiang*, *hsü*, *hsio*, and *hsiâo*,—*all those educational institutions*,—for the instruction of *the people*. The name *hsiang* indicates nourishing *as its object*; *hsiâo* indicates teaching; and *hsü* indicates archery. By the Hsiâ dynasty the name *hsiâo* was used; by the Yin, that of *hsü*; and by the Châu, that of *hsiang*. As to the *hsio*, they belonged to the three dynasties, *and by that name*. The object of them all is to illustrate the human relations. When

meaning. 盻盻然 is taken by Châo Ch'î as in the translation, and by Chû Hsî as = 'an angry-looking appearance,' which does not suit so well. 稱 = 舉, 'to lift up,' = 'to proceed to.' 惡 (the 1st tone) 在其爲民父母,—see Bk. I. Pt. I. iv. 5. 8. 夫, 2nd tone. 世祿,—see Bk. I. Pt. II. v. 3. 9. See the Shih-ching, II. vi. Ode VIII. st. 3, a description of husbandry under the Châu dynasty. 雨,—the verb, 4th tone. The object of the quotation is to show that the system of mutual aid obtained under the Châu as well as under the Yin dynasty, and the way is prepared for the instructions given to Pî Chan below. 10. After the due regulation of husbandry, and provision for the 'certain livelihood' of the people, must come the business of education. The *hsio* mentioned were schools of a higher order in the capital of the kingdom and other chief cities of the various States. The others (校, *hsiâo*, 4th tone) were schools in the villages and smaller towns. In the Lî Chî, III. Sect. v. 10, we find the *hsiang* mentioned in connexion with

倫也、人倫明於上、小民親於下。十一 有王者起、必來取法、是爲王者師也。十二 詩云、周雖舊邦、其命維新、文王之謂也、子力行之、亦以新子之國。十三 使畢戰問井地。孟子曰、子之君、將行仁政、選擇而使子、子必勉之、夫仁政必自經界始、經界不正、井地

those are *thus* illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. 'Should a real sovereign arise, he will certainly come and take an example *from you;* and thus you will be the teacher of the true sovereign.

12. 'It is said in the Book of Poetry,

"Although Châu was an old country,
It received a new destiny."

That is said with reference to king Wăn. Do you practise those things with vigour, and you also will by them make new your kingdom.'

13. *The duke afterwards* sent Pî Chan to consult *Mencius* about the nine-squares system of dividing the land. Mencius said to him, 'Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into

the time of Shun; *hsü* in connexion with the Hsiâ dynasty; *hsio* in connexion with the Yin; and *Chiâo* (膠) in connexion with the *Châu*. There is thus some want of harmony between that passage and the account in the text. Entertainments were given to the aged at different times, and in the schools, as an example to the young of the reverence accorded by the government to age. So the schools were selected for the practice of archery, as a trial of virtue and skill. 人倫明於上,—this can hardly mean, 'when the human relations have been illustrated by the example of superiors,' but must have reference to the inculcation of those relations by the institution of schools. The pith of Mencius's advice is—'Provide the means of education for all, the poor as well as the rich.' 12. See the Shih-ching, III. i. Ode I. st. 1. 其命, 'the appointment,' i.e. which lighted on it from Heaven. 13. To understand the 'nine-squares division of the land,' the form of the character 井 needs only to be looked at. If we draw lines to enclose it—thus, —we have a square portion of ground divided into nine equal and smaller squares. But can

不均、穀祿不平、是故暴君汙吏、必慢其經界、經界既正、分田制祿、可坐而定也。十四節夫滕壤地褊小、將爲君子焉、將爲野人焉、無君子、莫治野人、無野人、莫養君子。十五節請野、九一而助、國中、什一使自賦。十六節卿以下、必有圭田、

squares will not be equal, and the produce *available for* salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

14. 'Although the territory of T'ăng is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15. 'I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. 'From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mâu*.

we suppose it possible to divide a territory in this way? The natural irregularities of the surface would be one great obstacle. And we find below the 'holy field,' and other assignments, which must continually have been requiring new arrangement of the boundaries. 14. 君子,—here, generally, for officers, men not earning their bread by the sweat of their brow, and the toil of their hands; see next chapter. 野人, 'country-men,'—by their toil self-supporting people generally. 將=殆; 將爲=殆必有. 15. Here the systems of all the three dynasties would seem to be employed, as the nature of the country permitted, or made advisable, their application. 野 as opposed to 國中 must be understood, as in the translation,—'the country,' 'the remoter districts.' The 九 refers to 公田 in par. 13, and the 一 to 制祿. The former would be the best way in such positions of supporting the 野人, and the latter of supporting the 君子. Similarly, the other clause. 16. 圭 is explained by Châo Ch'î by 潔, and Chû Hsî follows him, though we do not find this meaning of the term in the dictionary. The 圭田 then is 'the clean field,' and as its produce was

圭田、五十畝。十七餘夫、二十五畝。十八死徙、無出鄉。鄉田同井、出入相友、守望相助、疾病相扶持、則百姓親睦。十九方里而井、井九百畝、其中爲公田、八家皆私百畝、同養公田、公事畢、然後敢治私事、所以別野人也。廿此其大略也、若夫潤澤之、則在君與子矣。

17. 'Let the supernumerary males have their twenty-five *mâu*.

18. 'On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. 'A square *lî* covers nine squares of land, which nine squares contain nine hundred *mâu*. The central square is the public field, and eight families, each having its private hundred *mâu*, cultivate in common the public field. And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country-men are distinguished *from those of a superior grade*.

20. Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you.'

intended to supply the means of sacrifice, I translate it by 'the holy field.' It was in addition to the hereditary salary mentioned in par. 8. 17. A family was supposed to embrace the grandfather and grandmother, the husband, wife, and children, the husband being the grandparents' eldest son. The extra fields were for other sons whom they might have, and were given to them when they were sixteen. When they married and became heads of families themselves, they received the regular allotment for a family. This is Chû Hsî's account of this paragraph. 18. The social benefits flowing from the nine-squares division of the land. 'On occasions of death,' i.e. in burying. 19. Under the Châu dynasty, a hundred *pû* or 'paces' made a *mâu's* length, but the exact amount of the pace can hardly be ascertained. Many contend that the fifty *mâu* of Hsiâ, the seventy of Yin, and the hundred of Châu, were actually of the same dimensions. 養,—the 4th tone, so spoken always, when the subject is the support of a superior by an inferior. 20. 若夫 (the 2nd tone), = 至於. 潤澤, 'the softening and moistening,' i.e. the modifying and adapting.

【一章】有爲神農之言者、許行、自楚之滕、踵門而告文公曰、遠方之人、聞君行仁政、願受一廛而爲氓。文公與之處、其徒數十人、皆衣褐、捆屨、織席、以爲食。【二】陳良之徒陳相、以其弟辛、負耒耜、

CHAP. IV. 1. There came from Ch'û to T'ăng one Hsü Hsing, who gave out that he acted according to the words of Shăn-năng. Coming right to his gate, he addressed the duke Wăn, saying, 'A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people.' The duke Wăn gave him a dwelling-place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. *At the same time*, Ch'ăn Hsiang, a disciple of Ch'ăn Liang, and his younger brother, Hsin, with their plough-handles and shares on

4. MENCIUS'S REFUTATION OF THE DOCTRINE THAT THE RULER OUGHT TO LABOUR AT HUSBANDRY WITH HIS OWN HANDS. HE VINDICATES THE PROPRIETY OF THE DIVISION OF LABOUR, AND OF A LETTERED CLASS CONDUCTING GOVERNMENT. The first three paragraphs, it is said, relate how Hsing, the heresiarch, and Hsiang, his follower, wished secretly to destroy the arrangements advised by Mencius for the division of the land. The next eight paragraphs expose the great error of Hsing, that the ruler must labour at the toils of husbandry as well as the people. From the twelfth paragraph to the sixteenth, Hsiang is rebuked for forsaking his master, and taking up with Hsing's heresy. In the last two paragraphs, Mencius proceeds, from the evasive replies of Hsiang, to give the *coup de grâce* to the new pernicious teachings. 1. 爲 is explained, by Châo Ch'î, by 治爲, and 言 as = 道, so that 爲 . . . 言者 = 'one who cultivated the doctrines. Most others take 爲 = 假託, 'making a false pretence of.' Shăn-năng, 'Wonderful husbandman,' is the style of the second of the five famous 帝, or early 'sovereigns,' of Chinese history. He is also called Yen (炎) Tî, 'the Blazing Sovereign.' He is placed between Fû-hsî and Hwang Tî, though separated from the latter by an intervention of seven reigns, extending with his own over 515 years. If any faith could be reposed in this chronology, it would place him B.C. 3218. In the appendix to the Yî-ching, he is celebrated as the Father of Husbandry. Other traditions make him the Father of Medicine also. 之滕,—之 is the verb, = 往. 踵, in the dictionary, after Châo Ch'î is explained by 至, 'came to.' Chû Hsî says that 踵門 = 足至門. 廛 and 氓, see Bk. II. Pt. I. v. 5, but the meaning of 廛 here is different, denoting the ground assigned for the dwelling of a husbandman. 衣 (4th tone) 褐,—it would appear from par. 4 that this 'haircloth' was a very inartificial structure, not woven at least with much art. 屨,—'sandals of hemp,' opposed to 屝, which were made of grass, and 履, which were made of leather. 捆 is explained by 扣椓, 'to beat and hammer. 席 properly denotes single mats made of rushes (莞蒲). This manufacture of sandals and mats is supposed in the 備旨 to have been only a temporary employment of Hsing's followers till lands should be

而自宋之滕、曰、聞君行聖人之政、是亦聖人也、願爲聖人氓。陳相見許行而大悅、盡棄其學而學焉、陳相見孟子、道許行之言、曰、滕君、則誠賢君也、雖然、未聞道也、賢者與民並耕而食、饔飧而治、今也滕有倉廩府庫、則是厲民而以自養也、惡得賢。孟子曰、許子必

their backs, came from Sung to T'ăng, saying, 'We have heard that you, Prince, are putting into practice the government of the *ancient* sages, *showing that* you are likewise a sage. We wish to become the subjects of a sage.'

3. When Ch'ăn Hsiang saw Hsü Hsing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Hsü Hsing to the following effect:—'The prince of T'ăng is indeed a worthy prince. He has not yet heard, however, the *real* doctrines *of antiquity*. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labour*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of* T'ăng has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself. How can he be deemed a *real* worthy prince?'

4. Mencius said, 'I suppose that Hsü Hsing sows grain and eats

assigned them. 2. Of the individuals mentioned here, we know nothing more than can be gathered from this chapter. The 耜, or share, as originally made by Shăn-năng, was of wood. In Mencius's time, it had come to be made of iron; see par. 4. 之滕,—之 as above. 3. 道許行之言,—道 is the verb, =稱述. 賢者,—as in Bk. I. Pt I. ii. 1. 饔飧 denote the morning and evening meals, but must be taken here as verbs, signifying the preparation of those meals. If 倉 and 廩 are to be distinguished, the latter is a granary for rice, the former for other grain. 養, in 4th tone. The object of Hsü Hsing in these remarks would be to invalidate Mencius's doctrine given in the last chapter, par. 14, that the ruler must be supported by the country-men. 4. Observe the force of 必 . . . 乎, as in the

種粟而後食乎。曰、然。許子必織布而後衣乎。曰、否、許子衣褐。曰、許子冠乎。曰、冠。曰、奚冠。曰、冠素。曰、自織之與。曰、否、以粟易之。曰、許子奚爲不自織。曰、害於耕。曰、許子以釜甑爨、以鐵耕乎。曰、然。自爲之與。曰、否、以粟易之。五 以粟易械器者、不爲厲陶冶、陶冶亦以其械器易粟者、豈爲厲農夫哉、且

the produce. Is it not so?' 'It is so,' was the answer. 'I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?' 'No. Hsü wears clothes of haircloth.' 'Does he wear a cap?' 'He wears a cap.' 'What kind of cap?' 'A plain cap.' 'Is it woven by himself?' 'No. He gets it in exchange for grain.' 'Why does Hsü not weave it himself?' 'That would injure his husbandry.' 'Does Hsü cook his food in boilers and earthenware pans, and does he plough with an iron share?' 'Yes.' 'Does he make those articles himself?' 'No. He gets them in exchange for grain.'

5. *Mencius then said*, 'The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should

translation. 粟, 'millet,' but here = grain generally. 衣, 4th tone. 冠素, 'His cap is plain,' i.e. undyed and unadorned. The distinction given by Chû Hsî between 釜 and 甑 is, that the former was used for boiling, and the latter for steaming. Their composition indicates that they were made of iron and clay respectively. The 釜 was distinguished from other iron boilers by having no feet. 5. 以 . 者 = 'he who gets,' or, as in the translation, 'the getting.' 械,—properly 'stocks,' but also used synonymously with 器. I have added a sentence to bring out the force of 豈 in 豈爲厲云云. Chû Hsî puts a point at 冶, and taking 舍 (in 3rd tone) in the sense of 止, 'only,' construes it with what follows. This is better than to join it, in the sense of house or shop, with 陶冶. Hsiang is here forced to make an admission, fatal to his new master's doctrine, that every man should do everything for himself. The only difficulty is with the 且, which here = 'but.' The two

許子何不爲陶冶、舍皆取諸其宮中而用之、何爲紛紛然、與百工交易、何許子之不憚煩。曰、百工之事、固不可耕且爲也。

六 然則治天下、獨可耕且爲與、有大人之事、有小人之事、且一人之身、而百工之所爲備、如必自爲而後用之、是率天下而路也、故曰、或勞心、或勞力、勞心者、治人、勞力者

such a thing be supposed? And moreover, why does not Hsü act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?' *Ch'an Hsiang replied,* 'The business of the handicraftsman can by no means be carried on along with the business of husbandry.'

6. *Mencius resumed,* 'Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own use, this way of doing would keep all the people running about upon the roads. Hence, there is the saying, "Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others; those who labour with their strength

preceding sentences are Mencius's affirmations, and he proceeds—'But Hsü Hsing denies this. Why then does he not himself play the potter and founder, &c.?' 6. In 一人之身.而百工之所爲備 the construction is not easy. The correct meaning seems to be that given in the translation. Some take 備 in the sense of 'are all required,' which would make the construction simpler:—'for a single person even, all the productions of the handicraftsmen are necessary.' So, in the paraphrase of the 日講:—'Reckoning in the case of a single individual, his clothes, his food, and his dwelling-place, the productions of the various workers must all be completed in suf-

治於人、治於人者、食人、治人者食於人、天下之通義也。七 當堯之時、天下猶未平、洪水横流、氾濫於天下、草木暢茂、禽獸繁殖、五穀不登、禽獸偪人、獸蹄鳥跡之道、交於中國、堯獨憂之、舉舜而敷治焉、舜使益掌火、益烈山澤而焚之、禽獸逃匿、禹疏九河、瀹濟漯而注

are governed by others. Those who are governed by others support them; those who govern others are supported by them." This is a principle universally recognised.

7. 'In the time of Yâo, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds crossed one another throughout the Middle Kingdom. To Yâo alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yî the direction of the fire to be employed, and Yî set fire to, and consumed, *the forests and vegetation on* the mountains and *in* the marshes, so that the birds and beasts fled away to hide themselves. Yü separated the nine streams, cleared the courses of the Tsî and T'â, and led them all to the sea. He opened

ficiency, and then he has abundantly everything for profitable employment, and can without anxiety support his children and parents.' This gives a good enough meaning in the connexion, but the signification attached to 備 is hardly otherwise authorised. 而路, 'and road them,'=奔走道路. 食, 4th tone, tsze. 7. 天下猶未平 carries us back to the time antecedent to Yâo, and 天下 is to be taken in the sense of 'world,' or 'earth.' There is the idea of a wild, confused, chaotic state, on which the successive sages had been at work, without any great amount of success. Then in the next paragraph we have Hâu-chî doing over again the work of Shăn-năng and teaching men husbandry. It is difficult to go beyond Yâo for the founding of the Chinese kingdom. The various questions which would arise here, however, will be found discussed in the first part of the Shû-ching. It is only necessary to observe in reference to the calamity here spoken of, that it is not presented as the consequence of a deluge, or sudden accumulation of water, but from the natural river-

諸海、決汝漢、排淮泗、而注之江、然後中國可得而食也、當是時也、禹八年於外、三過其門而不入、雖欲耕、得乎。○八節后稷教民稼穡、樹藝五穀、五穀熟、而民人育、人之有道也、飽食煖衣、逸居而無教、則近於禽獸、聖人有憂之、使契爲司徒、教以

a vent also for the Zû and Han, and regulated the course of the Hwâi and Sze, so that they all flowed into the Chiang. When this was done, it became possible for the people of the Middle Kingdom to *cultivate the ground and* get food for themselves. During that time, Yü was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. 'The Minister of Agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all obtained a subsistence. But men possess a moral nature; and if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage *Shun*, and he appointed Hsieh to be the Minister of Instruction, to teach the relations of humanity:— how, between father and son, there should be affection; between

channels being all broken up and disordered. 橫, in 4th tone, 'disobedient,' 'unreasonable.' 五穀, 'the five kinds of grains,' are 稻, 黍, 稷, 麥, and 菽, 'paddy, millet, pannicled millet, wheat, and pulse,' but each of these terms must be taken as comprehending several varieties under it. 中國, in opposition to 天下, is the portion of country which was first settled, and regarded as a centre to all surrounding territories. 堯獨憂之,—the 獨 seems to refer to Yâo's position as sovereign, in which it belonged to him to feel this anxiety. For the labours of Shun, Yî, and Yü, see the Shû-ching, Parts I, II, III. 瀹, in 3rd tone. 漯,—read T'â. The nine streams all belonged to the Ho, or Yellow river. By them Yî led off a portion of its vast surging waters. The Chiang is the Yang-tsze. Chû Hsî observes that of the rivers mentioned as being led into the Chiang only the Han flows into that stream, while the Hwâi receives the Zû and the Sze, and makes a direct course to the sea. He supposes an error on the part of the recorder of Mencius's words. 8. Hâu-chî, now received as a proper name, is properly the official title of Shun's Minister of Agriculture, Ch'î (棄) 契 (read Hsieh) was the name

人倫、父子有親、君臣有義、夫婦有別、長幼有序、朋友有信、放勳曰、勞之、來之、匡之、直之、輔之、翼之、使自得之、又從而振德之、聖人之憂民如此、而暇耕乎。堯以不得舜爲己憂、舜以不得禹皐陶爲己憂、夫以百畝

sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly meritorious *sovereign* said to him, "Encourage them; lead them on; rectify them; straighten them; help them; give them wings:—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them." When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. 'What Yâo felt giving him anxiety was the not getting Shun. What Shun felt giving him anxiety was the not getting Yü and Kâo Yâo. But he whose anxiety is about his hundred *mâu* not being properly cultivated, is a *mere* husbandman.

of his Minister of Instruction. For these men and their works, see the Shu-ching, Part II. 藝,—used synonymously with 蓺,=種, 'to plant,' or 'sow.' 人之有道也:—foreigners generally try to construe this expression as they do the 民之爲道也 in the preceding chapter, par. 2, not having regard to the difference of 民 and 人, of 爲 and 有, and the five repetitions of 有 farther on in the paragraph. The interpretation which I have adopted is that of Chû Hsî, and every critic of note whom I have consulted. 聖人 is supposed to be plural,—'the sages.' This, however, cannot be, as the 使 immediately following must be understood with reference to Shun only. What has made 聖人 be taken as plural, is that the instructions addressed to Hsieh are said to be from 放 (3rd tone) 勳, which are two of the epithets applied to Yâo in the opening sentence of the Shû-ching, who is therefore supposed to be the speaker. Yet it was Shun who appointed Hsieh, and gave him his instructions, and may not Mencius intend *him* by 'The highly meritorious'? The address itself is not found in the Shû-ching. 勞 and 來 are both in 4th tone. In 夫婦有別, 別=' separate functions,' according to which the husband is said to preside over all that is external, and the wife over all that is internal, while to the former it belongs to lead, and to the latter to follow. 9. An illustration of the 有大人之事, 有小人之事, in par. 6. 易,—read î, in 4th tone, in the sense of 治 (in 2nd tone). The Kâo of Kâo Yâo is generally written as in the text, but the proper form of it is 皋. It is difficult to determine whether to unite the two characters as a double surname, or to keep them apart as surname

之不易爲己憂者、農夫也。○十節分人以財、謂之惠、教人以善、謂之忠、爲天下得人者、謂之仁、是故以天下與人易、爲天下得人難。○十一節孔子曰、大哉、堯之爲君、惟天爲大、惟堯則之、蕩蕩乎、民無能名焉、君哉、舜也、巍巍乎、有天下、而不與焉、堯舜之治天下、豈無所用其心哉、亦不用於耕耳。○十二節吾聞用夏變夷者、未聞變於夷者也、陳

10. 'The imparting by a man to others of his wealth, is called "kindness." The teaching others what is good, is called "the exercise of fidelity." The finding a man who shall benefit the kingdom, is called "benevolence." Hence to give the throne to another man would be easy; to find a man who shall benefit the kingdom is difficult.

11. 'Confucius said, "Great indeed was Yâo as a sovereign. It is only Heaven that is great, and only Yâo corresponded to it. How vast was his virtue! The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the kingdom, and yet seeming as if it were nothing to him!" In their governing the kingdom, were there no subjects on which Yâo and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. 'I have heard of men using *the doctrines of* our great land to change barbarians, but I have never yet heard of any being changed

and name. 10. 爲, in the 4th tone, 'on behalf of,' = who shall benefit. 易,—read as in the text, and meaning 'easy.' The difficulty spoken of arises from this, that to find the man in question requires the finder to go out of himself, and is beyond what is in his own power. The reader must bear in mind that 仁 is the name for the highest virtue, the combination of all possible virtues. Compare Analects, VI. xxviii. 11. See Analects, VIII. xviii and xix, which two chapters Mencius blends together with omissions and alterations. Observe the force of 亦 in the last clause. It = 'there were subjects on which they employed their minds, but still, &c.' 12. 夏 and 夷,—used as in Analects, III. v. 先,—the verb,

良、楚產也、悅周公仲尼之道、北學於中國、北方之學者、未能或之先也、彼所謂豪傑之士也、子之兄弟、事之數十年、師死、而遂倍之。○十三 昔者、孔子沒、三年之外、門人治任將歸、入揖於子貢、相嚮而哭、皆失聲、然後歸、子貢反、築室於場、獨居三年、然後歸、他日、子夏、子張、子游、以有若似聖人、欲以

by barbarians. Ch'an Liang was a native of Ch'û. Pleased with the doctrines of Châu-kung and Chung-nî, he came northwards to the Middle Kingdom and studied them. Among the scholars of the northern regions, there was perhaps no one who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you forthwith turned away from him.

13. 'Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hsiâ, Tsze-chang, and Tsze-yû, thinking that Yû *Zo* resembled the sage, wished to render to him the same

in 4th tone. 子之兄弟,—not 'your brothers,' but as in the translation; compare par. 2. 倍=背:—observe how Ch'û is here excluded from 'the Middle Kingdom' of Mencius's time. 13. On the death of Confucius, his disciples remained by his grave for three years, mourning for him as for a father, but without wearing the mourning dress. 治任,—both 2nd tone, 'looked after their burdens.' Tsze-kung had acted to all his co-disciples as master of the ceremonies. Hence they took a formal leave of him. 場 is a flat place, an area scooped out upon the surface, and used primarily to sacrifice upon. Here it denotes such an area formed upon the sage's grave. There is a small wooden hut still shown in the Confucian cemetery, and said to be the apartment built by Tsze-kung for himself! I saw it in 1873. On Yû *Zo*'s resemblance to Confucius, see the

所事孔子事之、彊曾子、曾子曰、不可、江漢以濯之、秋陽以暴之、皜皜乎、不可尙已。○十四節今也南蠻鴃舌之人、非先王之道、子倍子之師而學之、亦異於曾子矣。○十五節吾聞出於幽谷、遷于喬木者、未聞下喬木而入於幽谷者。○十六節魯頌曰、戎狄是膺、荊舒是懲、周公方且膺之、子是之學、亦爲不善變矣。○十七節從

observances which they had rendered to Confucius. They tried to force the disciple Tsăng to join with them, but he said, "This may not be done. What has been washed in the waters of the Chiang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it."

14. 'Now here is this shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsăng.

15. 'I have heard of *birds* leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

16. 'In the Praise-songs of Lû it is said,

"He smote the barbarians of the west and the north,
He punished Ching and Shû."

Thus Châu-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good.'

17. *Ch'an Hsiang said*, 'If Hsü's doctrines were followed, then

Book of Rites, Bk. II. Sect. I. iii. 4. 彊,—in 3rd tone. 暴 is in the 4th tone. 皜,—read *hâo*, in 2nd tone, or *kâo*. 尙=加. Compare 無以尙之, Analects, IV. vi. 1. 14. 鴃,—'the shrike, or butcher bird,' a strong epithet of contempt or dislike, as applied to Hsü Hsing. 倍,—as above. 15. 下,—used as a verb, in 4th tone. 16. See the Book of Poetry, IV. ii. Ode IV. st. 6. The two clauses quoted refer to

許子之道、則市賈不貳、國中無僞、雖使五尺之童適市、莫之或欺、布帛長短同、則賈相若、麻縷絲絮輕重同、則賈相若、五穀多寡同、則賈相若、屨大小同、則賈相若。〇十八節曰、夫物之不齊、物之情也、或相倍蓰、或相什伯、或相千萬、子比而同之、是亂天下也、巨屨小屨同賈、人豈爲之哉、從許子之道、相率而爲僞者也、惡能治

there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were of the same size.'

18. *Mencius* replied, 'It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the kingdom into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Hsü, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?'

the achievements of the duke Hsî. Mencius uses them as if they expressed the approbation of his ancestor Châu-kung. 17. 賈,—read *chiâ*, 4th tone, = 價. 五尺之童,—see Analects, VIII. vi. 麻縷絲絮 must be joined together, I think, in pairs, in opposition to the 布帛 above, the manufactured articles. 縷 is explained, in the 說文, by 綫, 'threads,' and may be used of silk or flax. 絮 is explained, also in the 說文, by 敝緜, 'spoiled, or bad, floss.' Its general application is to floss of an inferior quality. 18. 倍,—different from that in pars. 12, 15, meaning 'as much again.' 相=相去, 'are separated from each other,' or 'are to each other as.' The size of the shoes is mentioned as a thing more

國家。

第五章 墨者夷之、因徐辟而求見孟子。孟子曰、吾固願見、今吾尚病、病愈、我且往見、夷子不來。他日、又求見孟子、孟子曰、吾今則可以見矣、不直、則道不見、我且直之、吾聞夷子墨者、墨之治喪也、以薄爲其道也、夷子思以易天下、豈以爲非是

CHAP. V. 1. The Mohist, Î Chih, sought, through Hsü Pî, to see Mencius. Mencius said, 'I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. He need not come here *again*.'

2. Next day, *Î Chih* again sought to see Mencius. Mencius said, 'To-day I am able to see him. But if I do not correct his errors, the *true* principles will not be fully evident. Let me first correct him. I have heard that this Î is a Mohist. Now Mo considers that in the regulation of funeral matters a spare simplicity should be the rule. Î thinks with *Mo's doctrines* to change *the customs of* the kingdom;—how does he regard them as if they were wrong, and not

palpable than their quality, and exposing more easily the absurdity of Hsü's proposition.

5. HOW MENCIUS CONVINCED A MOHIST OF HIS ERROR, THAT ALL MEN WERE TO BE LOVED EQUALLY, WITHOUT DIFFERENCE OF DEGREE. 1. Mo, by name 翟 (read *Tî*), was a heresiarch between the times of Confucius and Mencius. His most distinguishing principle was that of universal and equal love, which he contended would remedy all the evils of society;—see next Part, chap. ix, *et al.* It has been contended, however, by the Rev. Dr. Edkins, that Mencius's account of Mo's views is unfair. See Journal of the North-China Branch of the Royal Asiatic Society, No. II. Some of Mo's writings remain, and some notice of them will be found in the prolegomena. 徐辟 (read *Pî* or *P'î*) was a disciple of Mencius. The philosopher, according to the opinion of Chû Hsî, was well enough, but feigned sickness and told Î Chih that he need not come again to see him,—to try his sincerity. It is to be understood that Chih had intimated that he was dissatisfied with his Mohism, and Mencius would be guided in his judgment of his really being so, by testing his desire to obtain an interview with him. It is difficult to express the force of the particle 且;—'myself' comes near it. 夷子不來 is Mencius's remark, and Châo Ch'î is wrong, when he carries it on to the next paragraph, and construes—'Î in consequence did not then come, but another day, &c.' 2. 他日, 'another day;' probably, 'next day.' The repetition of the application satisfied Mencius that Chih was really anxious to be instructed. 直, Chû Hsî says,—盡言以相正, 'to expound the truth fully to correct him.' 不見,—見, 4th tone. 我且直之,—

而不貴也、然而夷子葬其親厚、則是以所賤事親也。

三 徐子以告夷子、夷子曰、儒者之道、古之人、若保赤子、此言何謂也、之、則以爲愛無差等、施由親始。徐子以告孟子、孟子曰、夫夷子信以爲人之親其兄之子、爲若親其鄰之赤子乎、彼有取爾也、赤子匍匐將入井、

honour them? Notwithstanding his views, Î buried his parents in a sumptuous manner, and so he served them in the way which *his doctrines* discountenance.'

3. The disciple Hsü informed Î of these remarks. Î said, '*Even according to* the principles of the learned, we find that the ancients *acted towards the people* "as if they were watching over an infant." What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation *of love* must begin with our parents.' Hsü reported this reply to Mencius, who said, 'Now, does Î really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbour? What is to be approved in that *expression* is simply this:—that if an infant crawling about is likely to fall into a well,

且 is here = 將, 'will.' The 備旨 says that 對未遽見言, 'it is used with reference to the not readily granting Î an interview.' Mencius wanted to put the applicant right, before conversing with him. We are to suppose that, after the acknowledgment in the concluding paragraph, he admitted Î to his presence. This principle about conducting funerals, or mourning generally, in a spare and inexpensive manner, was a subordinate point of Mo's teaching, and Mencius knowing that Î Chih had not observed it, saw how he could lead him on from it to see the error of the chief principle of the sect. 貴 and 賤 are both verbs. 3. Chih attempts to show that the classical doctrine likewise had the principle of equal and universal love. See the 若保赤子, quoted in the 'Great Learning,' Commentary, ix. 2. 之則,—之 is the name of the speaker. 差, read ts'ze, 'uneven.' 差等,—'uneven degrees.' Î Chih does not attempt to vindicate the sumptuous interment of his parents;—he says 施由始親, not knowing what to say. 夫,—2nd tone. 彼有取爾 (= 耳) 也, with what follows, requires to be supplemented by the reader:—'The child's falling into the well being thus from no perverse intent, but the consequence of its helplessness, people will all try to save it; and the people, liable to offend in ignorance, are to be dealt with in the same way;—to be instructed and watched over. This is all that we can find

非赤子之罪也、且天之生物也、使之一本、而夷子二本、故也。四 蓋上世、嘗有不葬其親者、其親死、則舉而委之於壑、他日過之、狐狸食之、蠅蚋姑嘬之、其顙有泚、睨而不視、夫泚也、非爲人泚、中心達於面目、蓋歸反

it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and Î makes them to have two roots. This is the cause *of his error*.

4. 'And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water-channel. Afterwards, when passing by them, *they saw* foxes and wild-cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions

in the words which he quotes.' Châo Ch'î makes 彼 refer to Î Chih;—'he only takes a part of the meaning. He loses the scope of the whole, and clings to the word infant.' This is ingenious, but does not seem sound. The 'one root' is the parents (and the seed in reference to inanimate things, but the subject is all about men, and hence the 備旨 says that 物 is to be taken as = 人), to whom therefore should be given a peculiar affection. Mo saying that other men should be loved as much, and in the same way, as parents, made two roots. The 故 is quite enigmatic, but it is explained as I have done. 4. 蓋, not exactly 'for,' but as a more general continuative. Julien translates the first clause:—'*Porro in superioribus seculis nondum erant qui sepelirent suos parentes*,' and he blames Noel for rendering —'*quidam filii parentes suos tumulo non mandabant*.' Mencius, he says, 'is treating of all men, and not of some only.' I cannot, however, get over the 者, which would seem to require the rendering given by Noel. Reference is made indeed to the highest antiquity (上世), when the sages had not yet delivered their rules for ceremonies, but from the clause 非爲人泚 we may infer that even then all were not equally unobservant of what was proper. 過,—the 1st tone. The passing by is not to be taken as fortuitous. Their natural solicitude brought them to see how it was with the bodies. The 狐 is 'the fox.' 狸 or 貍 is a name given to different animals. We have the 貓狸, or 'wild cat;' the 風狸, which appears to be the 'racoooon;' and others. 姑, says Chû Hsî, has no meaning, but is a drawl between the words before and after it. Some would take it for 蛄, a kind of cricket. 非爲人泚,—compare 非所以要譽云云, Bk. II. Pt. I. vi. 3. 中心, 'their middle heart,' the very centre of their being. 蓋歸,—蓋 = 'and forthwith,' but what follows contains a proof of what is said before—中心云云. 反虆梩, 'overturned baskets and shovels,'

虆梩而掩之、掩之、誠是也、則孝子仁人之掩其親、亦必有道矣。

五節 徐子以告夷子、夷子憮然爲閒曰、命之矣。

of their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule.'

5. The disciple Hsü informed Î of what Mencius had said. Î was thoughtful for a short time, and then said, 'He has instructed me.'

i. e. of earth. 虆,—read *lo* (not *lûi*, as enjoined in the tonal notes in most editions of Mencius), 2nd tone. The meaning of 梩 is obscure; that of a spade or shovel (wooden, of course) is given, however, to it. The conclusion of the argument is this, that what affection prompted in the first case, was prompted similarly in its more sumptuous exhibition in the progress of civilization. If any interment was right, a handsome one must be right also. 5. 憮然, in the dictionary, is explained, as 'the appearance of being surprised.' In Analects, XVIII. vi. 4, Chû Hsî explains the phrase by 悵然, 'vexed-like.' I have there translated—'with a sigh.' 命之,—之 is again the speaker's name. 命 is in the sense of 教, 'to instruct.'

TǍNG WǍN KUNG. PART II.

滕文公章句下

一章 一 陳代曰、不見諸侯、宜若小然、今一見之、大則以王、小則以霸、且志曰、枉尺而直尋、宜若可爲也。二 孟子曰、昔齊景公田、招虞人以旌、不至、將殺之、志士不忘在溝壑、勇

CHAPTER I. 1. Ch'ǎn Tâi said *to Mencius*, 'In not *going to* wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them sovereign, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, "By bending *only* one cubit, you make eight cubits straight." It appears to me like a thing which might be done.'

2. Mencius said, 'Formerly, the duke Ching of Ch'î, once when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With reference to this incident, Confucius said,* "The determined officer never forgets

1. HOW MENCIUS DEFENDED THE DIGNITY OF RESERVE BY WHICH HE REGULATED HIS INTERCOURSE WITH THE PRINCES OF HIS TIME. To understand the chapter, it must be borne in mind, that there were many wandering scholars in the days of Mencius, men who went from court to court, recommending themselves to the various princes, and trying to influence the course of events by their counsels. They would stoop for place and employment. Not so with our philosopher. He required that there should be shown to himself a portion of the respect which was due to the principles of which he was the expounder. 1. Ch'ǎn Tâi was one of Mencius's disciples. 不見-不往見. 宜若小然,—'in reason is as if it were small like.' 大 is said to be 大用, 'if you were greatly employed,' and 小-小用. It is better to take these terms as in the translation. The clauses must be expanded—大則以其君王, 小則以其君霸. 王,—4th tone. 志,—see Pt. I. ii. 3. The 'thing that might be done' is Mencius's going to wait on the princes. 2. The 虞人 was an officer as old as the time of Shun, who appoints Yî (益), Shû-ching, II. i. 22, saying that 'he could rightly superintend the birds and beasts of the fields and trees on his hills, and in his forests.' In the Châu Lî, Pt. II. Bk. xvi, we have an account of the office, where it appears, that, on occasion of a great hunting, the forester had to clear the paths, and set up flags for the

士不忘喪其元、孔子奚取焉、取非其招不往也、如不待其招而往、何哉。三且夫枉尺而直尋者、以利言也、如以利、則枉尋直尺而利、亦可爲與。四昔者、趙簡子使王良與嬖奚乘、終日而不獲

that his end may be in a ditch or a stream; the brave officer never forgets that he may lose his head." What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him. If one go *to see the princes* without waiting to be invited, what can be thought of him?

3. 'Moreover, *that sentence*, "By bending *only* one cubit, you make eight cubits straight," is spoken with reference to the gain *that may be got*. If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

4. 'Formerly, the officer Châo Chien made Wang Liang act as charioteer for his favourite Hsî, when, in the course of a whole day,

hunters to collect around. There the charges are the 'hills' and 'marshes,' and here, according to Châo Ch'î and Chû Hsî, they were the 'preserves and parks.' In those times, the various officers had their several tokens, which the prince's messenger bore when he was sent to call any of them. A forester's token was a fur cap, and the one in the text would not answer to a summons with a flag. See the incident in the 左傳, 昭公, 二十年, where the details, however, and Confucius's judgment on it, are different. It is there said:—'The prince of Ch'î was hunting in P'î and summoned the forester with *a bow*. As the forester did not come, the prince had him seized, when he excused himself, saying, *In the huntings of former princes*, 大夫 *have been summoned with a banner*; 士, *with a bow; and the forester with a fur cap. As I did not see the fur cap, I did not venture to approach.* The duke on this dismissed the man. Chung-nî said, *He observed the law of his office, rather than the ordinary rule of answering the summons. Superior men will approve of his act.*' 田,—used for 畋 or 佃. The observations which must be taken as made by Confucius are found nowhere else. 元,—here = 首, 'the head.' 不忘 is a difficult phrase in the connexion. I have made the best of it I could. The first 其招 is plain enough—the summons appropriate to him, i. e. to a forester. We cannot lay so much stress, however, on the 其 in the same phrase in the last sentence, the subject of the chapter being the question of Mencius's waiting on the princes without being called by them at all. 3. 且夫 (2nd tone) is more forcible and argumentative than 且 alone. 如以利 = 如以計利爲心. The question in 亦可爲與 is an appeal to Tâi's own sense of what was right. Admitting what l e asked in par. 1, any amount of evil might be done that good might come. Was he prepared to allow that? 4. The Chien (簡) in Châo Chien is the posthumous epithet. His name was 鞅 (*Yang*), a noble of Tsin, in the time of Confucius, and Wang Liang was his charioteer, famous for his skill. Liang appears in the histories of the time—the 左傳 and 國語—by different

一禽、嬖奚反命曰、天下之賤工也。或以告王良、良曰、請復之、彊而後可、一朝而獲十禽。嬖奚反命曰、天下之良工也。簡子曰、我使掌與女乘、謂王良、良不可、曰、吾爲之範我馳驅、終日不獲一、爲之詭遇、一朝而獲十。詩云、不失其馳、舍矢如破、我不貫與小人乘、請辭。

they did not get a single bird. The favourite Hsî reported this result, saying, "He is the poorest charioteer in the world." Some one told this to Wang Liang, who said, "I beg leave to *try* again." By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favourite, reporting this result, said, "He is the best charioteer in the world." Chien said, "I will make him always drive your chariot for you." When he told Wang Liang so, *however*, Liang refused, saying, "I *drove* for him, strictly observing the proper rules for driving, and in the whole day he did not get one *bird*. I *drove* for him so as deceitfully to intercept *the birds*, and in one morning he got ten. It is said in the Book of Poetry,

'There is no failure in the management of their horses;
The arrows are discharged surely, like the blows of an axe.'

I am not accustomed to drive for a mean man. I beg leave to decline the office."

names. He is called 郵無恤, 郵無正, 郵良, as well as 王良;—see the 四書拓餘說, *in loc.* 與=爲, 'for,' and 乘 (4th tone), 'a chariot,' is used as a verb, 'to drive a chariot.' 反命,—see Pt. I. ii. 3. It is a phrase of form. 工,—'a mechanic,' 'an artist;' here = 'a charioteer.' 請復 (4th tone) 之,—'I beg to *again* it.' 彊,—2nd tone. 掌與女(=汝)乘,—'to manage the chariot-driving for you.' It is not common in Chinese to separate, as here, the verb and its object. 良不可, 'Liang might not,' i. e. would not be induced to take the office. 吾爲 (4th tone) 之範我馳驅, 'I for him *law-ed* my racing my horses and whipping them. 詩云,—see the Shih-ching, II. iii. Ode V. st. 6. Literally the two lines are, 'They err not in the galloping; they let go the arrows, as if rending.' 舍,—the 3rd tone. 貫,—used for 慣. 5. 比,—4th tone, in the sense

五 御者、且羞與射者比、比而得禽獸、雖若丘陵、弗爲也、如枉道而從彼、何也、且子過矣、枉己者、未有能直人者也。

二章 一 景春曰、公孫衍、張儀、豈不誠大丈夫哉、一怒而諸侯懼、安居而天下熄。二 孟子曰、是焉得爲大丈夫乎、子未學禮乎、丈夫之冠也、父

5. '*Thus* this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals sufficient to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight.'

CHAP. II. 1. Ching Ch'un said *to Mencius*, 'Are not Kung-sun Yen and Chang I really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the kingdom.'

2. Mencius said, 'How can such men be great men? Have you not read the Ritual *Usages*?—"At the capping of a young man, his

of 'to flatter. 丘陵,—to be taken together, 'a mound,' 'a hill.' The 彼,—'that, or those,' referring to 諸侯 in par. 1. We must supply *I*, as the subject of 枉. The concluding remark is just, but hardly consistent with the allowances for their personal misconduct which Mencius was prepared to make to the princes.

2. MENCIUS'S CONCEPTION OF THE GREAT MAN. 1. Ching Ch'un was a man of Mencius's days, 'a practiser of the art of up-and-across' (爲縱橫之術者), i.e. one who plumed himself on his versatility. Kung-sun Yen and Chang I were also men of that age, natives of Wei (魏), and among the most celebrated of the ambitious scholars, who went from State to State, seeking employment, and embroiling the princes;—see the 'Historical Records,' Book C, 列傳, chap. x. 丈夫,—see Pt. I. i. 4. The phrase is used, however, in the next paragraph for 'a grown-up youth.' 熄 has, in the Shwo Wăn, the opposite meanings of 'feeding a fire' and 'extinguishing a fire.' The latter is its meaning here. 2. 是,—referring to Yen and I with what is said about them above. 焉,—the interrogative, in 1st tone. The 'Rites' or 'Book of Rites,' to which Mencius here chiefly refers, is not the compilation now received among the higher classics, under the name of the Li Chi, but the I Li (儀禮). He throws various passages together, and, according to his wont, is not careful to quote correctly. In the I Li, not only does her mother admonish the bride, but her father also, and his concubines, and all to the effect

命之、女子之嫁也、母命之、往送之門、戒之曰、往之女家、必敬必戒、無違夫子、以順爲正者、妾婦之道也。居天下之廣居、立天下之正位、行天下之大道、得志、與民由之、不得志、獨行其道、富貴不能淫、貧賤不能移、威武不能屈、此之謂大丈夫。

father admonishes him. At the marrying away of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, 'You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.'" *Thus*, to look upon compliance as their correct course is the rule for women.

3. 'To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire *for office*, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend:—these characteristics constitute the great man.'

that she is to be obedient, though the husband (here called 夫子) is not expressly mentioned. See the 儀禮註疏, Bk. II. pp. 49, 50. For the ceremonies of Capping, see the same. Bk. I. In 送之門 and, more especially, in 往之女(汝)家 the 之 joins the verbs and nouns, and is construed as the verb,—往. 妾婦 are to be taken together,—'a concubine-woman.' Mencius uses the term 妾 in his contempt for Yen and I, who, with all their bluster, only pandered to the passions of the princes. Obedience is the rule for all women, and specially so for secondary wives. 3. 'The wide house of the world' is *benevolence* or *love*, the chief and home of all the virtues; 'the correct seat' is *propriety*; and 'the great path' is *righteousness*. 與民由之 (the 之 refers to the virtues so metaphorically indicated),—'walks according to them along with the people.' The paraphrase in the 日講 says:—'Getting his desire, and being employed in the world, he comes forth, and carries out these principles of benevolence, propriety, and righteousness towards the people, and pursues them along with them.' 此之謂,—'this is what is called,'—such is the description of, a really 'great man.'

〔三〕〔一〕周霄問曰、古之君子仕乎。孟子曰、仕、傳曰、孔子三月無君、則皇皇如也、出疆、必載質、公明儀曰、古之人、三月無君則弔。〔二〕三月無君則弔、不以急乎。〔三〕曰、士之失位也、猶諸侯之失國家也、禮曰、諸侯耕助、以供粢盛、

CHAP. III. 1. Châu Hsiâo asked *Mencius*, saying, 'Did superior men of old time take office?' Mencius replied, 'They did. The Record says, "If Confucius was three months without *being employed by some* ruler, he looked anxious and unhappy. When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction." Kung-ming Î said, "Among the ancients, if an officer was three months unemployed by a ruler, he was condoled with."'

2. *Hsiâo said*, 'Did not this condoling, on being three months unemployed by a ruler, show a too great urgency?'

3. *Mencius* answered, 'The loss of his place to an officer is like the loss of his State to a prince. It is said in the Book of Rites, "A prince ploughs himself, and is assisted *by the people*, to supply

3. OFFICE IS TO BE EAGERLY DESIRED, AND YET IT MAY NOT BE SOUGHT BUT BY ITS PROPER PATH. It will be seen that the questioner of Mencius in this chapter—a man of Wei, and one of the wandering scholars of the time—wished to condemn the philosopher for the dignity of reserve which he maintained in his intercourse with the various princes. Mencius does not evade any of his questions, and very satisfactorily vindicates himself. 1. 傳,—the 4th tone, the 'Record;' whatever it was, it is now lost. 無君,—'without a ruler,' i. e. without office. 皇皇如 is 'the appearance of one who is seeking for something and cannot find it.' It is appropriate to a mourner in the first stages of grief after bereavement. 質,—read *chih*, in 3rd tone, synonymous with 贄. Every person waiting on another,—a superior,—was supposed to pave his way by some introductory gift, and each official rank had its proper article to be used for that purpose by all belonging to it. See the Lî Chî, Bk. I. Pt. II. iii. 19. Confucius carried this with him, that he might not lose any opportunity of getting to be in office again. Kung-ming Î, we are told by Châo Ch'î, was 'a worthy,' but of what time and what state, we do not know. An individual of the same surname is mentioned, Analects, XIV. xiv. Julien translates 則弔 incorrectly by—'*tunc in luctu erant*.' The paraphrase of the 日講 says:—'Then people all came to condole with and to comfort them.' 2. 以 is to be taken as synonymous with 已; 時不已急乎. 3. 國家,—the State, embracing the families of the nobles. In his quotations from the Lî Chî, Mencius combines and adapts to his purpose, with more, however, than his usual freedom, different passages. See Bk. XXI. Sect. ii. parr. 5–7, and Bk. IV. Sect. I. iii. 12, Sect. II. i. 19. Chû Hsî, to illustrate the text, gives

夫人蠶繅、以爲衣服、犧牲不成、粢盛不潔、衣服不備、不敢以祭、惟士無田、則亦不祭、牲殺器皿、衣服不備、不敢以祭、則不敢以宴、亦不足弔乎。四出疆必載質、何也。五曰、士之仕也、猶農夫之耕也、農夫豈爲出疆、舍其耒

the millet *for sacrifice*. His wife keeps silkworms, and unwinds their cocoons, to make the garments *for sacrifice*." If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. "And the scholar who, *out of office*, has no *holy* field, in the same way, does not sacrifice. The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy." Is there not here sufficient ground also for condolence?'

4. *Hsiâo again asked*, 'What was the meaning of *Confucius's* always carrying his proper gift of introduction with him, when he passed over the boundaries *of the State where he had been*?'

5. 'An officer's being in office,' was the reply, 'is like the ploughing of a husbandman. Does a husbandman part with his plough, because he goes from one State to another?'

another summary of the passages in the Lî Chî, thus:—'It is said in the Book of Rites, The princes had their special field of 100 *mâu*, in which, wearing their crown, with its blue flaps turned up, they held the plough to commence the ploughing, which was afterwards completed with the help of the common people. The produce of this field was reaped and stored in the ducal granary, to supply the vessels of millet in the ancestral temple. They also caused the family women (世婦) of their harem to attend to the silkworms, in the silkworm house attached to the State mulberry trees, and to bring the cocoons to them. These were then presented to their wives, who received them in their sacrificial headdress and robe, soaked them, and thrice drew out a thread. They then distributed the cocoons among the ladies of the three palaces, to prepare the threads for the ornaments on the robes to be worn in sacrificing to the former kings and dukes.' 盛, the 2nd tone, 'the millet placed in the sacrificial vessel.' 犧牲,—牲, the victim, whatever it might be; 犧, the victim, as pure and perfect. The officer's field is the 圭 field, Pt. I. iii. 16. 器皿 together = vessels. Chû Hsî says the 皿 were the covers of the 器. 以宴,—'to feast,' = to feel happy. The argument is that it was not the mere loss of office which was a proper subject for grief and condolence, but the consequences of it, especially in not being able to continue his proper sacrifices, as here set forth. 5. 舍,—the 3rd tone. 耒耜,—see Pt. I. iv. par. 2.

耜哉。六節、曰、晉國、亦仕國也、未嘗聞仕如此其急、仕如此其急也、君子之難仕何也。曰、丈夫生、而願爲之有室、女子生、而願爲之有家、父母之心、人皆有之、不待父母之命、媒妁之言、鑽穴隙相窺、踰牆相從、則父母國人皆賤之、古之人未嘗不欲仕也、又惡不由其道、不由其道而往者、與鑽穴隙之類也。

6. *Hsiâo* pursued, 'The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of anyone being thus earnest about being in office. If there should be this urgency, why does a superior man make any difficulty about taking it?' *Mencius* answered, 'When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If *the young people*, without waiting for the orders of their parents, and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. *To seek office* by an improper way is of a class with *young people's* boring holes.'

6. 'The kingdom of Tsin,'—see Bk. I. Pt. I. v. 1. 君子之難仕,—by the 君子, Hsiâo evidently intends Mencius himself, who, however, does not notice the insinuation. 丈夫 and 女子,—here simply 'a son,' 'a daughter.' A man marrying is said 有室, 'to have an apartment,' and a woman marrying, 有家, 'to have a family,' or 'home.' On the go-between, see the Châu Lî, Pt. II. Bk. vi. para. 54–60; the Shih-ching, I. viii. Ode VI. st. 4. The law of marriage here referred to by Mencius still obtains, and seems to have been the rule of the Chinese race from time immemorial. 相從,—從＝就. 而往,—往＝往見諸侯.

四 一 彭更問曰、後車數十乘、從者數百人、以傳食於諸侯、不以泰乎。孟子曰、非其道、則一簞食不可受於人、如其道、則舜受堯之天下、不以爲泰、子以爲泰乎。二 曰、否、士無事而食、不可也。三 曰、子不通功易事、以羨補不足、則農有餘粟、女有餘布、子如通之、則梓匠輪輿、皆

CHAP. IV. 1. P'ăng Kăng asked *Mencius*, saying, 'Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?' Mencius replied, 'If there be not a proper ground *for taking it*, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the kingdom from Yâo is not to be considered excessive. Do you think it was excessive?'

2. *Kăng* said, 'No. But for a scholar *performing* no service to receive his support notwithstanding is improper.'

3. *Mencius* answered, 'If you do not have an intercommunication of the productions of labour, and an interchange of *men's* services, so that *one from his* overplus may supply the deficiency *of another*, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange,

4. THE LABOURER IS WORTHY OF HIS HIRE, AND THERE IS NO LABOURER SO WORTHY AS THE SCHOLAR WHO INSTRUCTS MEN IN VIRTUE. 1. P'ăng Kăng was a disciple of Mencius. His object in addressing him, as in this chapter, seems to have been to stir him up to visit the princes and go into office. 乘,—4th tone, following 車, as a numeral or classifier. 從者,—從, 4th tone, 'an attendant,' 'a follower,' not in a moral sense. 傳,—the 3rd tone, explained in the dictionary by 續, 'to connect,' 'succeed to.' 以傳, 'by succession.'—The phrase is felt to be a difficult one. Sun Shih explains it thus:—'Mencius got his support from the princes, and the chariots and disciples got their support from Mencius. It came to this that the support of all was from the contributions of the princes, and hence it is said that by their mutual connexion they all lived on the princes.' 簞食,—食 (*tsze*), 4th tone, 'rice cooked.' Compare Analects, VI. ix. 堯之天下, 'Yâo's world,' i.e. the kingdom from Yâo. 舜 may be construed very well as the nominative to the first 以爲. 3. 守先王之道以待後之學

得食於子、於此有人焉、入則孝、出則弟、守先王之道、以待後之學者、而不得食於子、子何尊梓匠輪輿、而輕爲仁義者哉。四曰、梓匠輪輿、其志將以求食也、君子之爲道也、其志亦將以求食與。曰、子何以其志爲哉、其有功於子、可食而食之矣、且子食志乎、食功乎。曰、

carpenters and carriage-wrights may all get their food from you. Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who watches over the principles of the ancient kings, awaiting *the rise of* future learners:—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?'

4. *P'ăng Kăng* said, 'The aim of the carpenter and carriage-wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?' 'What have you to do,' returned *Mencius*, 'with his purpose? He is of service to you. He deserves to be supported, and should be supported. And *let me ask*,—Do you remunerate a man's intention, or do you remunerate his service.' *To this Kăng* replied, 'I remunerate his intention.'

者,—the paraphrase in the 合講 is:—'He firmly guards the principles of benevolence and righteousness transmitted by the ancient kings, so that they do not get obscured or obstructed by perverse discourses, but hereby await future learners, and secure their having matter of instruction and models of imitation, whereby they may enter into truth and right. Thus he continues the past and opens the way for the future, and does service to the world.' 以待, thus,='for the benefit of.' The 梓 and 匠 are both workers in wood, the 梓人's work being in smaller things, such as vessels and articles of furniture, and the 匠人's in large, such as building houses, &c. The 輪人 made the wheels and also the cover of a carriage; the 輿人 the other parts. 4. Observe how appropriately 將, expressive of futurity or object, follows 志. 可食而食之,—here 食 and the three that follow, are read as in 一簞食, but with a different meaning, being='to feed' (active or passive), 'to give

食志。五曰、有人於此、毀瓦畫墁、其志將以求食也、則子食之乎。曰、否。曰、然則子非食志也、食功也。

第五章 一萬章問曰、宋、小國也、今將行王政、齊楚惡而伐之、則如之何。二孟子曰、湯居亳、與葛爲鄰、葛伯放而不祀、湯使人問之曰、何爲不祀。曰、無以供犧牲也、湯使遺之牛羊、葛伯食

5. *Mencius* said, 'There is a man here, who breaks your tiles, and draws *unsightly* figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?' 'No,' said Kăng; *and Mencius then* concluded, 'That being the case, it is not the purpose which you remunerate, but the work done.'

CHAP. V. 1. Wan Chang asked *Mencius*, saying, 'Sung is a small State. *Its ruler* is now setting about to practise the *true* royal government, and Ch'î and Ch'û hate and attack him. What in this case is to be done?'

2. *Mencius* replied, 'When T'ang dwelt in Po, he adjoined to *the State of* Ko, the chief of which was living in a dissolute state and neglecting *his proper* sacrifices. T'ang sent messengers to inquire why he did not sacrifice. He replied, "I have no means of supplying the *necessary* victims." *On this*, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice.

rise to.' 5. 畫 (4th tone) 墁,—墁 means 'ornaments on walls;'—we must therefore take 畫 in a bad sense, to correspond to the 毀. A man wishes to mend the roof, but he only breaks it; to ornament the wall, but he only disfigures it.

5. THE PRINCE WHO WILL SET HIMSELF TO PRACTISE A BENEVOLENT GOVERNMENT ON THE PRINCIPLES OF THE ANCIENT KINGS HAS NONE TO FEAR. 1. Wan Chang was a disciple of Mencius, the fifth book of whose Works is named from him. What he says here may surprise us, because we know that the duke of Sung (its capital was in the present district of Shang-ch'iû [商邱], in the Kwei-teh department of Ho-nan), or King, as he styled himself, was entirely worthless and oppressive; see the 'Historical Records,' Book XXXVIII, 宋微子世家, towards the end. 2. Compare Bk. I. Pt. II. iii. 1, and xi. 2. Po, the capital of T'ang (though there were three places of the same name), is referred to the same department of Ho-nan as the country of Ko, viz. that of

之、又不以祀。湯又使人問之曰、何爲不祀。曰、無以供粢盛也。湯使亳衆往爲之耕、老弱饋食。葛伯率其民、要其有酒食黍稻者奪之、不授者殺之。有童子以黍肉餉、殺而奪之。書曰、葛伯仇餉、此之謂也。○三爲其殺是童子而征之、四海之內、皆曰、非富天下也、爲匹夫匹

T'ang again sent messengers to ask him the same question as before, when he replied, "I have no means of obtaining the *necessary* millet." *On this,* T'ang sent the mass of the people of Po to go and till the ground for him, while the old and feeble carried their food to them. The chief of Ko led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed. What is said in the Book of History, "The chief of Ko behaved as an enemy to the provision-carriers," has reference to this.

3. 'Because of his murder of this boy, *T'ang* proceeded to punish him. All within the four seas said, "It is not because he desires the riches of the kingdom, but to avenge a common man and woman."

Kwei-teh. Its site is said to have been distant from the site of the supposed capital of Ko only about 100 *li*, so that T'ang might easily render the services here mentioned to the 伯, chief or baron, of Ko. 無以供,—'no means of supplying,' i. e. of obtaining. 遺, 4th tone, = 饋. 粢盛 (2nd tone),—see last chapter. 爲之,—爲°, 4th tone. 饋食,—食° (tsze), 4th tone. 要, 1st tone;—we find it defined in the dictionary, by 'to meet with,' 'to extort,' which approximate to the meaning here. 酒食,—食°, as above, 4th tone. 書曰,—see the Shû-ching, IV. ii. 6.—In the 四書拓餘說, *in loc.*, 王厚齋 is quoted, to the effect that if Mencius had not been thus particular in explaining what is alluded to in the words of the Shû-ching, the interpretations of them would have been endless. But that in his time there were ancient books which could be appealed to. 3. 爲, 4th tone. 匹夫匹婦,—'common men and women;'—see Analects, XIV. xviii. 3. The phrases are understood here, however, with a special application to the father and mother of the murdered boy.

婦復讐也。四節湯始征、自葛載、十一征、而無敵於天下、東面而征、西夷怨、南面而征、北狄怨、曰、奚爲後我、民之望之、若大旱之望雨也、歸市者弗止、芸者不變、誅其君、弔其民、如時雨降、民大悅、書曰、徯我后、后來其無罰。五節有攸不爲臣、東征、綏厥士女、匪厥玄黃、紹我周王見休、惟臣附于大邑周、其

4. 'When T'ang began his work of executing justice, he commenced with Ko, and *though* he made eleven punitive expeditions, he had not an enemy in the kingdom. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—"Why does he make us last." *Thus*, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding *in the fields* made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said in the Book of History, "We have waited for our prince. When our prince comes, we may escape from the punishments *under which we suffer*."

5. 'There being some who would not become the subjects *of Châu*, *king Wû* proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of their black and yellow silks, *saying*—"From henceforth we shall serve

4. Compare Bk. I. Pt. II. xi. 2. There are, however, some variations in the phrases. 載-始. The quotation in the end is from a different part of the Shû-ching;—see Pt. IV. v. Section II. 5. The eleven punitive expeditions of T'ang cannot all be determined. From the Shih-ching and Shû-ching six only are made out, while by some their number is given as twenty-two, and twenty-seven;—see the 集證, *in loc.* 5. Down to 大邑周,—the substance of this paragraph is found in the Shû-ching;—see Pt. V. iii. 7; but this Book is confessed to require much emendation in its arrangement. 士女-男女. 匪,—used for 篚. 匪厥玄黃,—'basketed their azure and yellow *silks*.' It is said;—'Heaven is azure, and Earth is yellow. King Wû was

君子實玄黃于匪、以迎其君子、其小人簞食壺漿、以迎其小人、救民於水火之中、取其殘而已矣。六太誓曰、我武惟揚、侵于之疆、則取于殘、殺伐用張、于湯有光。七不行王政云爾、苟行王政、四海之內、皆舉首而望之、欲以爲君、齊楚雖大、何畏焉。

the sovereign of *our dynasty of* Châu, that we may be made happy by him." So they joined themselves, as subjects, to the great city of Châu. Thus, the men of station *of Shang* took baskets full of black and yellow *silks* to meet the men of station of *Châu*, and the lower classes of the one met those of the other with baskets of rice and vessels of congee. *Wû* saved the people from the midst of fire and water, seizing only their oppressors, *and destroying them*.'

6. 'In the Great Declaration it is said, "My power shall be put forth, and, invading the territories *of Shang*, I will seize the oppressor. I will put him to death to punish him:—so shall the greatness of my work appear, more glorious than that of T'ang."

7. '*Sung* is not, as you say, practising *true* royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for *its prince*, wishing to have him for their sovereign. Great as Ch'î and Ch'û are, what would there be to fear from them?'

able to put away the evils of the Yin rule, and gave the people rest. He might be compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men.' 紹 (we have 昭 in the Shû-ching),—'to continue.' We must understand a 'saying,' and bring out the meaning of 紹 thus:—'Formerly we served Shang, and now we continue to serve, but our service is to Châu.' 大邑周, literally, 'great city (or citied) Châu,' which is an irregular phrase, perhaps equal to Châu of the Great Capital. The 日講 has 皆心悅誠服,而盡歸附於大邑周焉. From 其君子 onwards, Mencius explains the meaning of the Shû-ching. 6. This quotation from Pt. V. i. Sect. II. 8, is to illustrate the last clause of the preceding paragraph. 7. 云爾,—see Analects, VII. xviii. 云, however, does not here simply act as a particle closing the sentence, but also refers to the whole of Wan Chang's statement at the commencement of the conversation.

一 孟子謂戴不勝曰、子欲子之王之善與、我明告子、有楚大夫於此、欲其子之齊語也、則使齊人傅諸、使楚人傅諸。曰、使齊人傅之。曰、一齊人傅之、衆楚人咻之、雖日撻而求其齊也、不可得矣、引而置之莊嶽之閒、數年、雖日撻而求其楚、亦不可得矣。二 子謂薛居州、善士也、使之居於王所、在

CHAP. VI. 1. Mencius said to Tâi Pû-shăng, 'I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so*. Suppose that there is a great officer of Ch'û here, who wishes his son to learn the speech of Ch'î. Will he in that case employ a man of Ch'î as his tutor, or a man of Ch'û?' 'He will employ a man of Ch'î to teach him,' said *Pû-shăng*. *Mencius* went on, 'If *but* one man of Ch'î be teaching him, and there be a multitude of men of Ch'û continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of Ch'î, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yo, though *his father* should beat him, wishing him to speak the language of Ch'û, it would be impossible for him to do so.

2. 'You supposed that Hsieh Chü-châu was a scholar of virtue, and you have got him placed in attendance on the king. Suppose

6. THE INFLUENCE OF EXAMPLE AND ASSOCIATION. THE IMPORTANCE OF HAVING VIRTUOUS MEN ABOUT A SOVEREIGN'S PERSON. 1. Tâi Pû-shăng was a minister of Sung, the descendant of one of its dukes who had received the posthumous epithet of Tâi, which had been adopted as their surname by a branch of his posterity. 子欲 . . . 與,—與, 2nd tone, the interrogative implying an affirmative reply. 欲其子之齊語, 'wishes the Ch'î speech of his son,' i.e. wishes his son to learn Ch'î. 諸,—interrogative, and equal to 之乎. 咻, read *hsiû*,=讙, 'shouting,' 'clamorous.' Chwang and Yo were two well-known quarters in the capital of Ch'î, the former being the name of a street, and the latter the name of a neighbourhood; see the 四書拓餘說, *in loc.* 2. Hsieh Chü-châu was also a minister of Sung, a descendant of one of the princes of Hsieh, whose family had adopted the name

於王所者、長幼卑尊、皆薛居州也、王誰與爲不善、在王所者、長幼卑尊、皆非薛居州也、王誰與爲善、一薛居州、獨如宋王何。

七 公孫丑問曰、不見諸侯、何義。孟子曰、古者、不爲臣不見。段干木、踰垣而辟之、泄柳閉門而不

that all in attendance on the king, old and young, high and low, were Hsieh Chü-châus, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not Hsieh Chü-châus, whom will the king have to do good with? What can one Hsieh Chü-châu do alone for the king of Sung?'

CHAP. VII. 1. Kung-sun Châu asked *Mencius*, saying, 'What is the point of righteousness involved in your not going to see the princes?' *Mencius* replied, 'Among the ancients, if one had not been a minister *in a State*, he did not go to see *the sovereign*.

2. 'Twan Kan-mû leaped over his wall to avoid the prince. Hsieh Liû shut his door, and would not admit the prince. These

of their original State as their surname. In the 萬姓通譜 we read:—'Tai Pû-shăng said to Hsieh Chü-châu, "It is only the virtuous scholar (善士) who can set forth what is virtuous, and shut up the way of what is corrupt. You are a scholar of virtue; cannot you make the king virtuous?"' But this and what follows was probably constructed from Mencius's remark, and so I prefer to take 謂 as = 'supposed,' 'believed,' not 'said.' 長,—the 3rd tone. 居於王所,—'to dwell in the king's place,' i.e. to be about him.

7. MENCIUS DEFENDS HIS NOT GOING TO SEE THE PRINCES BY THE EXAMPLE AND MAXIMS OF THE ANCIENTS. 1. 何義 is not simply—'what is the meaning?' but 'what is the rightness?' Mencius, however, does not state distinctly the principle of the thing, but appeals to prescription and precedent. 不爲臣=未爲臣, or 未仕於其國. In the Analects, XIV. xxii, we have an example of how Confucius, not then actually in office, but having been so, went to see the duke of Lû. 2. Twan Kan-mû was a scholar of Wei (魏), who refused to see the prince Wăn (文). Wăn was the posthumous title of 斯, B.C. 426-386. In the 'Historical Records,' it is mentioned that he received the writings of Tsze-hsiâ, and never drove past Kan-mû's house without bowing forward to the front bar of his carriage. 辟=避, 4th tone. 之 refers to the prince Wăn. Hsieh Liû was a scholar of Lû, who refused to admit (內=納) the duke Mû (繆); see Bk. II. Pt. II. xi. 3. The incident referred to here must have been previous to the time spoken of there. 迫斯可以見矣,—literally, 'being urgent, this (or,

內、是皆已甚、迫、斯可以見矣。三陽貨欲見孔子、而惡無禮、大夫有賜於士、不得受於其家、則往拜其門、陽貨矙孔子之亡也、而饋孔子蒸豚、孔子亦矙其亡也、而往拜之、當是時、陽貨先、豈得不見。四曾子曰、脅肩諂笑、病于夏畦。子路曰、未同而言、觀其色赧赧然、非由之所知也。由是觀之、則君子

two, however, *carried their scrupulosity* to excess. When *a prince* is urgent, it is not improper to see him.

3. 'Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. *As it is the rule, therefore, that* when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the *officer's* to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative;—how could *Confucius* decline *going* to see him?

4. 'Tsăng-tsze said, "They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer *labourer in the* fields." Tsze-lû said, "There are those who talk with people with whom they have no *great* community *of feeling*. If you look at their countenances, they are full of blushes. I do not *desire to* know such persons." By considering these *remarks*, the *spirit* which the superior man nourishes may be known.'

then) may be seen.' 3. 欲見,—見, it is noted here, should be read in the 4th tone, with a *hiphil* sense. Compare Analects, XVII. i. 惡,—the verb, in 4th tone. 大夫有賜云云,—see the Lî Chî, XI. Sect. iii. 20. Mencius, however, does not quote the exact words. 亡=無, and so read. 4. 脅肩, 'to rib,' i.e. to shrug, 'the shoulders.' 病, as in Bk. II. Pt. I. ii. 16. 夏畦=夏月治畦之人. Chû Hsî makes 君子 to mean 'those two superior men,' referring to Tsăng and Tsze-lû, but this seems to be unnecessary.

之所養、可知已矣。

八章 戴盈之曰、什一、去關市之征、今茲未能、請輕之、以待來年、然後已、何如。二 孟子曰、今有人日攘其鄰之雞者、或告之曰、是非君子之道、曰、請損之、月攘一雞、以待來年、然後已。三 如知其非義、斯速已矣、何待來年。

九章 一 公都子曰、外人皆稱夫

CHAP. VIII. 1. Tâi Ying-chih said to *Mencius*, 'I am not able at present and immediately to do with the levying of a tithe *only*, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?'

2. Mencius said, 'Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, "Such is not the way of a good man;" and he replies, "With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice."

3. 'If you know that the thing is unrighteous, then use all despatch in putting an end to it:—why wait till next year?'

CHAP. IX. 1. The disciple Kung-tû said to *Mencius*, 'Master, the people beyond *our school* all speak of you as being fond of

8. WHAT IS WRONG SHOULD BE PUT AN END TO AT ONCE, WITHOUT RESERVE AND WITHOUT DELAY. 1. Tâi Ying-chih was a great officer of Sung, supposed by some to be the same with Tâi Pû-shăng, chap. vi. Mencius had, no doubt, been talking with him on the points indicated; see Bk. I. Pt. II. v. 3; Bk. II. Pt. I. v. 3; Bk. III. Pt. I. iii. 請, here and below, is simply the speaker's polite way of indicating his resolution. 2. 攘,—here as in Analects, XIII. xviii. 君子,—here,='a good man.' 損之, 'diminish it,' i.e. the amount of his captures. 3. 斯 is used adverbially,='at once.' 已 in all the paragraphs is the verb='have done with it,' 'put an end to it.'

9. MENCIUS DEFENDS HIMSELF AGAINST THE CHARGE OF BEING FOND OF DISPUTING. WHAT LED TO HIS APPEARING TO BE SO WAS THE NECESSITY OF THE TIME. Compare Bk. II. Pt. I. ii. 17. Mencius would appear from this chapter to have believed that the mantle of Confucius had fallen upon him, and that his position was that of a sage, on whom it devolved to live and labour for the world. 1. 外人,—'outside men,' i.e. people in general, all beyond his school, as the representative of orthodoxy in the kingdom. 敢問何, according to the gloss in the 備旨,

子好辯、敢問何也。孟子曰、予豈好辯哉、予不得已也。天下之生久矣、一治一亂。當堯之時、水逆行、氾濫於中國、蛇龍居之、民無所定、下者爲巢、上者爲營窟、書曰、洚水警余、洚水者、洪水也。使禹治之、禹掘地而注之海、驅蛇龍而放之菹、水

disputing. I venture to ask whether it be so.' *Mencius* replied, 'Indeed, I am not fond of disputing, but I am compelled to do it.

2. 'A long time has elapsed since this world *of men* received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

3. 'In the time of Yâo, the waters, flowing out of their channels, inundated the Middle Kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves *on the trees or raised platforms*, and in the high grounds they made caves. It is said in the Book of History, "The waters in their wild course warned me." Those "waters in their wild course" were the waters of the great inundation.

4. '*Shun* employed Yü to reduce the waters to order. Yü dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy

='I venture to ask why you are so fond of disputing,' as if Kung-tû admitted the charge of the outside people. But it is better to interpret as in the translation. The spirit of 予豈好辯哉 seems to be better given in English by dropping the interrogation. 2. Commentators are unanimous in understanding 天下之生 not of the material world, and taking 生 as=生民. It is remarkable, then, that Mencius, in his review of the history of mankind, does not go beyond the time of Yâo (compare Pt. I. iv), and that at its commencement he places a period not of good order (治, 4th tone), but of confusion. 3. Mark the variations of phraseology here from Pt. I. iv. 7. 書曰,—see the Shû-ching, II. ii. 14, where for 警 we have 儆. The 'nests' were huts on high-raised platforms. In the Lî Chî, VII. Sect. I. par. 8, these are said to have been the summer habitations of the earliest men, and 營窟, the winter. 營窟='artificial caves,' i.e. caves hollowed out from heaps of earth raised upon the ground. 洚水 is the same as the 水逆行 above. Chû Hsî explains it by 'deep and shoreless.' 4. 掘地,—'dug the earth,' but with the meaning in the translation. 菹 is read by Chû Hsî *tsü*,

由地中行、江淮河漢是也、險阻既遠、鳥獸之害人者消、然後人得平土而居之。五章堯舜既沒、聖人之道衰、暴君代作、壞宮室以爲汙池、民無所安息、棄田以爲園囿、使民不得衣食、邪說暴行又作、園囿汙池沛澤多、而禽獸至、及紂之身、天下又大亂。六章周公相武王、誅紂

marshes. *On this*, the waters pursued their course through the country, even the waters of the Chiang, the Hwâi, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people *also* disappeared, and after this men found the plains *available for them*, and occupied them.

5. 'After the death of Yâo and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people *knew* not where they could rest in quiet; they threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. *Afterwards*, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes became more numerous, and birds and beasts swarmed. By the time of *the tyrant* Châu, the kingdom was again in a state of great confusion.

6. 'Châu-kung assisted king Wû, and destroyed Châu. He

but wrongly. With the meaning in the text, it is read *tsich*. 水由地中行,—'the waters travelled in the middle or bosom of the earth,' i.e. were no longer spread abroad over its surface. Chû Hsî makes 地中-兩涯之間, 'between their banks,' but that is not so much the idea, as that the waters pursued a course to the sea, through the land, instead of being spread over its surface. 5. In describing this period of confusion, Mencius seems to ignore the sageship of T'ang, and of the kings Wăn and Wû;—especially that of T'ang. 行,—in 4th tone. 沛, as associated with 澤, means thick marshy jungles, where beasts could find shelter. The 水 in its composition requires that we recognise the marshiness of the thickets or cover. But this account of the country down to the rise of the Châu dynasty implies that it was thinly peopled. 6. The kingdom of Yen is referred to a portion of the present district of Ch'ü-fâu (曲阜) in Yen-

伐奄、三年討其君、驅飛廉於海隅而戮之、滅國者五十、驅虎豹犀象而遠之、天下大悅、書曰、丕顯哉、文王謨、丕承哉、武王烈、佑啓我後人、咸以正無缺。七世衰道微、邪說暴行有作、臣弒其君者有之、子弒其父者有之。八孔子懼、作春秋、春秋天子之事也、是故孔子曰、知

smote Yen, and after three years put its sovereign to death. He drove Fei-lien to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;—and all the people was greatly delighted. It is said in the Book of History, "Great and splendid were the plans of king Wăn! Greatly were they carried out by the energy of king Wû! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing."

7. '*Again* the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8. 'Confucius was afraid, and made the "Spring and Autumn." What the "Spring and Autumn" contains are matters proper to the sovereign. On this account Confucius said, "Yes! It is the Spring

châu, Shan-tung. Châo Ch'î connects 三年討其君 with 誅紂, but it seems to belong more naturally to 伐奄. Fei-lien was a favourite minister of Châu, who aided him in his enormities. In the 'Historical Records,' Bk. IV, 秦本記, at the beginning, he appears as 蜚廉, but without mention of his banishment and death. The place called 'a corner by the sea' cannot be determined. And it would be vain to try to enumerate the 'fifty kingdoms,' which Châu-kung extinguished. The 夷狄, in par. 11, must be supposed to have been among them. The 'tigers, leopards, &c.,' are the animals kept by Châu, not those infesting the country, as in the more ancient periods. 書曰,—see the Shû-ching, V. xxv. 6. 7. 行, 4th tone. 有作,—有 read as, and = 又. 8. 'Spring and Autumn,'—annals of Lû for 242 years (B.C. 721–479), with Confucius's annotations, or rather, as is absurdly contended, adapted by him to express a correct judgment on every event and actor. They are composed as a sovereign

我者、其惟春秋乎、罪我者、其惟春秋乎、聖王不作、諸侯放恣、處士橫議、楊朱墨翟之言盈天下、天下之言不歸楊、則歸墨、楊氏爲我、是無君也、墨氏兼愛、是無父也、無父無君、是禽獸也、公明儀曰、庖有肥肉、廄有肥馬、民有饑色、野有餓莩、此率獸而食人也、楊墨之

and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me."

9. '*Once more*, sage sovereigns cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Chû and Mo Tî fill the country. *If you listen to* people's discourses throughout it, *you will find that* they have adopted the views either of Yang or of Mo. *Now*, Yang's principle is—"each one for himself," which does not acknowledge *the claims of* the sovereign. Mo's principle is—"to love all equally," which does not acknowledge *the peculiar affection due to* a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming Î said, "In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men."

would have composed them. As Confucius was a sage without the throne, if one of the sovereign sages had written annals, he would have done so, as Confucius has done. Chû Hsî quotes from the commentator Hû (胡安國):—'Chung-nî made the *Spring and Autumn*, to lodge in it the true royal laws. There are the firm exhibition of the constant duties; the proper use of ceremonial distinctions; the assertion of *Heaven's* decree of *favour* to the virtuous; and the punishment of the guilty;—all these things, of which it may be said in brief that they are the business of the sovereign.' (Compare on Hû's language, the Shû-ching, II. iii. 7.) It was by the study of this book, therefore, that Confucius wished himself to be known, though he knew that he exposed himself to presumption on account of the sovereign's point of view from which he looked at everything in it. This is the meaning of 罪我者其惟春秋乎, and not—'Those who condemn me (i.e. bad ministers and prince) will do so on account of my condemnations of them in it,' which is the view of Châo Ch'î. I have dropped the interrogations in the translation. 9. 處,—the 3rd tone, applied to a virgin dwelling in the seclusion of her apartments, and here to a scholar with-

道不息、孔子之道不著、是邪說誣民、充塞仁義也、仁義充塞、則率獸食人、人將相食。〇十吾爲此懼、閑先聖之道、距楊墨、放淫辭、邪說者不得作、作於其心、害於其事、作於其事、害於其政、聖人復起、不易吾言矣。〇十一昔者、禹抑洪水、而天下平、周公兼夷狄、驅猛獸、而百姓寧、

If the principles of Yang and Mo be not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. 'I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mo. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. *Their delusions* spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11. 'In former times, Yü repressed the vast waters *of the inundation*, and the country was reduced to order. Châu-kung's achievements extended even to the barbarous tribes of the east and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the "Spring and Autumn," and rebellious ministers and villainous sons were struck with terror.

out public employment. Yang Chû, called also Yang Shû (戍) and Yang Tsze-chü (子居), was a heresiarch of the times of Confucius and Lâo-tsze, of which last he is said to have been a disciple. In the days of Mencius, his principles appear to have been very rife. We may call his school the *selfish* school of China (爲我,—爲, the 4th tone), as Mo's was the *transcendental*. 庖有肥肉云云,—see Bk. I. Pt. I. iv. 4. 10. 爲,—4th tone. 作於其心云云,—see Bk. II. Pt. I. ii. 17. 11. 兼,—'embraced,' 'comprehended,' i. e. among the fifty States referred to above. 賊子,—

孔子成春秋、而亂臣賊子懼。〔十二節〕詩云、戎狄是膺、荊舒是懲、則莫我敢承、無父無君、是周公所膺也。〔十三節〕我亦欲正人心、息邪說、距詖行、放淫辭、以承三聖者、豈好辯哉、予不得已也。〔十四節〕能言距楊墨者、聖人之徒也。

〔第十章〕匡章曰、陳仲子豈不誠廉士哉、居於陵、三日不食、

12. 'It is said in the Book of Poetry,

"He smote the barbarians of the west and the north;
He punished Ching and Shû;
And no one dared to resist us."

These father-deniers and king-deniers would have been smitten by Châu-kung.

13. 'I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions;—and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it.

14. 'Whoever is able to oppose Yang and Mo is a disciple of the sages.'

CHAP. X. 1. K'wang Chang said *to Mencius*, 'Is not Ch'ăn Chung a man of true self-denying purity? He was living in Wû-ling, and for three days was without food, till he could neither hear

the parricides, mentioned in par. 7. 12. See Pt. I. iv. 16. The remark in the note there is equally applicable to the quotation here. 13. 詖行,—行, 3rd tone. Compare Bk. II. Pt. I. ii. 17. 14. This concluding remark is of a piece with the hesitancy shown by Mencius in Bk. II. Pt. I. ii, to claim boldly his place in the line of sages along with Confucius.

10. THE MAN WHO WILL AVOID ALL ASSOCIATION WITH, AND OBLIGATION TO, THOSE OF WHOM HE DOES NOT APPROVE, MUST NEEDS GO OUT OF THE WORLD. 1. Kw'ang Chang and Ch'ăn Chung, called also Ch'ăn Tsze-chung (子終), were both men of Ch'î, the former high in the employment and confidence of the prince, the latter, as we learn from this chapter, belonging to an old and noble family of the State. His principles appear to have been those of Hsü Hsing (Pt. I. iv), or even more severe. We may compare him with the *recluses* of Confucius's time. Wû-ling (於 read wû) appears to have been a poor wild place, to which Chung and his wife, like-minded with himself, had retired. It is referred either to the district of Ch'ang-shan or that of Tsze-

耳無聞、目無見也、井上有李、螬食實者、過半矣、匍匐往將食之、三咽、然後耳有聞、目有見。○二孟子曰、於齊國之士、吾必以仲子爲巨擘焉、雖然、仲子惡能廉、充仲子之操、則蚓而後可者也。○三夫蚓、上食槁壤、下飲黃泉、仲子所居之室、伯夷之所築與、抑亦盜跖之所築與、所食之粟、伯夷之所樹與、抑亦盜跖之所樹與、是未

nor see. Over a well there grew a plum-tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat *some of the fruit*, when, after swallowing three mouthfuls, he recovered his sight and hearing.'

2. Mencius replied, 'Among the scholars of Ch'î, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to?* To carry out the principles which he holds, one must become an earthworm, for so only can it be done.

3. 'Now, an earthworm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built by a Po-î? or was it built by a robber like Chih? Was the millet which he eats planted by a Po-î? or was it planted by a robber like Chih? These are things which cannot be known.'

ch'wan in the department of Ts'î-nan. The 螬 is a worm proper to excrementitious matter. The term here is used, I suppose, to heighten our sense of the strait to which Chung was reduced by his self-denial. 咽, read *yen*, 4th tone, = 呑, 'to swallow.' 2. 充 = 推而滿之, 'to carry out fully.' 3. Po-î,—see Analects, V. xxii, *et al.* Chih was a famous robber chief of Confucius's time, a younger brother of Hûi of Liû-hsiâ. There was, however, it is said, in high antiquity in the times of Hwang-tî, a noted robber of the same name, which was given to Hûi's brother, because of the similarity of his course. Tâo Chih (the robber Chih) has come to be like a proper name. —As Chung withdrew from human society, lest, he should be defiled by it, Mencius shows that unless he were a worm, he could not be independent of other men. Even the house he lived in, and the millet he ate, might be the result of the labour of a villain like Tâo-chih, or of a worthy like Po-î, for anything he could tell.

可知也。曰、是何傷哉、彼身織屨、妻辟纑、以易之也。曰、仲子、齊之世家也、兄戴、蓋祿萬鍾、以兄之祿、爲不義之祿、而不食也、以兄之室、爲不義之室、而不居也、辟兄離母、處於於陵、他日歸、則有饋其兄生鵝者、己頻顣曰、惡用是鶃鶃者爲哉、他日、其母殺是鵝也、與之食之、其兄自外至、曰、是鶃鶃之肉也、出而哇之。以母

4. 'But,' said *Chang*, 'what does that matter? He himself weaves sandals of hemp, and his wife twists and dresses threads of hemp to sell or exchange them.'

5. Mencius rejoined, 'Chung belongs to an ancient and noble family of Ch'î. His elder brother Tâi received from Kâ a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Wû-ling. One day afterwards, he returned *to their house*, when it happened that some one sent his brother a present of a live goose. He, knitting his eyebrows, said, "What are you going to use that cackling thing for?" By-and-by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, "It is the flesh of that cackling thing," upon which he went out and vomited it.

6. 'Thus, what his mother gave him he would not eat, but what

4. 何傷,—compare 無傷 in Bk. I. Pt. I. vii. 8. 織屨,—see Pt. I. iv. 辟, read *pi*, =績, 'to twist,' as threads of hemp on the knee. This meaning is not found in the dictionary, but Châo Ch'î explains it by 緝績, and 纑 by 練, 'to prepare for weaving.' 5. 蓋,—in 4th tone, as in Bk. II. Pt. II. vi. 1. 祿萬鍾,—see Bk. II. Pt. II. x. 3. 辟,—

則不食、以妻則食之、以兄之室、則弗居、以於陵則居之、是尚爲能充其類也乎、若仲子者、蚓而後充其操者也。

his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Wû-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earthworm, and then he can carry them out.'

the same as 避. 頻顣, used for 顰蹙. 鶃,—read ni, the sound made by a goose. 是鶃鶃者,—'this cackler.' 6. 以母則不食 is expanded by Chû Hsî,—以母之食爲不義而不食, 'he considered what his mother gave him to eat not to be righteous, and would not eat it.' Similarly he brings out the force of the 以 in the other clauses. The glossarist of Châo Ch'î treats it more loosely, as in the translation.

BOOK IV.

LÎ LÂU. PART I.

離婁章句上

一節 第一章 孟子曰、離婁之明、公輸子之巧、不以規矩、不能成方員、師曠之聰、不以六律、不能正五音、堯舜之道、不以仁政、不能平治天下。二節 今有仁心仁

CHAPTER I. 1. Mencius said, 'The power of vision of Lî Lâu, and skill of hand of Kung-shû, without the compass and square, could not form squares and circles. The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes. The principles of Yâo and Shun, without a benevolent government, could not secure the tranquil order of the kingdom.

2. 'There are now *princes* who have benevolent hearts and a

With this Book commences what is commonly called the second or lower part of the works of Mencius, but that division is not recognised in the critical editions. It is named Lî Lâu, from its commencing with those two characters, and contains twenty-eight chapters, which are most of them shorter than those of the preceding Books.

1. THERE IS AN ART OF GOVERNMENT, AS WELL AS A WISH TO GOVERN WELL, TO BE LEARNED FROM THE EXAMPLE AND PRINCIPLES OF THE ANCIENT KINGS, AND WHICH REQUIRES TO BE STUDIED AND PRACTISED BY RULERS AND THEIR MINISTERS. 1. Lî Lâu, called also Lî Chû (朱), carries us back to a very high Chinese antiquity. He was, it is said, of the time of Hwang-tî, and so acute of vision, that, at the distance of 100 paces, he could discern the smallest hair. He is often referred to by the Tâoist writer Chwang (莊). Some say that Lî Lâu was a disciple of Mencius, but this is altogether unlikely. Kung-shû, named Pan (written 班 and 般), was a celebrated mechanist of Lû, of the times of Confucius. He is fabled to have made birds of bamboo, that could continue flying for three days, and horses of wood, moved by springs, which could draw carriages. He is now the god of carpenters, and is worshipped by them; see the Lî Chî, Bk. II. Sect. II. ii. 21. There are some, however, who make two men of the name, an earlier and a later. K'wang, styled Tsze-yê (子野), was music-master and a wise counsellor of Tsin, a little prior to the time of Confucius;—see the 左傳襄公, 十四年. 六律, 'six pitch-tubes,' put by *synecdoche* for 十二律, or 'twelve tubes,' invented, it is said, in the earliest times, to determine by their various adjusted lengths the notes of the musical scale. Six of them go by the name of *lü* (呂), which are to be understood as comprehended under the phrase in the text. The five notes are the five full notes of the octave, neglecting the semitones. They are called 宮, 商, 角, 徵 (*chî*), 羽;—see on the Shû-ching, II. i. 24. 堯舜之道,—道 is to be taken 'emptily,' meaning the benevolent wish to govern well, such as animated Yâo and Shun. 仁政 is the same

聞、而民不被其澤、不可法於後世者、不行先王之道也。三故曰、徒善、不足以爲政、徒法、不能以自行。四詩云、不愆不忘、率由舊章、遵先王之法而過者、未之有也。五聖人既竭目力焉、繼之以規矩準繩、以爲方員平直、不可勝用也、既竭耳力焉、繼

reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages;—all because they do not put into practice the ways of the ancient kings.

3. 'Hence we have the saying:—"Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice."

4. 'It is said in the Book of Poetry,

"Without transgression, without forgetfulness,
Following the ancient statutes."

Never has any one fallen into error, who followed the laws of the ancient kings.

5. 'When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the *instruments* is inexhaustible. When they had used their power

finding its embodiment,—the right art of government, having the same relation to it as the compass to circles, &c. 2. 聞,—4th tone. Observe the correlation of 者 and 也, the last clause assigning the reason of what is said in the preceding ones. 先王之道,—here, and below, the 道 must be taken differently from its application in the last paragraph, and = the 仁政 of that. The commentator 范 refers to king Hsüan of Ch'i (Bk. I. Pt. I. vii) as an instance of the princes who have a benevolent heart, and to the first emperor of the Liang dynasty (A. D. 502–556), whose Buddhistic scrupulosity about taking life made him have a benevolent reputation. Yet the heart of the one did not advantage the State, nor the reputation of the other the empire. 3. 徒善,—here 'simply being good,' i.e. virtue without laws, and 徒法 = laws without virtue, the virtue, however, being understood of the 'benevolent heart.' 4. See the Shih-ching, Pt. III. ii. Ode V. st. 2. 5. 繼之以,—literally, 'continued it with.' The line must be understood of the plumb-line, as well as of the marking-line. 準 is rightly translated,—'the level,' but I have not been able to ascertain its original form in China.

之以六律、正五音、不可勝用也、既竭心思焉、繼之以不忍人之政、而仁覆天下矣。○六節故曰、爲高、必因丘陵、爲下、必因川澤、爲政、不因先王之道、可謂智乎。○七節是以惟仁者、宜在高位、不仁而在高位、是播其惡於衆也。○八節上無道揆也、下無法守也、朝

of hearing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the kingdom.

6. 'Hence we have the saying:—"To raise a thing high, we must begin from *the top of* a mound or a hill; to dig to a *great* depth, we must commence in *the low ground of* a stream or a marsh." Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

7. 'Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.

8. 'When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they

In the 前漢書, 本志, Bk. I, we read:—'From the adjustment of weights and things sprang the *lever* (衡). The lever revolving produced the *circle*. The circle produced the *square*. The square produced the *line*. The line produced the *level*.' On the last sentence 韋昭 says:—'They set up the level to look at the line, using water as the equaliser.' 不可勝 (the 1st tone) 用,—see Bk. I. Pt. I. iii. 3. The subject of 可 is the whole of what precedes from 繼. 不忍人, see Bk. II. Pt. I. vi. 1. 6. 因 = 依, 'to conform to,' i. e., here, to take advantage of. The saying is found in the Lî Chî. VIII. ii. 10. 8. This paragraph is an expansion of the last clause of the preceding, illustrating how the wickedness flows downwards, with its consequences. 上,—'the highest,' i. e. the prince. 下, the next 'below his ministers. 朝,—*ch'âo*, the 2nd tone, 'the court,' and 工, as opposed to it, the various officers, as having their 'work' to do. 君子

不信道、工不信度、君子犯義、小人犯刑、國之所存者幸也。故曰、城郭不完、兵甲不多、非國之災也、田野不辟、貨財不聚、非國之害也、上無禮、下無學、賊民興、喪無日矣。詩曰、天之方蹶、無然泄泄。泄泄、猶沓沓也。事君無義、進退無禮、言則非

keep themselves *in the discharge of their duties*, then in the court obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a State in such a case is preserved.

9. 'Therefore it is said, "It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a State." When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that State* will perish in no time.

10. 'It is said in the Book of Poetry,

"When such an overthrow *of Châu* is being produced by Heaven,
Be not ye so much at your ease!"

11. '"At your ease;"—that is, dilatory.

12. 'And so dilatory may *those officers* be deemed, who serve their prince without righteousness, who take office and retire from

and 小人,—with reference to station. The 也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his ministers. 9. 城郭,—see Bk. II. Pt. II. i. 2. 辟=闢, as in Bk. I. Pt. I. vii. 16. 田野,—'fields and wilds.' 喪,—4th tone. 10. See the Shih-ching, III. ii. Ode X. 2. 蹶,—read *kwei*, the 4th tone. 泄,—*î*, 4th tone.—From this paragraph it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent government may be realised. 11. 猶沓沓,—we are to understand that this phrase was commonly used in Mencius's time with this acceptation. 12. 非,—used as a verb, 'to

先王之道者、猶沓沓也。十三故曰、責難於君謂之恭、陳善閉邪謂之敬、吾君不能謂之賊。

二 孟子曰、規矩、方員之至也、聖人、人倫之至也。二欲爲君、盡君道、欲爲臣、盡臣道、二者、皆法堯舜而已矣、不以舜之所以事堯事君、不敬其君者也、不以堯之所

it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. 'Therefore it is said, "To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities may be called showing reverence for him. *He who does not do these things, saying to himself*, —My sovereign is incompetent to this, may be said to play the thief with him."'

CHAP. II. 1. Mencius said, 'The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. 'He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yâo, and the other Shun. He who does not serve his sovereign as Shun served Yâo, does not respect his sovereign; and he who does not rule his people as Yâo ruled his, injures his people.

slander,' or 'disown.' 13. Compare Bk. II. Pt. II. ii. 4. We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb —'to injure,' or as I have taken it.

2. A CONTINUATION OF THE LAST CHAPTER;—THAT YÂO AND SHUN ARE THE PERFECT MODELS OF SOVEREIGNS AND MINISTERS, AND THE CONSEQUENCES OF NOT IMITATING THEM. 1. 'The compass and square are the perfection of squares and circles;'—but we must understand the meaning as in the translation. So with the and clause. 人倫,—see Bk. III. Pt. I. iv. 8. 2. 二者=''these two' things, putting the above clauses abstractly, but we cannot do that so well in English. The force of 而已, according to the 備旨, is 'to show that there is no other way for the sovereign and minister to pursue.'—Of 'the human relations' only that of sovereign and minister is here adduced, because Mencius was speaking with reference

以治民治民、賊其民者也。
三 孔子曰、道二、仁與不仁而
已矣。四 暴其民甚、則身弒國
亡、不甚、則身危國削、名之
曰幽厲、雖孝子慈孫、百世
不能改也。五 詩云、殷鑒不遠、
在夏后之世、此之謂也。
三章 一 孟子曰、三代之得天下
也、以仁、其失天下也、以不

3. 'Confucius said, "There are but two courses, *which can be pursued*, that of virtue and its opposite."

4. '*A ruler who* carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will *notwithstanding* be in danger, and his kingdom will be weakened. He will be styled "The Dark," or "The Cruel," and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change *the designation*.

5. 'This is what is intended in the words of the Book of Poetry,

"The beacon of Yin is not remote,
It is in the time of the (last) sovereign of Hsiâ."'

CHAP. III. 1. Mencius said, 'It was by benevolence that the three dynasties gained the throne, and by not being benevolent that they lost it.

to the rulers of his time. 3. If the remark were Mencius's own, we should translate 仁 by 'benevolence.' The term in Confucius rather denotes 'perfect virtue.' By the course of virtue is intended the imitation of Yâo and Shun; by its opposite, the neglect of them as models. 4. By sovereigns, who carry their oppression to the highest pitch, Mencius intends, as his examples, Chieh and Châu, the last kings of the Hsiâ and Yin dynasties. By 'The Dark' and 'The Cruel,' he intends the twelfth (B.C. 781) and tenth (B.C. 878) kings of the Châu dynasty, who received those posthumous indelible designations. I take 削 in the sense of 'weakened' (dictionary 弱), which it elsewhere has in Mencius. 5. See the Shih-ching, III. iii. Ode I. st. 8, an ode of the time of the monarch Lî (厲), intended for his warning. The sovereign of Hsiâ is the tyrant Chieh, and by Yin is intended the tyrant Châu, by whose fate, though he neglected the lesson furnished him by that of Chieh, it is suggested that Lî should be admonished.

3. THE IMPORTANCE TO ALL, AND SPECIALLY TO RULERS, OF EXERCISING BENEVOLENCE. 1. 'The three dynasties' are the Hsiâ, the Shang, and the Châu. It is a bold utterance, seeing the Châu dynasty was still existing in the time of Mencius, though he regarded it as old and ready to vanish away. He has a reference, according to Chû Hsî, to the sovereigns Lî and Yû, men-

仁。二國之所以廢興存亡者、亦然。三天子不仁、不保四海、諸侯不仁、不保社稷、卿大夫不仁、不保宗廟、士庶人不仁、不保四體。四今惡死亡、而樂不仁、是猶惡醉而强酒。

四一孟子曰、愛人不親、反其仁、治人不治、反

2. 'It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined.

3. 'If the sovereign be not benevolent, he cannot preserve the throne *from passing from him*. If the Head of a State be not benevolent, he cannot preserve his rule. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

4. 'Now they hate death and ruin, and yet delight in being not benevolent;—this is like hating to be drunk, and yet being strong *to drink* wine.'

CHAP. IV. 1. Mencius said, 'If a man love others, and no *responsive* attachment is shown to him, let him turn inwards and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his

tioned in the last chapter. 3. 四海,—'the four seas,' i.e. all with them, as subject to the sovereign's jurisdiction. There is a special reference, however, to the sovereign's right to offer all sacrifices:—those peculiar to himself, and those open to others. 社稷,—'the spirits of the land and the grain,' i.e. the spirits securing the stability and prosperity of a particular State, which it was the prerogative of the ruler to sacrifice to. Hence the expression is here used figuratively. See the Li Chi, Bk. III. iii. 6. 4. 惡,—the verb, in 4th tone, 'to hate, dislike.' 强 (in 2nd tone) 酒,—like the Hebrew idiom, Isa. v. 22. This is spoken with reference to the princes of Mencius's time.

4. WITH WHAT MEASURE A MAN METES IT WILL BE MEASURED TO HIM AGAIN, AND CONSEQUENTLY BEFORE A MAN DEALS WITH OTHERS, EXPECTING THEM TO BE AFFECTED BY HIM, HE SHOULD FIRST DEAL WITH HIMSELF. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius's time. 1. 反 is used in a manner common in Mencius,—'to turn back from the course being pursued, and then to turn inwards to the work of examination and correction.' In the next paragraph, we have it followed by another verb, 求. In 治人, 治 is in 2nd tone, 'to regulate,' 'to try to rule;' in 不治, 治 is in 4th tone, 'to be regulated,' the government being effective. The clauses—愛人不親, &c., are very concise. The paraphrase in the 備旨 thus expands:—爲治者體仁

其智、禮人不答、反其敬。二行有不得者、皆反求諸己、其身正、而天下歸之。三詩云、永言配命、自求多福。

五 孟子曰、人有恆言、皆曰、天下國家、天下之本在國、國之本在家、家之本在身。

六 孟子曰、爲政不難、不

politeness, let him turn inwards and examine his own *feeling of* respect.

2. 'When we do not, by what we do, realise *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole kingdom will turn to him *with recognition and submission.*

3. 'It is said in the Book of Poetry,

"Be always studious to be in harmony with the ordinances *of God*,
And you will obtain much happiness."'

CHAP. V. Mencius said, 'People have this common saying,—"The kingdom, the State, the family." The root of the kingdom is in the State. The root of the State is in the family. The root of the family is in the person *of its Head*.'

CHAP. VI. Mencius said, 'The administration of government is not difficult;—it lies in not offending the great families. He whom

以愛人,宜乎人之我親矣,而顧有不親焉,則必反其仁,恐我之愛人有未至也,云云, 'He who administers government embodies benevolence to love men, and it is to be expected men will love him. Should he find however that they do not, he must turn in and examine his benevolence, lest it should be imperfect,' &c. 2. 不得-不得其所欲, 'does not get what he wishes.' 皆, —'all,' with reference to the general form of the preceding clause. 3. See Bk. II. Pt. I. iv. 6.

5. PERSONAL CHARACTER IS NECESSARY TO ALL GOOD INFLUENCE. Compare 'The Superior Learning,' text of Confucius, par. 4. The common saying repeated by all probably means:—the kingdom is made up of its component States, and of their component families;—i.e. the families of the great officers. But Mencius takes its meaning more generally, and carries it out a step farther.

6. THE IMPORTANCE TO A RULER OF SECURING THE ESTEEM AND SUBMISSION OF THE GREAT HOUSES. The 'not offending' is to be taken in a moral sense;—the ruler's doing nothing but what will command the admiring approbation of the old and great families in the State. In illustration of the sentiment, a story is related from Liû Hsiang of the duke Hwan of Ch'î. Lighting, one day in hunting, on an old man

得罪於巨室、巨室之所慕、一國慕之、一國之所慕、天下慕之、故沛然德教溢乎四海。

[七章] 孟子曰、天下有道、小德役大德、小賢役大賢、天下無道、小役大、弱役强、斯二者、天也、順天者存、逆天者亡。[二] 齊景公曰、既不能令、又不受命、是

the great families affect, will be affected by the whole State; and he whom *any* one State affects, will be affected by the whole kingdom. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water.'

CHAP. VII. 1. Mencius said, 'When right government prevails in the kingdom, *princes of* little virtue are submissive to *those of* great, and *those of* little worth to those of great. When bad government prevails in the kingdom, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. 'The duke Ching of Ch'î said, "Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's self off from all intercourse with others." His tears

of eighty-three, the duke sought his blessing, that he might attain a like longevity. The old man then prayed, 'May my ruler enjoy great longevity, despising gems and gold, and making men his jewels!' At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, 'May my ruler not offend against his ministers and the people!' This answer offended the duke. 'A son,' he said, 'may offend against his father, and a minister against his ruler. But how can a ruler offend against his ministers?' The old man replied, 'An offending son may get forgiveness through the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the ruler's favourites and attendants. But when Chieh offended against T'ang, and Châu offended against Wû;—those were cases in point. There was no forgiveness for them.' 所慕,—'whom they affect,' not what. Observe the force of 故.

7. HOW THE SUBJECTION OF ONE STATE TO ANOTHER IS DETERMINED AT DIFFERENT TIMES. A PRINCE'S ONLY SECURITY FOR SAFETY AND PROSPERITY IS IN BEING BENEVOLENT. 1. Many commentators say that by 大德 and 大賢 reference is made to the sovereign, but the declarations may as well be taken generally. 斯二者天也,—'Heaven,' it is said, 'embraces here the ideas of what must be in reason, and the different powers of the contrasted States (兼理勢言).' This is true, but why sink the idea of a Providential government which is implied in 'Heaven?' 2. 景公,—see Analects, XII. xi. 絶物,—物

絕物也、涕出而女於吳。三今也、小國師大國、而恥受命焉、是猶弟子而恥受命於先師也。四如恥之、莫若師文王、師文王、大國五年、小國七年、必爲政於天下矣。五詩云、商之孫子、其麗不億、上帝既命、侯于周服、侯服于

flowed forth while he gave his daughter to be married to *the prince of* Wû.

3. 'Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

4. 'For a prince who is ashamed of this, the best plan is to imitate king Wăn. Let one imitate king Wăn, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the kingdom.

5. 'It is said in the Book of Poetry,

"The descendants of *the sovereigns of* the Shang dynasty,
Are in number more than hundreds of thousands,
But, God having passed His decree,
They are all submissive to Châu.
They are submissive to Châu,
Because the decree of Heaven is not unchanging.
The officers of Yin, admirable and alert,
Pour out the libations, and assist in the capital *of Châu*."

is taken as used for 人, 'men,' but the phrase is a contracted one, and = 與人睽絕, 'separated from other men,' or 絕 may be taken actively, which I prefer, and similarly supplemented. 女,—in 4th tone, 'to give a daughter in marriage.' Wû, corresponding to the northern part of the present Cheh-chiang, and the south of Chiang-sû, was in Confucius's time still reckoned a barbarous territory, and the princes of the Middle Kingdom were ashamed to enter into relations with it. The duke Ching, however, yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native Ch'î, and was followed to the grave by her husband. The old king of Wû, barbarian as he was, showed much sympathy for his young daughter-in-law. 3. 師,—'to imitate,' 'to make a master of.' Mencius's meaning is that the smaller States followed the example of the larger ones in what was evil, and yet did not like to submit it to them. 弟子,—'a youth,' here, = a pupil. 4. 爲政,—'be exercising government,' = giving law to. 5. See the Shih-ching, III. i. Ode I. stt. 4, 5. 不億 = 不止於億, 'not hundreds of thousands only.' 侯于周服 is an inversion for 侯服于周. 侯 is here an introductory particle,

周、天命靡常、殷士膚敏、祼將于京、孔子曰、仁不可爲衆也、夫國君好仁、天下無敵。六節今也、欲無敵於天下、而不以仁、是猶執熱而不以濯也、詩云、誰能執熱、逝不以濯。

八章 一節 孟子曰、不仁者、可與言哉、安其危而利其菑、樂其所以亡者、不仁而可與言、則何亡

Confucius said, "*As against so* benevolent *a sovereign*, they could not be deemed a multitude." Thus, if the prince of a State love benevolence, he will have no opponent in all the kingdom.

6. 'Now they wish to have no opponent in all the kingdom, but they *do* not *seek to attain this* by being benevolent. This is like a man laying hold of a heated substance, and not having *first* dipped it in water. It is said in the Book of Poetry,

"Who can take up a heated substance,
Without first dipping it (in water)?"'

CHAP. VIII. 1. Mencius said, 'How is it possible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of States and ruin of Families?

=惟. 仁不可爲衆 is to be understood as a remark of Confucius on reading the portion of the Shih-ching just quoted;—'against a benevolent prince, like king Wăn, the myriads of the adherents of Shang ceased to be myriads. They would not act against him.' The expansion in the 日講 = 'numerous as the adherents of Shang were, 以我周之人, 是衆不可爲(=以爲)衆.' 6. See the Shih-ching, III. iii. Ode III. st. 5. The ode is referred to the time of the sovereign Lî, when the kingdom was hastening to ruin, and in the lines quoted, the author deplores that there was no resort to proper measures. 逝 is taken as a mere particle of transition.

8. THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VICIOUS WAYS AND REFUSING TO BE COUNSELLED. 1. Stress must be laid always on the 不 in 不仁. The expression does not

國敗家之有。二有孺子歌曰、滄浪之水清兮、可以濯我纓、滄浪之水濁兮、可以濯我足。三孔子曰、小子聽之、清斯濯纓、濁斯濯足矣、自取之也。四夫人必自侮、然後人侮之、家必自毀、而後人毀之、國必自伐、而後人伐之。五太甲曰、天作孽、猶可違、自作孽、不可活、此之謂也。

九一孟子曰、桀紂之失天下也、

2. 'There was a boy singing,
"When the water of the Ts'ang-lang is clear,
It does to wash the strings of my cap;
When the water of the Ts'ang-lang is muddy,
It does to wash my feet."

3. 'Confucius said, "Hear what he sings, my children. When clear, then he will wash his cap-strings; and when muddy, he will wash his feet with it. This *different application* is brought *by the water* on itself."

4. 'A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A State must first smite itself, and then others will smite it.

5. 'This is illustrated in the passage of the T'âi Chiâ, "When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live."'

CHAP. IX. 1. Mencius said, 'Chieh and Châu's losing the

denote merely the want of benevolence, but the opposite of it. 言=忠言, 'to give faithful advice to.' 2. The name Ts'ang-lang (in 2nd tone) is found applied to different streams in different places. That in the text was probably in Shan-tung. 3. 聽之,—之 referring to the words of the song. 斯,='this,' intensive, or we may take it adverbially:—'when clear, then it serves to wash the cap-strings, &c.' 4, 5. See Bk. II. Pt. I. iv. 4-6.

9. ONLY BY BEING BENEVOLENT CAN A PRINCE RAISE HIMSELF TO BE SOVEREIGN, OR EVEN AVOID RUIN. 1. 與之聚之,—與之=爲

失其民也、失其民者、失其心也、得天下有道、得其民、斯得天下矣、得其民有道、得其心、斯得民矣、得其心有道、所欲、與之聚之、所惡勿施爾也。○二章民之歸仁也、猶水之就下、獸之走壙也。○三章故爲淵敺魚者獺也、爲叢敺爵者鸇也、爲湯武敺民者、桀與紂也。○四章今天下之君、有好仁者、則諸侯皆爲之敺

throne, arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the kingdom:—get the people, and the kingdom is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. 'The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3. 'Accordingly, *as* the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, *so* Chieh and Châu aided T'ang and Wû, driving the people to them.

4. 'If among the present rulers of the kingdom, there were one who loved benevolence, all the *other* princes would aid him, by

民. Châo Ch'î interprets it,—聚其所欲而與之, taking 與 in the sense of 'to give,' but this does not appear to be admissible here. To collect for the people what they like, is to govern in such a way that they shall enjoy their lives. One has illustrated the meaning from 鼂 (Châo) 錯, of the Han dynasty, who did service in the recovery of the ancient books, thus:—'Men like long life, and the founders of the three dynasties cherished men's lives and kept them from harm: men love wealth, and those kings enriched them, and kept them from straits, &c. &c.' 2. It is best to take 仁 here in the concrete. 走, as it is marked, is in the 4th tone. The dictionary gives it in the same in Bk. I. Pt. I. iii. 2. 3. 爲,—in 4th tone. 敺-驅. 爲淵敺魚者,—'he or that which drives the fish for the deep waters.' The 獺 is the otter. For a curious particular about it, see the Lî Chî, IV. (月令) Sect. i. I. 8. 爵 is given in the dictionary as 鳥名, 'the name of a bird.' Chû Hsî takes it, how-

矣、雖欲無王、不可得已。今五節之欲王者、猶七年之病、求三年之艾也、苟爲不畜、終身不得、苟不志於仁、終身憂辱、以陷於死亡。詩云、其六節何能淑、載胥及溺、此之謂也。

十章 孟子曰、一節自暴者、不可與有言也、自棄者、不可與有爲也、言非禮義、謂之自暴

driving *the people to him.* Although he wished not to become sovereign, he could not avoid becoming so.

5. 'The case of *one of* the present princes wishing to become sovereign is like the having to seek for mugwort three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. 'This is illustrated by what is said in the Book of Poetry,

"How *otherwise* can you improve *the kingdom?*
You will only with it go to ruin."'

CHAP. X. 1. Mencius said, 'With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. *To say*—"*I* am not able to dwell in bene-

ever, as = 雀, a general name for small birds. 4. 王,—in 4th tone, and in next paragraph also. 5. 苟爲不畜, 終身不得 is by most commentators interpreted:—'If you now, feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless.' Perhaps the 爲 and 不 should determine in favour of this view. Châo Ch'î interprets as in the translation. The down of the mugwort, burnt on the skin, is used for purposes of cautery. The older the plant, the better. 6. The quotation from the Shih-ching is of the two lines immediately following the last quotation in chap. vii. 載,—a particle, = 則.

10. A WARNING TO THE VIOLENTLY EVIL, AND THE WEAKLY EVIL. 1. 自暴者, 'those who are cruel to themselves,' i.e. those who deny, and act contrary to their own nature. 非, a verb, 'to disown,' 'to condemn.' 與有言, 有

也、吾身不能居仁由義、謂之自棄也。二、仁人之安宅也、義人之正路也。三、曠安宅而不居、舍正路而弗由、哀哉。

十一、孟子曰、道在爾、而求諸遠、事在易、而求諸難、人人親其親、長其長、而天下平。

十二、一、孟子曰、居下位而不獲於上、民不可得而治也、獲於上有道、不信於友、弗獲

volence or pursue the path of righteousness," is what we mean by throwing one's self away.

2. 'Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. 'Alas for them, who leave the tranquil dwelling empty and do not reside in it, and who abandon the right path and do not pursue it!'

CHAP. XI. Mencius said, 'The path *of duty* lies in what is near, and men seek for it in what is remote. The work *of duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole land would enjoy tranquillity.'

CHAP. XII. 1. Mencius said, 'When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends, he will not obtain the confidence of his sovereign. There is a way

爲,—'to have conversation (words), to have action (doing) with them.' 3. 舍—for 捨, in 3rd tone. The lamentation is to be understood as for the 自暴者 and the 自棄者. —It is observed that 'this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.'

11. THE TRANQUIL PROSPERITY OF THE KINGDOM DEPENDS ON THE DISCHARGE OF THE COMMON RELATIONS OF LIFE. 爾-邇, with which it was anciently interchanged. 長, in 3rd tone, comprehends elders and superiors. 道,—as in the Chung Yung, i. 1.

12. THE GREAT WORK OF MEN SHOULD BE TO STRIVE TO ATTAIN PERFECT SINCERITY. See the Chung Yung, xx. para. 17, 18, which are here substantially quoted. As the twentieth chapter of

於上矣、信於友有道、事親弗悅、弗信於友矣、悅親有道、反身不誠、不悅於親矣、誠身有道、不明乎善、不誠其身矣。二是故誠者、天之道也、思誠者、人之道也。三至誠而不動者、未之有也、不誠、未有能動者也。

〖十三〗孟子曰、伯夷辟紂、居北海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、太公

of being trusted by one's friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased:—if one, on turning his thoughts inwards, finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. 'Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3. 'Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others.'

CHAP. XIII. 1. Mencius said, 'Po-î, that he might avoid Châu, was dwelling on the coast of the northern sea. When he heard of the rise of king Wăn, he roused himself, and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." T'âi-kung, that he might

the Chung Yung, however, is found also in the 'Family Sayings,' Mencius may have had that, or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the Chung Yung.

13. THE INFLUENCE OF GOVERNMENT LIKE THAT OF KING WĂN. 1. Po-î,—see Analects, V. xxii, *et al.* T'âi-kung was Lü Shang (呂尙), a great counseller of the kings, Wăn and Wû. He was descended from one of Yü's assistants in the regulation of the waters, and on his first rencontre with king Wăn, when he appeared to be only a fisherman, Wăn said 吾太公望子久矣, 'My grandfather looked for you long ago.' This led to his being styled 太公望, or 'Grandfather's Hope. See the

辟紂、居東海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者。二老者、天下之大老也、而歸之、是天下之父歸之也、天下之父歸之、其子焉往。諸侯有行文王之政者、七年之內、必為政於天下矣。

孟子曰、求也、為季氏宰、無能改於其德、而賦粟倍

avoid Châu, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wăn, he roused himself, and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old."

2. 'Those two old men were the greatest old men of the kingdom. When they came to follow king Wăn, it was the fathers of the kingdom coming to follow him. When the fathers of the kingdom joined him, how could the sons go *to any other?*

3. 'Were any of the princes to practise the government of king Wăn, within seven years he would be sure to be giving laws to the kingdom.'

CHAP. XIV. 1. Mencius said, 'Ch'iû acted as chief officer to the head of the Chî family, whose *evil* ways he was unable to change,

'Historical Records,' Bk. XXXII, 齊太公世家, at the beginning. Though Po-î and Tâi-kung were led in the same way to follow king Wăn, their subsequent courses were very different. 辟=避. Wăn was appointed by Châu chief or baron (伯), his viceroy in the West, to be leader of all the princes in that part of the kingdom. The commentators say this is referred to in 文王作. I should rather interpret 作 of Wăn's 'movements,' style of administration. With 善養老者, compare the account of king Wăn's government in Bk. I. Pt. II. v. 3. 盍歸乎來=盍歸來乎. Still the 來 is somewhat embarrassing. 2. I like the expansion of this paragraph in the 日講:—'Moreover, these two old men were not ordinary men. Distinguished alike by age and virtue, they were the greatest old men of the kingdom. Fit to be so named, the hopes of all looked to them, and the hearts of all were bound to them. All looked up to them as fathers, and felt as their children, so that when they were moved by the government of king Wăn, and came from the coasts of the sea to him, how could the children leave their fathers and go to any others?' 3. 為政,—as in chap. vii. 4. Compare Analects, XIII. x-xii, where Confucius thinks he could have accomplished a similar result in shorter time.

14. AGAINST THE MINISTERS OF HIS TIME WHO

他日、孔子曰、求、非我徒也、小子鳴鼓而攻之可也。二由此觀之、君不行仁政、而富之、皆棄於孔子者也、況於爲之强戰、爭地以戰、殺人盈野、爭城以戰、殺人盈城、此所謂率土地而食人肉、罪不容於死。三故善戰者、服上刑、連諸侯者、次之、辟草

while he exacted from the people double the grain formerly paid. Confucius said, "He is no disciple of mine. Little children, beat the drum and assail him."

2. 'Looking at the subject from this case, *we perceive that* when a prince was not practising benevolent government, all *his ministers* who enriched him were rejected by Confucius:—how much more *would he have rejected* those who are vehement to fight for their *prince!* When contentions about territory are the ground on which they fight, they slaughter men till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called "leading on the land to devour human flesh." Death is not enough for such a crime.

3. 'Therefore, those who are skilful to fight should suffer the highest punishment. Next to them *should be punished* those who unite *some* princes in leagues *against others;* and next to them,

PURSUED THEIR WARLIKE AND OTHER SCHEMES, REGARDLESS OF THE HAPPINESS OF THE PEOPLE. 1. See Analects, XI. xvi. Here is a plain instance of 德 used in a bad sense. 2. 爲之强戰,—爲, in 4th tone. 强 I take as in the 3rd tone, and the phrase 强戰 after the analogy of 强酒, chap. iii. 4. Chû Hsî and others take 强 in the 2nd tone, and make the phrase=‘who fight trusting in the powerfulness of weapons and strength (恃兵力之强而戰).’ The proposed interpretation seems much preferable. With the whole phrase compare 爲之聚斂, Analects, XI. xvi. The force of the 爲之, it seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—‘*qui suum principem ad arma adstimulant.*’ To be strong to fight for his prince, is a minister's duty. But to encourage a warlike spirit in him, is injurious to the country. 罪不容於死-其罪大,死刑不足以容之 ‘his crime is so great that even capital punishment is not sufficient to contain it.’ 3. Here we have three classes of adventurers who were rife in Mencius's time, and who recommended themselves to the

萊、任土地者、次之。

〔十五〕一孟子曰、存乎人者、莫良於眸子、眸子不能掩其惡、胸中正、則眸子瞭焉、胸中不正、則眸子眊焉。二聽其言也、觀其眸子、人焉廋哉。

〔十六〕孟子曰、恭者不侮人、儉者不奪人、侮奪人之君、惟恐不順焉、惡得為

those who take in grassy commons, imposing the cultivation of the ground *on the people*.'

CHAP. XV. 1. Mencius said, 'Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot *be used to* hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. 'Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?'

CHAP. XVI. Mencius said, 'The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite and plunders them, is only afraid that they may not prove obedient to him:—how can he be regarded as

prince in the ways described, pursuing their own ends, regardless of the people. Some advanced themselves by their skill in war; some by their talents for intrigue; and some by plans to make the most of the ground, turning every bit of it to account, but for the good of the ruler, not of the people. 辟=闢. 萊,—'a kind of creeper,' 'weeds,'=fields lying fallow or uncultivated. 任土地,—the 土地 is what had been occupied by the 草萊. Chû Hsî expands the phrase thus:—'任土地 means,—to divide this land and give it to the people, making them undertake the charge of cultivating it.'

15. THE PUPIL OF THE EYE THE INDEX OF THE HEART. 1. 存乎人者,—存=在, 'the things that are in man,' i.e. in his body. The excellence of the pupil is from its truthfulness as an index of the heart. The whole is to be understood as spoken by Mencius for the use of those who thought they had only to hear men's words to judge of them. 2. Compare Analects, II. x.

16. DEEDS, NOT WORDS OR MANNERS, NECESSARY TO PROVE MENTAL QUALITIES. 恭者, 儉者, though I have translated them generally, are yet spoken with a reference to the 君 that follows. The princes of Mencius's time made great pretensions, of which their actions proved the insincerity. 侮 and 不奪 are to be understood of the disposition:—'not wish to contemn, &c.' 奪, directly governing 人, is remarkable. 爲恭儉,—爲=以爲 or 名爲, 'to be regarded,' 'to be styled.' The

恭儉、恭儉、豈可以聲音笑貌爲哉。

一 淳于髡曰男女授受不親、禮與。孟子曰、禮也。曰、嫂溺、則援之以手乎。曰、嫂溺不援、是豺狼也、男女授受不親、禮也、嫂溺援之以手者、權也。二 曰、今天下溺矣、夫子之不援、何也。三 曰、天下溺、援之以道、嫂溺、援之以手、

respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?'

CHAP. XVII. 1. Shun-yü K'wăn said, 'Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?' Mencius replied, 'It is the rule.' *K'wăn* asked, 'If a man's sister-in-law be drowning, shall he rescue her with his hand?' Mencius said, 'He who would not so rescue the drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency.'

2. *K'wăn* said, 'The whole kingdom is drowning. How strange it is that you will not rescue it!'

3. *Mencius* answered, 'A drowning kingdom must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the kingdom with my hand?'

final 爲-作爲, and in the passive, 'to be made.' 聲音, 'tones'=words.

17. HELP—EFFECTUAL HELP—CAN BE GIVEN TO THE WORLD ONLY IN HARMONY WITH RIGHT AND PROPRIETY. 1. Shun-yü K'wăn was a native of Ch'î, a famous sophist, and otherwise a man of note in his day; see the 'Historical Records,' Bk. CXXVI, 列傳, lxvi. He here tries to entrap Mencius into a confession that he did not well in maintaining his dignity of reserve. For the rule of propriety referred to, see the Lî Chî, I. Sect. I. iii. 31. 不親-不以手相親授. 權,—see Analects, IX. xxix; XVIII. viii.—豺狼 may be taken together as='a wolf.' The names belong to different animals of the same species. See on Bk. VI. Pt. I. xiv. 4. 2. 夫子 is complimentary, as K'wăn was not a disciple of Mencius. 3. Chû Hsî expands here:—'The drowning kingdom can be rescued only by right principles;—the case is different from that of a drowning sister-in-law who can be rescued by the hand. Now you, wishing to rescue the kingdom, would have me, in violation of right principles, seek alliance with the princes, and so begin by losing the

子欲手援天下乎。

十八 一 公孫丑曰、君子之不教子、何也。二 孟子曰、勢不行也、教者必以正、以正不行、繼之以怒、繼之以怒、則反夷矣、夫子教我以正、夫子未出於正也、則是父子相夷也、父子相夷、則惡矣。三 古者易子而教之。四 父子之間不責

CHAP. XVIII. 1. Kung-sun Ch'âu said, 'Why is it that the superior man does not *himself* teach his son?'

2. Mencius replied, 'The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised, he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says*, "My master inculcates on me what is correct, and he himself does not proceed in a correct path." The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. 'The ancients exchanged sons, and one taught the son of another.

4. 'Between father and son, there should be no reproving ad-

means wherewith to rescue it. Do you wish to make me save the kingdom with my hand?' I hardly see the point of the last question.

18. HOW A FATHER MAY NOT HIMSELF TEACH HIS SON. 1. This proposition is not to be taken in all its generality. Confucius taught his son, and so did other famous men their sons. We are to understand the first clause of the second paragraph,—勢不行也, as referring to the case of a stupid or perverse child. As to what is said in the third paragraph of the custom of the ancients, I have seen no other proof adduced of it. 2. 反,—'contrary,' i.e. to the affection which should rule between father and son. 夷,—in the sense of 傷, which, however, we must take passively; not 'to wound,' but 'to be wounded,' that is, to be offended. We might take it actively in the first instance;—'contrary to what should be, he wounds—i.e. beats—his son.' But below, in 父子相夷, we cannot give it such an active signification as to suppose that the son will proceed to beat his father. 傷 may well be taken passively, as in the common saying, 眼見心傷. 夫子教我, 云云,—this is to be understood as the resentful murmuring of the son, whose feeling is strongly indicated by the use of 夫子, 'my master,' as applied to his father. 3. The commentators all say, that this only means that the ancients sent out their sons to be taught away from home by masters.

善、責善則離、離則不祥、莫大焉。

十九章 孟子曰、事孰爲大、事親爲大、守孰爲大、守身爲大、不失其身、而能事其親者、吾聞之矣、失其身、而能事其親者、吾未之聞也。二 孰不爲事、事親、事之本也、孰不爲守、守身、守之本也。三 曾子養曾晳、必有酒肉、將徹、必請所與、問有餘、必曰、

monitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious.'

CHAP. XIX. 1. Mencius said, 'Of services, which is the greatest? The service of parents is the greatest. Of charges, which is the greatest? The charge of one's self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents.

2. 'There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's self is the root of all others.

3. 'The philosopher Tsăng, in nourishing Tsăng Hsî, was always sure to have wine and flesh provided. And when they were being

But this is explaining away the 易. 4. 責善-以善責之使行, 'laying what is good on them, and causing them to do it.'

19. THE RIGHT MANNER OF SERVING PARENTS, AND THE IMPORTANCE OF WATCHING OVER ONE'S SELF, IN ORDER TO DO SO. 1. 事孰爲大,—literally, 'of services—i.e. duties of service which a man has to pay to others—which is great?' 守,—charges, what a man has to guard and keep. The keeping one's self from all that is contrary to righteousness. 2. 孰不爲事,—'what is not a service?' i.e. the services a man has to perform are many. 本,—in the sense of 'root,' according to the Chinese way of developing all other services from filial piety; see the Hsiâo-ching (孝經), *passim*. There is more truth in the second part of the paragraph. 3. Hsî was Tsăng Shăn's father; see Analects, XI. xxv. 養,—in 4th tone. 'Nourishing the will,' i.e. gratifying and carrying

有、曾皙死、曾元養曾子、必有酒肉、將徹、不請所與、問有餘、曰、亡矣、將以復進也、此所謂養口體者也、若曾子、則可謂養志也。四 事親若曾子者、可也。

二十 孟子曰、人不足與適也、政不足閒也、惟大人、爲能格君心之非、君仁、

removed, he would ask respectfully to whom he should give *what was left*. If *his father* asked whether there was anything left, he was sure to say, "There is." After the death of Tsăng Hsî, when Tsăng Yüan came to nourish Tsăng-tsze, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if *his father* asked whether there was anything left, he would answer "No;"—intending to bring them in again. This was what is called—"nourishing the mouth and body." We may call Tsăng-tsze's practice—"nourishing the will."

4. 'To serve one's parents as Tsăng-tsze served his, may be accepted *as filial piety*.'

CHAP. XX. Mencius said, 'It is not enough to remonstrate with a *sovereign* on account of *the mal-employment of* ministers, nor to blame *errors of* government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be

out the father's wishes. 4. The 可也 at the end occasions some difficulty. Chû Hsî quotes from one of the brothers Ch'ăng these words:—'To serve one's parents as Tsăng Shăn did his, may be called the height of filial piety, and yet Mencius only says that it might be accepted as such—可也: did he really think that there was something supererogatory in Tsăng's service?' Possibly, Mencius may have been referring to Tsăng's disclaimer of being deemed a model of filial piety. See the Lî Chî, XXI (祭義), ii. 10, where he says:—'What the superior man calls filial piety, is to anticipate the wishes, and carry out the mind of his parents, always leading them on in what is right and true. I am only one who nourishes his parents. How can I be deemed filial?'

20. A TRULY GREAT MINISTER WILL BE SEEN IN HIS DIRECTING HIS EFFORTS, NOT TO THE CORRECTION OF MATTERS IN DETAIL, BUT OF THE SOVEREIGN'S CHARACTER. 適,—read *chih*, = 讁, 'to reprehend.' 閒,—*chien*, in 4th tone. 人 and 政 are to be taken as in the objective governed by 適 and 閒, and 不足 as used impersonally. 與 = 與君, 'with the sovereign.' Châo Ch'î introduces 與 before 閒 as well. He seems

莫不仁、君義、莫不義、君正、莫不正、一正君、而國定矣。

〔二十一〕孟子曰、有不虞之譽、有求全之毀。

〔二十二〕孟子曰、人之易其言也、無責耳矣。

〔二十三〕孟子曰、人之患、在好爲人師。

〔二十四〕樂正子從於子敖之

benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the ruler, and the kingdom will be firmly settled.'

CHAP. XXI. Mencius said, 'There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect.'

CHAP. XXII. Mencius said, 'Men's being ready with their tongues arises simply from their not having been reproved.'

CHAP. XXIII. Mencius said, 'The evil of men is that they like to be teachers of others.'

CHAP. XXIV. 1. The disciple Yo-chăng went in the train of Tsze-âo to Ch'î.

to interpret differently, from the translation, making 人 (= 小人, 'little men') the subject of 不足:—'little men are not fit to remonstrate with their sovereign.' This is plainly wrong, because we cannot carry it on to the next clause. 格 = 正, 'to correct.'—The sentiment of the chapter is illustrated by an incident related of Mencius by the philosopher 荀 (about B.C. 250):—'As Mencius thrice visited Ch'î, without speaking to the king about the errors of his government, his disciples were surprised, but he simply said, *I must first correct his evil heart.*'

21. PRAISE AND BLAME ARE NOT ALWAYS ACCORDING TO DESERT. 虞,—in the sense of 度, 'to calculate,' 'to measure.' For 毀 in the sense here, 譏 is often used in modern language.

22. THE BENEFIT OF REPROOF. 易,—read î, in 4th tone, 'easy.' Chû Hsî supposes that this remark was spoken with some particular reference. This would account for the 耳矣, 'simply.'

23. BE NOT MANY MASTERS. Commentators suppose that Mencius's lesson was that such a liking indicated a self-sufficiency which put an end to self-improvement.

24. HOW MENCIUS REPROVED YO-CHĂNG FOR ASSOCIATING WITH AN UNWORTHY PERSON, AND BEING REMISS IN WAITING ON HIMSELF. 1. Yo-chăng,—see Bk. I. Pt. II. xvi. 2. Tsze-âo was the designation of Wang Hwan, mentioned in Bk. II. Pt. II. vi. From that chapter we may understand that Mencius would not be pleased with one of his disciples associating with such

齊。二樂正子見孟子。孟子曰、子亦來見我乎。曰、先生何爲出此言也。曰、子來幾日矣。曰、昔者。曰、昔者、則我出此言也、不亦宜乎。曰、舍館未定。曰、子聞之也、舍館定、然後求見長者乎。三曰、克有罪。

二十五章 孟子謂樂正子曰、子之從於子敖來、徒餔啜也。我不意子學古之道、而以餔啜也。

2. He came to see Mencius, who said to him, 'Are you also come to see me?' Yo-chăng replied, 'Master, why do you speak such words?' 'How many days have you been here?' asked Mencius. 'I came yesterday.' 'Yesterday! Is it not with reason then that I thus speak?' 'My lodging-house was not arranged.' 'Have you heard that *a scholar's* lodging-house must be arranged before he visit his elder?'

3. *Yo-chăng* said, 'I have done wrong.'

CHAP. XXV. Mencius, addressing the disciple Yo-chăng, said to him, 'Your coming here in the train of Tsze-âo was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking.'

a person. 之,—the verb, = 往. 2. The name is repeated at the beginning of this paragraph, the former being narrative, and introductory merely. 亦來,—the 亦, 'also,' is directed against Tsze-âo. Chû Hsî explains 昔者 by 前日, which, in common parlance, means 'the day before yesterday.' But I do not see that it should have that meaning here. 昔 properly means 'formerly,' and may extend to the remotest antiquity. It is used also for yesterday, the time separated from the present by one rest — 息, as if the same sound of the two characters (昔 息) determined the meaning. 長 (in 3rd tone) 者 is used before by Mencius of himself—Bk. II. Pt. II. xi. 4.

25. A FURTHER AND MORE DIRECT REPROOF OF YO-CHĂNG. 餔 啜 are both contemptuous terms, = our application of 'the loaves and fishes.' 而以餔啜 = 而以餔啜爲也.

孟子曰、不孝有三、無後爲大。舜不告而娶、爲無後也、君子以爲猶告也。

孟子曰、仁之實、事親是也、義之實、從兄是也。智之

CHAP. XXVI. 1. Mencius said, 'There are three things which are unfilial, and to have no posterity is the greatest of them.

2. 'Shun married without informing his parents because of this,—*lest he should have* no posterity. Superior men consider that his doing so was the same as if he had informed them.'

CHAP. XXVII. 1. Mencius said, 'The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

2. 'The richest fruit of wisdom is this,—the knowing those two

26. SHUN'S EXTRAORDINARY WAY OF CONTRACTING MARRIAGE JUSTIFIED BY THE MOTIVE. 1. The other two things which are unfilial are, according to Châo Ch'î, first, by a flattering assent to encourage parents in unrighteousness; and secondly, not to succour their poverty and old age by engaging in official service. To be without posterity is greater than those faults, because it is an offence against the whole line of ancestors, and terminates the sacrifices to them.—In Pt. II. xxx, Mencius specifies five things which were commonly deemed unfilial, and not one of these three is among them. It is to be understood that here 不孝有三 is spoken from the point of view of the superior man, and, moreover, that the first paragraph simply lays down the ground for the vindication of Shun. 2. 爲無後,—爲, in 4th tone. 告 implies getting the parents' permission, as well as informing them. But Shun's parents were so evil, and hated him so much, that they would have prevented his marriage had they been told of it.

27. FILIAL PIETY AND FRATERNAL OBEDIENCE IN THEIR RELATION TO BENEVOLENCE, RIGHTEOUSNESS, WISDOM, PROPRIETY, AND MUSIC. 1. 實 is sometimes opposed to 虛, 'what is solid to what is empty, shadowy;' sometimes to 名, 'what is real to what is nominal;' and sometimes to 華, 'what is substantial to what is ornamental,' 'fruit to flower.' In the text it is used in the last way, and I cannot express it better than by the 'richest fruit.' 是也 is emphatic;—'the fruit of benevolence is the service of parents;—*it is*.' So in the other instances. Benevolence, righteousness, &c., are the principles of those, the capabilities of them in human nature, which may have endless manifestations, but are chiefly and primarily to be seen in the two virtues spoken of.—What strikes us as strange is the subject of music. The difficulty has not escaped native commentators. The author of the 集註本義匯參 says, *in loc.*:—'Benevolence, righteousness, propriety, and knowledge are the four virtues, but this chapter proceeds to speak of music. For the principles of music are really a branch of propriety, and when the ordering and adorning which belong to that are perfect, then harmony and pleasure spring up as a matter of course. In this way we have propriety mentioned first, and then music. Moreover, the fervency of benevolence, the exactness of righteousness, the clearness of knowledge, and the firmness of maintenance, must all have their depth manifested in music. If the chapter had not spoken of music, we should not have seen the whole amount of achievement.' The reader may try to conceive the exact meaning of this writer, who also points out another peculiarity in the chapter, which many have overlooked. Instead of 是也 after 樂斯二者, as at the end of the other clauses, we have 樂則生矣, 云云, 'showing,' says he, 'most vividly how his admiration was stirred. It is as if from every sentence there floated up a 是也 upon the paper, so true is it that perfect filial piety and fraternal duty reach to spiritual beings, and shed a light over

實、知斯二者、弗去是也、禮之實、節文斯二者、是也、樂之實、樂斯二者、樂則生矣、生則惡可已也、惡可已、則不知足之蹈之、手之舞之。

廿八章 一節 孟子曰、天下大悅而將歸己、視天下悅而歸己、猶草芥也、惟舜爲然、不得乎親、不可以爲人、不順乎親、

things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move.'

CHAP. XXVIII. 1. Mencius said, 'Suppose the case of the whole kingdom turning in great delight to an individual to submit to him.—To regard the whole kingdom *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

the world, and then do we know that in the greatest music there is a harmony with heaven and earth.' 2. Julien translates 去 by *abjicere*. To have that meaning, it must have been in the 3rd tone, which it is not. The first 樂 is *yŏ*, 'music;' the other two are *lŏ*, 'to enjoy.' 不知 is used absolutely, = 'unconsciously,' though we might make 知 personal also,—'we do not know.' 足之蹈之,—'the feet's stamping it.' So the next clause.

28. HOW SHUN VALUED AND EXEMPLIFIED FILIAL PIETY. 1. The first sentence is to be taken generally, and not with reference to Shun simply. It is incomplete. The conclusion would be something like—'this would be accounted the greatest happiness and glory.' 芥 is properly 'the mustard plant,' but it is sometimes, as here, only synonymous with 草. 不得, 云云,—all this is the reasoning of Shun's mind. 不得乎,—like 不獲於, in chap. 12. 不順, 'not to obey,' 'not to accord with,' but Chû Hsî and others labour hard to make it out to mean,—'to bring the parents to accord with what is right, so as to be able then

不可以爲子。二舜盡事親之道、而瞽瞍底豫、瞽瞍底豫、而天下化、瞽瞍底豫、而天下之爲父子者定、此之謂大孝。

2. 'By Shun's completely fulfilling everything by which a parent could be served, Kû-sâu was brought to find delight *in what was good*. When Kû-sâu was brought to find that delight, the whole kingdom was transformed. When Kû-sâu was brought to find that delight, all fathers and sons in the kingdom were established *in their respective duties*. This is called great filial piety.'

fully to accord with them.' 2. Shun's father is known by the name of Kû-sâu, but both the characters denote 'blind,' and he was so styled, it is said, because of his mental blindness and opposition to all that was good. 豫, in the sense of 'to be pleased,' 'joyful,' understood here with a moral application. 'All fathers and sons, &c.,'—i. e. all sons were made to see, that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Kû-sâu, were shamed to reformation.

LÎ LÂU. PART II.

離婁章句下

〔一〕孟子曰、舜生於諸馮、遷於負夏、卒於鳴條、東夷之人也。〔二〕文王生於岐周、卒於畢郢、西夷之人也。〔三〕地之相去也、千有餘里、世之相後也、千有餘

CHAPTER I. 1. Mencius said, 'Shun was born in Chû-făng, removed to Fû-hsiâ, and died in Ming-t'iâo;—a man near the wild tribes on the east.

2. 'King Wăn was born in Châu by *mount* Ch'î, and died in Pî-ying;—a man near the wild tribes on the west.

3. 'Those regions were distant from one another more than a thousand *lî*, and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish,

1. THE AGREEMENT OF SAGES NOT AFFECTED BY PLACE OR TIME. 1. The common view derived from the 'Historical Records,' Book I, is, that Shun was a native of Chî-châu, corresponding to the modern Shan-hsî, to which all the places in the text are accordingly referred. Some, however, and especially Tsăng Tsze-kû (曾子固), of the Sung dynasty, find his birth-place in Chî-nan in Shan-tung, and this would seem to be supported by Mencius in this passage. There is considerable difficulty with Ming-t'iâo, as we read in the 'Historical Records,' that in the thirty-ninth year of his reign, Shun died, while on a tour of inspection to the south, in the wilderness of Ts'ang-wû (蒼梧), and was buried on the Chiû-î (九疑) hills in Chiang-nan, which are in Ling-ling (零陵). The discussions on the point are very numerous. See the 集證 and 四書拓餘說, *in loc.*; see also on the Shû-ching, Pt. II. No doubt, Mencius was not speaking without book. 東夷之人, literally, 'a man of the eastern Î, or barbarians,' but the meaning can only be what I have given in the translation. So 西夷之人. 2. Châu, the original seat of the House of Châu, was in the present department of Fung-ts'iang, in Shen-hsî. Pî-ying is to be distinguished from Ying which was the capital of Ch'û, and with which the paraphrast of Châo Ch'î strangely confounds it. Chû Hsî says it was near to Făng (豐) and Hâo (鎬), the successive capitals of king Wû. The former was in Hû-hsien (鄠縣), and the latter in Hsien-yang (咸陽), both in the department of Hsî-an. Pî-ying was in the district of Hsien-ning (咸寧) of the same department, and there the grave of king Wû, or the place of it, is still pointed out. 3. 得志行乎中國,—'when they got their wishes carried out in the Middle Kingdom.' We are to understand that their aim was to carry out their principles, not to get the throne. 符 should be called a tally or token perhaps, rather than 'a seal.' Anciently, the sovereign delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right

歲、得志行乎中國、若合符節。先聖後聖、其揆一也。

子產聽鄭國之政、以其乘輿濟人於溱洧。孟子曰、惠而不知爲政。歲十一月徒杠成、十二月輿梁成、民未病涉也。君子平其

and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal.

4. '*When we examine* those sages, both the earlier and the later, their principles are found to be the same.'

CHAP. II. 1. When Tsze-ch'an was chief minister of the State of Chăng, he would convey people across the Chăn and Wei in his own carriage.

2. Mencius said, 'It was kind, but showed that he did not understand the practice of government.

3. 'When in the eleventh month of the year the foot-bridges are completed, and the carriage-bridges in the twelfth month, the people have not the trouble of wading.

4. 'Let a governor conduct his rule on principles of equal justice,

through a line of characters, indicating the commission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally as we see from the formation of the character (符), the tally must have been of bamboo. 4. 先聖後聖 is to be understood generally, and not of Shun and Wăn merely. 其揆一,—揆 is taken as a verb = 度, 'to reckon,' 'to estimate,' and is understood of the mental exercises of the sages. 其揆,—'their mindings,' the principles which they cherished.

2. GOOD GOVERNMENT LIES IN EQUAL MEASURES FOR THE GENERAL GOOD, NOT IN ACTS OF FAVOUR TO INDIVIDUALS. 1. Tsze-ch'an,—see Analects, V. xv. The Chăn and Wei were two rivers of Chăng, said to have their rise in the Mâ-ling (馬嶺) hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Ho-nan in Ho-nan province. 聽政,—'was hearing the government,' i.e. was chief minister. 乘, 4th tone. Chû Hsî explains 以其乘輿 by 以其所乘之輿, but 乘 so used is in 2nd tone. He so expands, however, probably from remembering a conversation on Tsze-ch'an between Confucius and Tsze-yû, related in the *Chiâ-yü*, Bk. IV. iv, near the end, and to which Mencius has reference. The sage held that Tsze-ch'an was kind, but only as a mother, loving but not teaching the people, and, in illustration of his view, says that Tsze-ch'an, 以所乘之車濟冬涉, 'used the carriage in which he rode to convey over those who were wading through the water in the winter.' 2. The subject here is the action, not the man. The practice of government is to be seen not in acts of individual kindness and small favours, but in the administration of just and beneficent laws. 3. The eleventh and twelfth months here correspond to the ninth and tenth of the present calendar, which follows

政、行辟人可也、焉得人人而濟之。五故爲政者、每人而悅之、日亦不足矣。

三 一孟子告齊宣王曰、君之視臣如手足、則臣視君如腹心、君之視臣如犬馬、則臣視君如國人、君之視臣如土芥、則臣視君如寇讎。二王曰、禮爲舊君有服、何如、斯可爲服矣。三曰、諫行言聽、

and, when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. 'It follows that if a governor will *try to* please everybody, he will find the days not sufficient *for his work*.'

CHAP. III. 1. Mencius said to the king Hsüan of Ch'î, 'When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy.'

2. The king said, 'According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must *a prince* behave that his *old ministers* may thus go into mourning?'

3. Mencius replied, 'The admonitions *of a minister* having been

the Hsiâ division of the year;—see Analects, XV. x. Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labours. 4. 君子-爲政者, 'a chief minister.' 辟 read as 闢. Removing people from the way, when the prince went forth, was likewise a rule of the Châu dynasty; and not only did it extend to the prince, but to many officers and women. See the Châu-li, Pt. I. vii. 9a. 5. 'The days not sufficient,'—i.e. he will not have time for all he has to do.

3. WHAT TREATMENT SOVEREIGNS GIVE TO THEIR MINISTERS WILL BE RETURNED TO THEM BY A CORRESPONDING BEHAVIOUR. 1. 'As his hands and feet,'—i.e. with kindness and attention. 'As their belly and heart,'—i.e. with watchfulness and honour. 'As his dogs and horses,'—i.e. without respect, but feeding them. 'As any other man,'—literally, 'as a man of the kingdom,' i.e. without any distinction or reverence. 'As ground or as grass,'—i.e. trampling on them, cutting them off. 2. The Li here referred to is mentioned in the 'Ritual Usages;'—see Bk. XI (卷二十三), 68; *et al.* The passage, however, is obscure. 爲舊君,—'for an old prince,' i.e. a prince whose service he has left. The king falls back on this rule, thinking that Mencius had expressed himself too strongly. 3. 膏澤,—'fat and moistening influences,'

膏澤下於民、有故而去、則君使人導之出疆、又先於其所往、去三年不反、然後收其田里、此之謂三有禮焉、如此、則爲之服矣。○四今也爲臣、諫則不行、言則不聽、膏澤不下於民、有故而去、則君搏執之、又極之於其所往、去之日、遂收其田里、此之謂寇讎、寇讎、何服之有。

followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves *the country*, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimations* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called a "thrice-repeated display of consideration." When a prince acts thus, mourning will be worn on leaving his service.

4. 'Now-a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, takes back his fields and residence. This treatment shows him to be what we call "a robber and an enemy." What mourning can be worn for a robber and an enemy?'

=blessings. 先於其所往 must be supplemented by 稱揚其賢, 欲其收用之, 'mentions and commends his worth, wishing him to be received and used.' 田,—'fields,'=emoluments. 里,—used for an individual residence. We have not had the character in this sense before. The 'thrice-repeated display of consideration' refers, first, to the escort as a protection from danger; secondly, to the anticipatory recommendations; and thirdly, to the long-continued emoluments, in expectation of the minister's return. 4. Here and above, 有故 is not to be taken as 大故; in Bk. III. Pt. I. ii. 1. We must under-

孟子曰、無罪而殺士則大夫可以去、無罪而戮民、則士可以徙。

孟子曰、君仁、莫不仁、君義、莫不義。

孟子曰、非禮之禮、非義之義、大人弗爲。

孟子曰、中也養不中、才也養不才、故人樂有賢父兄也、如中也棄不

CHAP. IV. Mencius said, 'When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove.'

CHAP. V. Mencius said, 'If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous.'

CHAP. VI. Mencius said, 'Acts of propriety which are not *really* proper, and acts of righteousness which are not *really* righteous, the great man does not do.'

CHAP. VII. Mencius said, 'Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep

stand 'wishes to,' or 'tries to,' before 搏執之, for if the minister were really imprisoned, he could not go to another kingdom.

4. PROMPT ACTION IS NECESSARY AT THE RIGHT TIME. 可以, 'may,'—it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and it will be too late to escape. The 日講 concludes its paraphrase thus:—'We may see how the ruler should prize virtue, and be slow to punish; and how he should be cautious in execution of the laws, ever trying to practise benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will be grateful to him as to Heaven, and long repose and protracted good order will be the result.'

5. THE INFLUENCE OF THE RULER'S EXAMPLE. See Pt. I. xx, where the same words are found, but their application is to stimulate ministers to do their duty in advising, or remonstrating with, their sovereign.

6. THE GREAT MAN MAKES NO MISTAKES IN MATTERS OF PROPRIETY AND RIGHTEOUSNESS. 非禮之禮, 非義之義, expressions in themselves contradictory, must be taken with some latitude. 'Respect,' it is said, 'belongs to propriety, but it may be carried so far as to degenerate into flattery,' &c. &c.

7. WHAT DUTIES ARE DUE FROM, AND MUST BE RENDERED BY, THE VIRTUOUS AND TALENTED TO THE YOUNG AND IGNORANT. 中也, 才也

中、才也棄不才、則賢不肖之相去、其閒不能以寸。

〔八〕孟子曰、人有不爲也、而後可以有爲。

〔九〕孟子曰、言人之不善、當如後患何。

〔十〕孟子曰、仲尼不爲已甚者。

〔十一〕孟子曰、大人者、言不

the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch.'

CHAP. VIII. Mencius said, 'Men must be decided on what they will NOT do, and then they are able to act with vigour *in what they ought to do.*'

CHAP. IX. Mencius said, 'What future misery have they and ought they to endure, who talk of what is not good in others!'

CHAP. X. Mencius said, 'Chung-nî did not do extraordinary things.'

CHAP. XI. Mencius said, 'The great man does not think before-

—'given the Mean,' 'given abilities.' 中,—the Mean, the rightly ordered course of conduct. Both it and 才 must be taken here in the concrete. 父兄,—as in Bk. III. Pt. I. ii. 3. 如中也, 云云,—by neglecting their duty, the one class bring themselves to the level of the other. 賢 embraces both the 中 and the 才 above. 不肖,—see the Doctrine of the Mean, iv. 以寸,—'with an inch,' i. e. be measured with an inch.

8. CLEAR DISCRIMINATION OF WHAT IS WRONG AND RIGHT MUST PRECEDE VIGOROUS RIGHT-DOING. Literally, 'men have the not-do, and afterwards they can have the do.' 有爲 implies vigour in the action. Châo Ch'î's commentary is:—'If a man will not condescend to take in any irregular way, he will be found able to yield a thousand chariots.'

9. EVIL SPEAKING IS SURE TO BRING WITH IT EVIL CONSEQUENCES. The 當 here, followed by 如何, creates a difficulty. Chû Hsî supposes the remark was made with some peculiar reference. If we knew that, the difficulty would vanish. The original implies, I think, all that I have expressed in the translation.

10. THAT CONFUCIUS KEPT THE MEAN. 已甚者,—i. e. 'excessive things,' but 'extraordinary' rather approaches the meaning. It may strike the student that the meaning is—'Confucius's inaction (=slowness to act) was excessive,' but in that case we should have had 矣, and not 者, at the end. We may compare with the sentiment the Doctrine of the Mean, xi, xiii; Analects, VII. xx, *et al.*

11. WHAT IS RIGHT IS THE SUPREME PURSUIT OF THE GREAT MAN. Compare Analects, IV. x. 不必,—'does not *must*,' he is beyond the habit of caring for that. 惟義所在,—

必信、行不必果、惟義所在。

十二孟子曰、大人者、不失其赤子之心者也。

十三孟子曰、養生者、不足以當大事、惟送死可以當大事。

十四孟子曰、君子深造之以道、欲其自得之也、自得之、則居之安、

hand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply *speaks and does* what is right.'

CHAP. XII. Mencius said, 'The great man is he who does not lose his child's-heart.'

CHAP. XIII. Mencius said, 'The nourishment of *parents when* living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead that we have what can be considered the great thing.'

CHAP. XIV. Mencius said, 'The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got

'only that in which righteousness is;' that only is his concern. In fact he can hardly be said to be *concerned* about this. It is natural to him to pursue the right.

12. A MAN IS GREAT BECAUSE HE IS CHILDLIKE. Châo Ch'î makes 'the great man' to be 'a sovereign,' and 其赤子, 'his children,' i.e. his people, and the sentiment is that the true sovereign is he who does not lose his people's hearts. I mention this interpretation, as showing how learned men have varied and may vary in fixing the meaning of these books. It is sufficiently absurd, and has been entirely displaced by the interpretation which is given in the version. The sentiment may suggest the Saviour's words,—'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' But Christ speaks of the child's-heart as a thing to be regained; Mencius speaks of it as a thing not to be lost. With Christ, to become as children is to display certain characteristics of children. With Mencius, 'the child's-heart' is the ideal moral condition of humanity. Chû Hsî says:—'The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy. Yet the great man is the great man, just as he is not led astray by external things, but keeps his original simplicity and freedom from hypocrisy. Carrying this out, he becomes omniscient and omnipotent, great in the highest degree.' We need not suppose that Mencius would himself have expanded his thought in this way.

13. FILIAL PIETY SEEN IN THE OBSEQUIES OF PARENTS. 養生者,—者字指養生之事,—'the character 者 refers to the ways by which the living may be nourished.' It belongs to the phrase 養生, and not to 生 alone. 當=爲,—'to be considered,' 'to constitute.' 送死,—literally, 'to accompany the dead,' but denoting all the last duties to them. It=慎終, Analects, I. ix. The sentiment needs a good deal of explaining and guarding. The obsequies are done, it is said, once for all. If done wrong, the fault cannot be remedied. Probably the remark had a peculiar reference. The 日講 supposes it was spoken against the Mohist practice of burying parents with a spare simplicity;—see III. Pt. I. v.

14. THE VALUE OF LEARNING THOROUGHLY IN-

居之安、則資之深、資之深、則取之左右逢其原、故君子欲其自得之也。

十五 孟子曰、博學而詳說之、將以反說約也。

十六 孟子曰、以善服人者、未有能服人者也、以善養人、然後能服天下、天下不心服、而

hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow.* It is on this account that the superior man wishes to get hold of what he is learning as in himself.'

CHAP. XV. Mencius said, 'In learning extensively and discussing minutely what is learned, the object *of the superior man* is that he may be able to go back and set forth in brief what is essential.'

CHAP. XVI. Mencius said, 'Never has he who would by his excellence subdue men been able to subdue them. Let *a prince* seek by his excellence to nourish men, and he will be able to subdue the whole kingdom. It is impossible that any one should become ruler of the people to whom they have not yielded the subjection of the heart.'

WROUGHT INTO THE MIND. 深造之,—造, read *ts'ào*, 4th tone, 'to arrive at;' 之 must refer to the 理, or principles of the subject which is being learnt. 以道 is understood of the proper course or order, the successive steps of study,—依着次序. 其自得 gives the key to the chapter;—'his self-getting,' i. e. his getting hold of the subject so that his knowledge of it becomes a kind of intuition. 資—藉, 'to rely on.' The subject so apprehended in its principles is capable of indefinite application. 'He seizes it on the right and left,'—i. e. he no longer needs his early efforts to apprehend it. It underlies numberless phenomena, in all which he at once detects it, just as water below the earth is found easily and anywhere, on digging the surface.—One may read scores of pages in the Chinese commentators, and yet not get a clear idea in his own mind of the teaching of Mencius in this chapter. Châo Ch'î gives 道 a more substantive meaning than in the translation; thus:—'The reason why the superior man pursues with earnestness to arrive at the depth and mystery of 道, is from a wish to get hold for himself of its source and root, as something belonging to his own nature.' Most critics understand the subject studied to be man's own self, not things external to him. We must leave the subject in its own mist.

15. Chû Hsî says, apparently with reason, that this is a continuation of the last chapter, showing that the object of the superior man in the extensive studies which he pursues, is not vain-glory, but to get to the substance and essence of things. 約 conveys the two ideas of condensation and importance.

16. The object of this chapter, say commentators, is to stimulate rulers to do good in sincerity, with a view, that is, to the good of

王者、未之有也。

十七 孟子曰、言無實不祥、不祥之實、蔽賢者當之。

十八 一 徐子曰、仲尼亟稱於水曰、水哉水哉、何取於水也。二 孟子曰、原泉混混、不舍晝夜、盈科而後進、放乎四海、有本者如是、是之取

CHAP. XVII. Mencius said, 'Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue.'

CHAP. XVIII. 1. The disciple Hsü said, 'Chung-nî often praised water, saying, "O water! O water!" What did he find in water *to praise?*'

2. Mencius replied, 'There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.

others. I confess it is to me very enigmatical. Paul's sentiment,—'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,'—occurs to the mind on reading it, but this is clashed with by its being insisted on that 養人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Châo Ch'î takes the first 善 as meaning 威力, 'majesty and strength.' But this is inadmissible. The point of the chapter is evidently to be found in the contrast of 服 and 養.

17. The translation takes 無實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Chû Hsî mentions another view making 無實 an adverb joined to 不祥, 'there are no words really inauspicious;' i.e. generally speaking, 'only those are obnoxious to be regarded as really inauspicious which throw into,' &c. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言, and not to 人, to 'words,' not to 'men.'

18. HOW MENCIUS EXPLAINED CONFUCIUS'S PRAISE OF WATER. 1. 亟,—read *ch'î*, the 3rd tone, 'often.' 稱 (in the sense of 'to praise') 於水,—於 marking the objective case, or = found something to praise in water. See Analects, IX. xvi, though we have not there the exact words of this passage. 2. 科=坎, 'a pit,' i.e. every hollow in its course, 是之取爾, '*it was just the seizing of this.*' One commentator brings out the 是之 in this way—以是之故而取之爾. 3. Here, again, the months are those of Châu, corresponding to the present

爾。三苟爲無本、七八月之閒雨集、溝澮皆盈、其涸也、可立而待也、故聲聞過情、君子恥之。

十九章 一 孟子曰、人之所以異於禽獸者、幾希、庶民去之、君子存之。二 舜明於庶物、察於人倫、由仁義

3. 'But suppose that the water has no spring.—In the seventh and eighth months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits.'

CHAP. XIX. 1. Mencius said, 'That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

2. 'Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not *need to* pursue benevolence and righteousness.'

third and sixth. 雨集, 'the rains are collected.' 溝澮 were channels belonging to the irrigation of the lands divided on the nine-squares system. 可立而待,—we might translate as = 'one may stand and wait till they are dry,' but 立 is often used = 'quickly.' 情 = 實, as in the Great Learning, Commentary, chap. iv.

19. WHEREBY SAGES ARE DISTINGUISHED FROM OTHER MEN;—ILLUSTRATED IN SHUN. 1. It is to be wished that Mencius had said distinctly what the small (幾, the 1st tone, 希) point distinguishing men from birds and beasts was. According to Chû Hsî, men and creatures have the 理 (intellectual and moral principle) of Heaven and Earth to form their *nature*, and the 氣 (matter) of Heaven and Earth to form their *bodies*, only men's 氣 is more correct than that of beasts, so that they are able to fill up the capacity of their nature. This denies any essential difference between men and animals, and what difference it allows is corporeal or material. Châo Ch'î says:—幾希,無幾也,知義與不知義之閒耳, '幾希 means not much. It is simply the interval between the knowledge of righteousness, and the want of that knowledge.' This is so far correct, but the difference which it indicates cannot be said to be 'not great.'—But it is not the object of Mencius to indicate the character of that which differences men and animals, and not its amount? 幾希 = is something minute. One commentator refers us to the expression in the Shû-ching,—人心惟危道心惟微 (II. ii. 15), as forming a key to the passage. In that, 人心 is the mind prone to err, in distinction from the 道心, 'the mind of reason,' which it is said is minute. 2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 庶物, it is said, 該得廣,凡天地閒事物皆是, 'covers a wide extent of meaning, embracing all matters and things in heaven and earth.' The 日講 refers to it all the

行、非行仁義也。

二十 孟子曰、禹惡旨酒、而好善言。二 湯執中、立賢無方。三 文王視民如傷、望道而未之見。四 武王不泄邇、不忘遠。五 周公思兼三王、以施四事、其有不合者、仰而思之、夜以繼日、幸而

CHAP. XX. 1. Mencius said, 'Yü hated the pleasant wine, and loved good words.

2. 'T'ăng held fast the Mean, and employed men of talents and virtue without regard to where they came from.

3. 'King Wăn looked on the people as *he would on a man who was* wounded, and he looked towards the right path as if he could not see it.

4. 'King Wû did not slight the near, and did not forget the distant.

5. 'The duke of Châu desired to unite in himself *the virtues* of those kings, *those founders of the* three *dynasties*, that he might display in his practice the four things *which they did*. If he saw anything in them not suited *to his time*, he looked up and thought about it, from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning.'

governmental achievements of Shun related in the Shû-ching.

20. THE SAME SUBJECT;—ILLUSTRATED IN YÜ, T'ANG, WĂN, WÛ, AND CHÂU-KUNG. 1. In the Chan Kwo Ts'ê (戰國策), which fills up in a measure the space between the period of the Ch'un Ch'iû and the Han dynasty, Part VI, Article 11, we read that anciently a daughter of the Tî (probably Yâo or Shun) caused Î-tî to make wine (? spirits), and presented it to Yü, who drank some of it, and pronounced it to be pleasant. Then, however, he frowned on Î-tî, and forbade the use of the pleasant liquor, saying, 'In future ages, rulers will through this liquor ruin their States.' Yü's love of good words is commemorated in the Shû-ching, II. ii. 21. 2. 無方 may be understood with reference to class or place;—compare the Shû-ching, IV. ii. 5, 8. 3. 'As he would on one who was wounded,' i.e. he regarded the people with compassionate tenderness. 而 is to be read as 如, with which, according to Chû Hsî, it was anciently interchanged. See the Shû-ching, V. xvi. 11, 12, for illustrations of Wăn's care of the people, and the Shû-ching, III. i. Ode VI, for illustration of the other characteristic. 4. 泄, read *hsieh* (as 渫), and defined by Châo Ch'î as meaning 狎, 'to slight.' The adjectives are to be understood both of persons and things. 5. 三王,—i.e. Yü, T'ăng, and the kings Wăn and Wû, who are often classed together as the one founder of the Châu dynasty. 'The four things' are what have been stated in the preceding paragraphs. 其 has 事 for its antecedent. 得之,—'apprehended it,' understood the matter in its principles, so as to be able to bring into his own practice the spirit of those ancient sages.

得之、坐以待旦。

二十一 孟子曰、王者之迹熄、而詩亡、詩亡、然後春秋作。二 晉之乘、楚之檮杌、魯之春秋、一也。三 其事、則齊桓晉文、其文則史、孔子曰、其義則丘竊取之矣。

二十二 孟子曰、君子之澤、五世而斬、小人之澤、五世

CHAP. XXI. 1. Mencius said, 'The traces of sovereign rule were extinguished, and the *royal* odes ceased to be made. When those odes ceased to be made, then the Ch'un Ch'iû was produced.

2. 'The Shăng of Tsin, the Tâo-wû of Ch'û, and the Ch'un Ch'iû of Lû were books of the same character.

3. 'The subject of *the* Ch'un Ch'iû was the affairs of Hwan of Ch'î and Wăn of Tsin, and its style was the historical. Confucius said, "Its *righteous* decisions I ventured to make."'

CHAP. XXII. 1. Mencius said, 'The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

21. THE SAME SUBJECT;—ILLUSTRATED IN CONFUCIUS. 1. The extinction of the true royal rule of Châu dates from the transference of the capital from Făng and Hâo to Lo by the sovereign P'ing, B.C. 769. From that time, the sovereigns of Châu had the name without the rule. By the 詩 is intended, not the Book of Poems, but the Yâ (雅) portion of them, descriptive of the royal rule of Châu, and to be used on great occasions. 亡 does not mean that the Yâ were lost, but that no additions were made to them, and they degenerated into mere records of the past, and were no longer descriptions of the present. Confucius edited the annals of Lû to supply the place of the Yâ. See Bk. III. Pt. II. ix. 8. 2. Each State had its annals. Those of Tsin were compiled under the name of *Shăng* (4th tone), 'The Carriage;' those of Ch'û under that of *Tâo-wû*, which is explained as the name of a ferocious animal, and more anciently as the denomination of a vile and lawless man. The annals of Lû had the name of 'Spring and Autumn,' two seasons for the whole. 3. 其 refers only to the annals of Lû. They did not contain only the affairs of Hwan and Wăn, but these occupied an early and prominent place in them. 竊,—see Bk. II. Pt. I. ii. 20. 取 makes the expression still more humble, as if Confucius had 'taken' the judgments from the historians, and not made them himself.

22. THE SAME SUBJECT;—ILLUSTRATED IN MENCIUS HIMSELF. 1. Here 君子 = 聖賢有位者, 'the sage and worthy, who has position,' i.e. who occupies the throne, and 小人 = 聖賢無位者, 'the sage and worthy, who has no position.' We might suppose that the influence of the former would be more permanent, but Mencius is pleased to say their influence lasts the same time. 澤 is to be taken as = 'influence,' it being understood to

而斬。二節子未得爲孔子徒也、予私淑諸人也。

二十三章 孟子曰、可以取、可以無取、取傷廉、可以與、可以無與、與傷惠、可以死、可以無死、死傷勇。

二十四章 逢蒙學射於羿、盡羿之道、思天下惟羿爲愈己、於是殺羿。孟子曰、是亦羿有罪焉。公明儀曰、

2. 'Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others *who were*.'

CHAP. XXIII. Mencius said, 'When it appears proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and *afterwards* not proper, to sacrifice it is contrary to bravery.'

CHAP. XXIV. 1. P'ang Măng learned archery of Î. When he had acquired completely all the science of Î, he thought that in all the kingdom only Î was superior to himself, and so he slew him. Mencius said, 'In this case Î also was to blame. Kung-ming Î *indeed* said, "It would appear as if he were not to be blamed," but

be of a beneficial character. 2. From the death of Confucius to the birth of Mencius there would be nearly a hundred years, so that, though Mencius could not learn his doctrines from the sage himself, he did so from his grandson Tsze-sze, or some of his disciples. 私＝竊 in last chapter. 淑＝善 taken actively. 諸人＝於人, the 人 referring to Tsze-sze and his school. This and the three preceding chapters should be considered as one, whose purpose is much the same as Bk. III. Pt. II. ix, showing us that Mencius considered himself the successor of Confucius in the line of sages.

23. FIRST JUDGMENTS ARE NOT ALWAYS CORRECT. IMPULSES MUST BE WEIGHED IN THE BALANCE OF REASON, AND WHAT REASON DICTATES MUST BE FOLLOWED. Such is the meaning of this chapter, in translating the separate clauses of which, we must supplement them by introducing 'afterwards.'

24. THE IMPORTANCE OF BEING CAREFUL OF WHOM WE MAKE FRIENDS. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1. Of Î, see Analects, XIV. xiv. 逢 (P'ang, as formed with 夆, not 夅) 蒙 is said both by Châo Ch'î and Chû Hsî to refer to Î's servants (家衆), but one man is evidently denoted by the name. Î's servants did indeed make themselves parties to his murder, but P'ang Măng is the same, I suppose, with Han Tsû, the principal in it. 云爾,—see Bk. II. Pt. II. ii. 4, and Analects, VII. xviii. 曰薄乎云爾, 'saying, (meaning to say),

宜若無罪焉、曰、薄乎云爾、惡得無罪。

二 鄭人使子濯孺子侵衞、衞使庾公之斯追之、子濯孺子曰、今日我疾作、不可以執弓、吾死矣夫、問其僕曰、追我者誰也。其僕曰、庾公之斯也。曰、吾生矣。其僕曰、庾公之斯、衞之善射者也、夫子曰、吾生、何謂也。曰、庾公之斯學射於尹公之他、尹公之他學射於我、夫尹公之他、端人也、其取友必端矣。庾公之斯至、曰、夫子何爲不執弓。曰、

he thereby only meant that his blame was slight. How can he be held without *any* blame?'

2. 'The people of Chăng sent Tsze-cho Yü to make a stealthy attack on Wei, which sent Yü-kung Sze to pursue him. Tsze-cho Yü said, "To-day I feel unwell, so that I cannot hold my bow. I am a dead man!" *At the same time* he asked his driver, "Who is it that is pursuing me?" The driver said, "It is Yü-kung Sze," *on which* he exclaimed, "I shall live." The driver said, "Yü-kung Sze is the best archer of Wei, what do you mean by saying 'I shall live?'" *Yü* replied, "Yü-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright *also*." When Yü-kung Sze came up, he said, "Master, why are you not holding your bow?"

It was slighter than . . . simply.' 2. 侵, 'to attack stealthily.' An incursion made with music, and the pomp of war, is called 伐, and one without these, 侵. The 之 in the names—庾公之斯 and 尹公之佗, are mere vocal particles. 他,—read t'o. The name is elsewhere found 尹公佗. In the 左傳, under the fourteenth year of duke

今日我疾作、不可以執弓。曰、小人學射於尹公之他、尹公之他學射於夫子、我不忍以夫子之道、反害夫子、雖然、今日之事、君事也、我不敢廢。抽矢扣輪、去其金、發乘矢而後反。

二十五章一 孟子曰、西子蒙不潔、則人皆掩鼻而過之。二 雖有惡人、齊戒沐浴、則可以祀上

Yü answered him, "To-day I am feeling unwell, and cannot hold my bow." *On this Sse* said, "I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect." He then took his arrows, knocked off their steel points against the carriage-wheel, discharged four of them, and returned.'

CHAP. XXV. 1. Mencius said, 'If the lady Hsî had been covered with a filthy *head-dress*, all people would have stopped their noses in passing her.

2. 'Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God.'

襄, we have a narrative bearing some likeness to this account of Mencius, and in which 尹公佗 and 庾公差 figure as famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of the same thing. 乘, 4th tone, 'a team of four horses,' here used for a set of four arrows.

25. IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE. 1. Hsî-tsze, or 'Western lady,' was a poor girl of Yüeh, named Shih Î (施夷), of surpassing beauty, presented by the king of Yüeh to his enemy the king of Wû, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called 'The western lady,' because she lived on the western bank of a certain stream. If we may receive the works of 管子, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Hsî-tsze, two hundred years before the one of Yüeh. In translating 蒙不潔, I have followed Châo Ch'î. 2. 惡, both by Châo Ch'î and Chû Hsî, is taken in the sense of 'ugly,' in opposition to the beauty of the lady Hsî. I cannot but think Mencius intended it in the sense of 'wicked,' and that his object was to encourage men to repentance and well-doing. 齊,—read *châi*. See Analects, VII. xii, *et al.* By the laws of China, it was competent for the sovereign only to sacrifice to God. The language of Mencius, in connexion with this fact, very strikingly shows the virtue he attached to penitent purification.

帝。

廿六章 一 孟子曰、天下之言性也、則故而已矣、故者以利為本。二 所惡於智者、為其鑿也、如智者若禹之行水也、則無惡於智矣、禹之行水也、行其所無事也、如智者亦行其所無事、則智亦大矣。三 天之高也、星辰之遠也、苟求

CHAP. XXVI. 1. Mencius said, 'All who speak about the natures *of things*, have in fact only their phenomena *to reason from*, and the value of a phenomenon is in its being natural.

2. 'What I dislike in your wise men is their boring out *their conclusions*. If those wise men would only act as Yü did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yü conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. 'There is heaven so high; there are the stars so distant. If

26. HOW KNOWLEDGE OUGHT TO BE PURSUED BY THE CAREFUL STUDY OF PHENOMENA. Mencius here points out correctly the path to knowledge. The rule which he lays down is quite in harmony with that of Bacon. It is to be regretted that in China, more perhaps than in any other part of the world, it has been disregarded. 1. 性 is here to be taken quite generally. Julien finds fault with Noel for translating it by *rerum natura*, which appears to be quite correct. Chû Hsî makes it = 人物所得以生之理, than which nothing could be more general. Possibly Mencius may have had in view the disputes about the nature of man which were rife in his time, but the references to Yü's labours with the waters, and to the studies of astronomers, show that the term is used in its most general signification. 故 = our 'phenomenon,' the nature in its development. The character is often used as synonymous with 事, 'facts.' 則 is more than a simple conjunction, and is to be taken in close connexion with the 而已; Châo Ch'î explains—則以故而已, 'can only do so by the 故.' And phenomena, to be valuable, must be natural. 利 = 順, 'following easily,' 'unconstrained.' 2. 智者 is the would-be wise = 'your wise men.' 其鑿, 'their chiselling,' or 'boring,' i.e. their forcing things, instead of 'waiting' for them, which is a 行其所事, 'doing that in which they have *[illegible]* affairs, or much to do.' Yü is said 行水, rather than, according to the common phraseology about his labours, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force. 3. 千歲之日至, according to modern scholars, refers to the winter solstice, from the midnight of which, it

其故、千歲之日至、可坐而致也。

公行子有子之喪、右師往弔、入門、有進而與右師言者、有就右師之位而與右師言者。孟子不與右師言、右師不悅曰、諸君子皆與驩言、孟子獨不與驩言、是簡驩也。孟子聞之曰、禮、朝廷不歷位而相與言、不

we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years *ago*.'

CHAP. XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, 'All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me.'

3. Mencius having heard of this remark, said, 'According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to

is supposed, the first calculation of time began; 一致是推致而得之, 'we may calculate up to and get it.' Châo Ch'î, however, makes the meaning to be simply:—'We may sit and determine on what day the solstice occurred a thousand years ago.' See the 四書拓餘說, where this view is approved.

27. HOW MENCIUS WOULD NOT IMITATE OTHERS IN PAYING COURT TO A FAVOURITE. 1. Kung-hang (2nd tone, 'a rank,' 'a row;' various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ch'î, who 'had the funeral of a son.' Neither Châo Ch'î nor Chû Hsî offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Chû Hsî, explained it as meaning, 有人子之喪, 'had the funeral duty that devolves on a son,' i.e. was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書拓餘說, *in loc.*, shows clearly however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The Master of the Right here was Wang Hwan (see Bk. II. Pt. II. vi), styled Tsze-âo. At the royal court there were the high nobles, called 太師 and 少師, 'Grand Master' and 'Junior Master.' In the courts of the princes, the corresponding nobles were called 左師 and 右師, 'Master of the Left' and 'Master of

踰階而相揖也、我欲行禮、子敖以我爲簡、不亦異乎。

〔二十八〕孟子曰、君子所以異於人者、以其存心也、君子以仁存心、以禮存心。二 仁者愛人、有禮者敬人。三 愛人者、人恆愛之、敬人者、人恆敬之。四 有人於此、其待我以橫逆、則君子必自反也、我必不仁也、必無禮也、此物奚宜至哉。五 其自反而仁矣、

bow to one another. I was wishing to observe this rule, and Tsze-âo understands it that I was slighting him:—is not this strange?'

CHAP. XXVIII. 1. Mencius said, 'That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

2. 'The benevolent man loves others. The man of propriety shows respect to others.

3. 'He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. 'Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—"I must have been wanting in benevolence; I must have been wanting in propriety;—how should this have happened to me?"

5. 'He examines himself, and is *specially* benevolent. He turns

the Right.' 進,—as in Analects, VII. xxx. 2. It is to be understood that all the condolers made their visit by the prince's order, and were consequently to observe the court rules. This is the explanation of Mencius's conduct. 3. 禮 refers to the established usages of the court; see the Châu Lî, Bk. III. v. 65-67; Bk. IV. iv. 8-14; *et al.* 階, 'steps,' or 'stairs,' but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

28. HOW THE SUPERIOR MAN IS DISTINGUISHED BY THE CULTIVATION OF MORAL EXCELLENCE, AND IS PLACED THEREBY BEYOND THE REACH OF CALAMITY. 1. 存心 must not be understood—'he preserves his heart.' The first definition of 存 in K'ang-hsî's dictionary is 在, 'to be in.' It is not so much an active verb, 'to preserve,' as = 'to preserve in.' 4. 橫 (4th tone) 逆 presuppose the exercise of love and respect, which are done despite to. 此物 = 此事. 5. 由 is used for 猶, as often elsewhere. 忠, in

自反而有禮矣、其橫逆由是也、君子必自反也、我必不忠。(六) 自反而忠矣、其橫逆由是也、君子曰、此亦妄人也已矣、如此、則與禽獸奚擇哉、於禽獸又何難焉。(七) 是故君子有終身之憂、無一朝之患也。乃若所憂則有之、舜人也、我亦人也、舜爲法於天下、可傳於後世、我由未免爲鄉人也、是則可憂也、憂之如何、如舜而已

round upon himself, and is *specially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—"I must have been failing to do my utmost."

6. 'He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, "This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?"

7. 'Thus it is that the superior man has a life-long anxiety and not one morning's calamity. As to what is matter of anxiety to him, that *indeed* he has.—*He says*, "Shun was a man, and I also am a man. *But* Shun became an example to all the kingdom, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager." This indeed is the proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like

the sense of 盡已, 'doing one's utmost.' 6. 難, 4th tone,—校, 'to compare with.' It is explained in the dictionary, with reference to this passage, by 責, 'to charge,' 'to reprove.' 7. 憂,—proceeding from within; 患,—coming from without. 一朝之患 must be understood from the expressions below:—There may be calamity, but the superior man is superior to it. 乃, 'but.' We must supply,—'He should be without anxiety, but he has anxiety.' 若夫,—夫, 2nd tone. 亡=無

矣、若夫君子所患、則亡矣、非仁無爲也、非禮無行也、如有一朝之患、則君子不患矣。

禹稷當平世、三過其門而不入、孔子賢之。顏子當亂世、居於陋巷、一簞食、一瓢飲、人不堪其憂、顏子不改其樂、孔子賢之。孟子曰、禹、稷、顏回、同道。禹思天下有溺者、由己溺之也、稷思天下有飢者、由己

Shun:—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befall him one morning's calamity, the superior man does not account it a calamity.'

CHAP. XXIX. 1. Yü and Chî, in an age when the world was being brought back to order, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of disorder, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, 'Yü, Chî, and Yen Hûi agreed in the principle of their conduct.

4. 'Yü thought that if any one in the kingdom were drowned, it was as if he drowned him. Chî thought that if any one in the kingdom suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

29. A RECONCILING PRINCIPLE WILL BE FOUND TO UNDERLIE THE OUTWARDLY DIFFERENT CONDUCT OF GREAT AND GOOD MEN;—IN HONOUR OF YEN HÛI, WITH A REFERENCE TO MENCIUS HIMSELF. 1. See Bk. III. Pt. I. iv. 6, 7, 8. The thrice passing his door without entering it was proper to Yü, though it is here attributed also to Chî. 賢,—used as a verb, 'to pronounce a worthy,' =' to praise.' 2. See Analects, VI. ix. 平世 and 亂世 are contrasted, but a tranquil age was not a characteristic of Yü and Chî's time. It was an age of tranquillization. 3. 同道,一道一理之當然, 'what was proper in principle.' 4. 由,—used for 猶.

飢之也、是以如是其急也。五禹稷顏子、易地則皆然。六今有同室之人鬬者、救之、雖被髮纓冠而救之、可也。七鄉鄰有鬬者、被髮纓冠而往救之、則惑也、雖閉戶、可也。

三十章一公都子曰、匡章通國皆稱不孝焉、夫子與之遊、又從而禮貌之、敢問

5. 'If Yü and Chî, and Yen-tsze, had exchanged places, each would have done what the other did.

6. 'Here now in the same apartment with you are people fighting:—*you ought to* part them. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

7. 'If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door *in such a case*, your conduct would be allowable.'

CHAP. XXX. 1. The disciple Kung-tû said, 'Throughout the whole kingdom everybody pronounces K'wang Chang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so.'

5. 則皆然, literally, 'then all so,' the meaning being as in the translation. Yen Hûi, in the circumstances of Yü and Chî, would have been found labouring with as much energy and self-denial for the public good as they showed; and Yü and Chî, in the circumstances of Hûi, would have lived in obscurity, contented as he was, and happy in the pursuit of the truth and in cultivation of themselves. 6. 被,—read *p'î*, 2nd tone. The rules anciently prescribed for dressing were very minute. Much had to be done with the hair before the final act of putting on the cap, and tying its strings (纓) under the chin, could be performed. In the case in the text, all this is neglected. The urgency of the case, and the intimacy of the individual with the parties quarrelling, justify such neglect. 救之,—literally, 'to save them,' i.e. to part them. This was the case of Yü and Chî, in their relation to their times, while that in the next paragraph is supposed to illustrate the case of Yen Hûi in relation to his. But Mencius's illustrations are generally happier than these.

30. HOW MENCIUS EXPLAINED HIS FRIENDLY INTERCOURSE WITH A MAN CHARGED WITH BEING UNFILIAL. 1. K'wang Chang was an officer of Ch'î. His name, according to 顧麟士, was Chang, and designation Chang-tsze, so that Kung-tû calls him by his name, and Mencius by his designation. In opposition to this, 蔡虛齋 says that Kung-tû merely drops a part of the designation, just as when Yen Hûi is called Yen Yüan, instead of Yen Tsze-yüan. But both these explanations are to be rejected. Chang was the name, and the

何也。○二節孟子曰、世俗所謂不孝者五、惰其四支、不顧父母之養、一不孝也、博弈好飲酒、不顧父母之養、二不孝也、好貨財、私妻子、不顧父母之養、三不孝也、從耳目之欲、以爲父母戮、四不孝也、好勇鬬很、以危父母、五不孝也、章子有一於是乎。○三節夫章子、子父責善、而不相遇也。○四節責善、朋友之道也、

2. Mencius replied, 'There are five things which are pronounced in the common usage of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?

3. 'Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

4. 'To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, *which should prevail between them.*

子 in 章子 is simply equivalent to our Mr. 與之遊, 'ramble with him,' i.e. as commonly understood, 'allow him to come about your gate, your school.' 又從, 'and moreover from that,' i.e. in addition to that. 2. 博弈, may be taken together, simply—'chess-playing,' or separately, as in the translation; see Analects, XVII. xxii. 私妻子, 'selfishly—i.e. partially putting them out of their due place, above his parents,—loving wife and children.' I cannot see why some should give a sensual meaning to 私 here. The advance of meaning from 戮 to 危 shows that the former is to be taken in the lighter sense of 'disgrace.' 3, 4. Compare Pt. I. xviii. 子父責善,—子 precedes 父 here to show that K'wang Chang had been the aggressor.

父子責善、賊恩之大者。(五)夫章子、豈不欲有夫妻子母之屬哉、爲得罪於父、不得近、出妻屏子、終身不養焉、其設心以爲不若是、是則罪之大者、是則章子已矣。

(三十一)(一)曾子居武城、有越寇、或曰、寇至、盍去諸。曰、無寓人於我室、毀傷其薪木。寇退、則曰、脩我牆屋、我將反。寇退、曾子反、

5. 'Moreover, did not Chang wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang.'

CHAP. XXXI. 1. When the philosopher Tsăng dwelt in Wû-ch'ăng, there came a band from Yüeh to plunder it. Some one said *to him*, 'The plunderers are coming:—why not leave this?' Tsăng *on this left the city*, saying to *the man in charge of the house*, 'Do not lodge any persons in my house, lest they break and injure the plants and trees.' When the plunderers withdrew, he sent word to him, saying, 'Repair the walls of my house. I am about to return.'

5. 屏, 3rd tone. Readers not Chinese will think that Chang's treatment of his wife and son was more criminal than his conduct to his father. 是則罪之大者,—是, 'this,' embracing the two things, his giving offence to his father, and still continuing to enjoy the comforts of wife and son.

31. HOW MENCIUS EXPLAINED THE DIFFERENT CONDUCT OF TSĂNG-TSZE AND OF TSZE-SZE IN SIMILAR CIRCUMSTANCES. 1. Wû-ch'ăng, as in Analects, VI. xii. It appears below that Tsăng had opened a school or lecture-room in the place. Many understand that he had been invited to do so,—to be a 賓師, 'guest and teacher,'—by the commandant. Wû-ch'ăng is probably to be referred to a place in the district of 嘉祥 in the department of Yen-chău. It was thus in the south of Shan-tung. South from it, and covering the present Chiang-sû and part of Cheh-chiang, were the possessions of Wû (吳) and Yüeh, all in Tsăng-tsze's time subject to Yüeh. See in the 集證, *in loc.*, a somewhat similar incident in Tsăng's life (probably a different version of the same), in

左右曰、待先生如此、其忠
且敬也、寇至、則先去以爲
民望、寇退、則反、殆於不可。
沈猶行曰、是非汝所知也、
昔沈猶有負芻之禍、從先
生者七十人、未有與焉。二子
思居於衞、有齊寇、或曰、寇
至、盍去諸。子思曰、如伋去、
君誰與守。三孟子曰、曾子子
思同道、曾子師也、父兄也、

When the plunderers retired, the philosopher Tsăng returned *accordingly*. His disciples said, 'Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper.' Ch'ăn-yû Hsing said, 'You do not understand this matter. Formerly, when Ch'ăn-yû was exposed to the outbreak of the grass-carriers, there were seventy disciples in our master's following, and none of them took part in the matter.'

2. When Tsze-sze was living in Wei, there came a band from Ch'î to plunder. Some one said to him, 'The plunderers are coming;—why not leave this?' Tsze-sze said, 'If I go away, whom will the prince have to guard *the State* with?'

3. Mencius said, 'The philosophers Tsăng and Tsze-sze agreed in

which the plunderers are from Lû. 曰,無寓,云云,—the translation needs to be supplemented here considerably to bring out the meaning. 薪 is explained in the K'ang-hsî Dictionary, with reference to this passage, by 草, 'grass,' or small plants generally. 寇退則曰,—this 曰 must = 'sent word to.' 牆屋,—we should rather expect 屋牆; but 屋 perhaps has to be taken in the sense of 'roof.' The two characters, however, = 'house.' If 待 be translated actively, we must supply as a nominative—'the governor of the city.' Ch'ăn- (沈 is pronounced as 審; so commonly; but the point is doubtful; see the 集證, in loc.) yû Hsing is supposed to have been a disciple of Tsăng, and a native of Wû-ch'ăng. The Ch'ăn-yû whom he mentions below was another person of the same surname with whom Tsăng and his disciples (從者 = 左右 above) were living. Perhaps he was the Head of the Ch'ăn-yû Family or Clan. 與, 4th tone. Ch'ăn-yû Hsing adduces this other case, as analogous to Tsăng's leaving Wû-ch'ăng, intimating that he acted on a certain principle which justified his conduct. 2. 伋 was Tsze-sze's name. 'Was living in Wei,'—i.e. was

子思臣也、微也、曾子子思易地則皆然。

三十二 儲子曰、王使人瞯夫子、果有以異於人乎。孟子曰、何以異於人哉、堯舜與人同耳。

三十三 一 齊人有一妻一妾、而處室者、其良人出、則必饜酒肉而後反、其妻問所與飲食者、則盡富貴也、其妻告其妾曰、良人出、則必饜酒肉而後反、問

the principle of their conduct. Tsăng was a teacher;—in the place of a father or elder brother. Tsze-sze was a minister;—in a meaner place. If the philosophers Tsăng and Tsze-sze had exchanged places, the one would have done what the other did.'

CHAP. XXXII. The officer Ch'û said *to Mencius*, 'Master, the king sent persons to spy out whether you were really different from other men.' Mencius said, 'How should I be different from other men? Yâo and Shun were just the same as other men.'

CHAP. XXXIII. 1. A man of Ch'î had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people. The wife informed the concubine, saying, 'When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people. And yet no people

living and sustaining office. But the attack of Wei by Ch'î is not easily verified. 3. The reader can judge how far the defence of Tsăng's conduct is satisfactory.

32. SAGES ARE JUST LIKE OTHER MEN. This Ch'û was a minister of Ch'î. We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius's first arrival in Ch'î, and before he had any interview with the king.

33. THE DISGRACEFUL MEANS WHICH SOME MEN TAKE TO SEEK FOR THEIR LIVING, AND FOR WEALTH. 1. As Chû Hsî observes, there ought to be, at the beginning of the chapter, 孟子曰, 'Mencius said.' The phrase 而處 (3rd tone) 室者 is not easily managed in translating.

其與飲食者、盡富貴也、而未嘗有顯者來、吾將瞯良人之所之也、蚤起、施從良人之所之、徧國中、無與立談者、卒之東郭墦閒之祭者、乞其餘、不足、又顧而之他、此其爲饜足之道也。其妻歸告其妾曰、良人者、所仰望而終身也、今若此、與其妾訕其良人、而相泣於中庭、而良人未之知也、施施從外來、驕其妻妾。

二 由君子觀之、則人之所以求富

of distinction ever come here. I will spy out where our good man goes.' *Accordingly*, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party;—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, 'It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life;—and now these are his ways!' On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

2. In the view of a superior man, as to the ways by which men

The subject of it is the 'man of Ch'î,' and not 'the wife and concubine.' It is descriptive of him as living with them, and being the head of a family,—有刑家之責, as is said in the 備旨, 'having the duty of setting an example to its members.' 良人,—corresponding to the Scottish term of 'goodman' for husband. 所與飲食者,—not 'who

貴利達者、其妻妾不羞也、而不相泣者幾希矣。

seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them.*

gave him to drink and eat,' as Julien makes it. 所之,—之, the verb, as also below, and in 之東, 之他. 施從,—施, read î, either 2nd or 4th tone. 國,—plainly used for 'city.' 郭,—see Bk. II. Pt. II. i. 2. 之他, 'went to another place,'—'another party.' 2. 幾希, as in chap. xix. 1, but it is here an adjective, 'few.'

BOOK V.

WAN CHANG. PART I.

萬章章句上

一 萬章問曰、舜往于田、號泣于旻天、何爲其號泣也。孟子曰、怨慕也。二 萬章曰、父母愛之、喜而不忘、父母惡之、勞而不怨、然則舜怨乎。曰、長息問

CHAPTER I. 1. Wan Chang asked *Mencius*, saying, '*When* Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?' Mencius replied, 'He was dissatisfied, and full of earnest desire.'

2. Wan Chang said, 'When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring

This Book is named from the chief interlocutor in it, Wan Chang (see Bk. III. Pt. II. v). The tradition is that it was in company with Wan Chang's disciples, that Mencius, baffled in his hopes of doing public service, and having retired into privacy, composed the seven Books, which constitute his Works. The first part of this Book is occupied with discussions about Shun, and other ancient worthies.

1. SHUN'S GREAT FILIAL PIETY:—HOW IT CARRIED HIM INTO THE FIELDS TO WEEP AND DEPLORE HIS INABILITY TO SECURE THE AFFECTION AND SYMPATHY OF HIS PARENTS. 1. 號, 2nd tone, 'to cry out.' It has another signification in the same tone,—'to wail,' which would answer equally well. See the incident related in the Shû-ching, II. ii. 21, from which we learn that

於公明高曰、舜往于田、則吾既得聞命矣、號泣于旻天、于父母、則吾不知也、公明高曰、是非爾所知也。夫公明高以孝子之心、爲不若是恝、我竭力耕田、共爲子職而已矣、父母之不我愛、於我何哉。○三 帝使其子九男二女、百官牛羊、倉廩備、

against his parents?' Mencius answered, 'Ch'ang Hsî asked Kung-ming Kâo, saying, "As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents." Kung-ming Kâo answered him, "You do not understand that matter." Now, Kung-ming Kâo supposed that the heart of the filial son could not be so free of sorrow. *Shun would say,* "I exert my strength to cultivate the fields, but I am thereby only discharging my office as a son. What can there be in me that my parents do not love me?"

3. 'The Tî caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, *all*

such behaviour was a characteristic of his earlier life, when he was 'ploughing' at the foot of the Lî hill. 旻天,—the name given to the autumnal sky or heavens. Two meanings have been assigned to 旻: 'the variegated,' with reference to the beautiful tints (文章) of matured nature; and 'the compassionate,' as if it were 愍, with reference to the decay of nature. This latter is generally acquiesced in. I have translated 于 by 'towards,' but the paraphrase in the 日講 is:—'He cried out and called upon pitying Heaven, that lovingly overshadows and compassionates this lower world, weeping at the same time.' 怨慕,—simply, 'he was murmuring and desiring.' The murmuring was at himself, but this is purposely kept in the background, and Chang supposed that he was murmuring at his parents. 2. 父母...不怨,—see Analects, IV. xviii. Kung-ming Kâo is generally understood to have been a disciple of Tsăng Shăn, and Ch'ang Hsî again to have been a disciple of Kâo. 吾既得聞命, 'I have received your *commands*;'—'commands,' said deferentially for 'instructions,' as in Bk. III. Pt. I. v. 5. 于父母 is also from the Shû-ching, though omitted above in par. 1. In translating we must reverse the order of 號泣, 'he wept and cried out,—to heaven, to his parents.' 是非爾所知也,—see Bk. IV. Pt. II. xxxi. 1. 不若是恝, 'not so without sorrow,' i.e. not so, as common people would have it, and as Ch'ang Hsî thought would have been right, that he could refrain from weeping and crying out. 我竭云云 are the thoughts supposed to pass through Shun's mind. 共=供, the 1st tone. 3. See the Shû-ching, I. par. 12, but the various incidents of the particular honours conferred

以事舜於畎畝之中、天下之士多就之者、帝將胥天下而遷之焉、爲不順於父母、如窮人無所歸。四 天下之士悅之、人之所欲也、而不足以解憂、好色、人之所欲、妻帝之二女、而不足以解憂、富、人之所欲、富有天下、而不足以解憂、貴、人之所欲、貴爲天子、而不足以解憂、人悅之好色富貴、無足

to be prepared, to serve Shun amid the channelled fields. Of the scholars of the kingdom there were multitudes who flocked to him. The sovereign designed that *Shun* should superintend the kingdom along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4. 'To be delighted in by all the scholars of the kingdom, is what men desire, but it was not sufficient to remove the sorrow *of Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the Tî, but this was not sufficient to remove his sorrow. Riches are what men desire, and the kingdom was the rich property *of Shun*, but this was not sufficient to remove his sorrow Honours are what men desire, and *Shun* had the dignity of being sovereign, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, with the

on Shun, and his influence, are to be collected from the general history of him and Yâo. There is, however, an important discrepancy between Mencius's account of Shun, and that in the Shû-ching. There, when he is first recommended to Yâo by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The Shû-ching, moreover, mentions only one son of Yâo, Tan Chû (丹朱), and says nothing of the nine who are here said to have been put under the command of Yâo. They are mentioned, however, in the 'Historical Records,' 虞史記. 帝將胥天下-將與之胥(-相)視天下. 而遷之-自移以與之. 不順於父母,—see Bk. IV. Pt. II. xviii. 1. 4. 色,—色 is here = our 'a beauty,' 'beauties.' 妻, in and tone, here as a verb, 'to wive,' 'to have for wife.' Observe the force

以解憂者、惟順於父母可以解憂。五人少、則慕父母、知好色、則慕少艾、有妻子、則慕妻子、仕則慕君、不得於君、則熱中、大孝終身慕父母、五十而慕者、予於大舜見之矣。

二萬章問曰、詩云、娶妻如之何、必告父母、信斯言也、宜莫如舜、舜之不告而娶、

possession of beauty, riches, and honours were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. 'The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them.'

CHAP. II. 1. Wan Chang asked *Mencius*, saying, 'It is said in the Book of Poetry,

"In marrying a wife, how ought a man to proceed?
He must inform his parents."

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing *his parents?*' Mencius replied, 'If he had informed them, he would not have been able to marry. That

of 者, leading on to what follows as the explanation of the preceding circumstances. 5. 少, 4th tone, 'young,' 'little.' 好色,—the term has a different acceptation from that in the preceding paragraph, though I have translated it in the same way. 艾,—in the sense of 美, 'beautiful.'

2. DEFENCE OF SHUN AGAINST THE CHARGES OF VIOLATING THE PROPER RULE IN THE WAY OF HIS MARRYING, AND OF HYPOCRISY IN HIS CONDUCT TO HIS BROTHER. 1, 2. Compare IV. Part I. xxvi. 詩云,—see the Shih-ching, I. viii. Ode VI. st. 3 告, 4th tone, as in Analects, III. xvii. 信=誠, 'if indeed.' 以懟父母,—if

何也。孟子曰、告則不得娶、男女居室、人之大倫也、如告則廢人之大倫、以懟父母、是以不告也。萬章曰、舜之不告而娶、則吾既得聞命矣、帝之妻舜、而不告何也。曰、帝亦知告焉、則不得妻也。萬章曰、父母使舜完廩、捐階、瞽瞍焚廩、使浚井、出、從而揜之、象曰、謨蓋都君咸我績、牛羊父母、倉廩

male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them.'

2. Wan Chang said, 'As to Shun's marrying without informing his parents, I have heard your instructions; but how was it that the Tî *Yâo* gave him his daughters as wives without informing *Shun's parents?*' *Mencius* said, 'The Tî also knew that if he informed them, he could not marry his daughters to him.'

3. Wan Chang said, 'His parents set Shun to repair a granary, to which, the ladder having been removed, Kû-sâu set fire. They *also* made him dig a well. He got out, but they, *not knowing that*, proceeded to cover him up. Hsiang said, "Of the scheme to cover up the city-forming prince, the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries.

he had not married, then his parents would have had cause to be angry with him, for allowing the line of the family to terminate. This seems to be the meaning of the phrase. 聞命,—as in the last chapter. 帝…而不告,—告 here is understood as—'requiring Shun to inform his parents.' 3. Shun's half-brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from tradition, and not from the Shû-ching. Shun covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君,—it is mentioned in the last chapter, how the scholars of the kingdom flocked to Shun. They say that if he lived in one place for a year, he formed a 聚, or 'assemblage;' in two years, he formed a 邑, or 'town,' and in three, a 都, or 'capital.' With reference to this, Hsiang

父母、干戈朕、琴朕、弤朕、二嫂使治朕棲、象往入舜宮、舜在牀琴、象曰、鬱陶思君爾、忸怩、舜曰、惟諸臣庶、汝其于予治、不識舜不知象之將殺己與。曰、奚而不知也、象憂亦憂、象喜亦喜。四 曰、然則舜僞喜者與。曰、否、昔者、有饋生魚於鄭子產、子產使校人畜之池、校人烹之、反命曰、始舍之、圉圉焉、少、則洋洋焉、攸然而逝、子

His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed." Hsiang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Hsiang said, "I am come simply because I was thinking anxiously about you." *At the same time*, he blushed deeply. Shun said to him, "There are all my officers:—do you undertake the government of them for me." I do not know whether Shun was ignorant of Hsiang's wishing to kill him.' *Mencius* answered, 'How could he be ignorant of that? But when Hsiang was sorrowful, he was also sorrowful; when Hsiang was joyful, he was also joyful.'

4. *Chang* said, 'In that case, then, did not Shun rejoice hypocritically?' Mencius replied, 'No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Chăng. Tsze-ch'an ordered his pond-keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, "When

calls him 都君. 朕, now confined to the imperial *we*, was anciently used by high and low. 弤, 'a carved bow,' said to have been given to Shun by Yâo, as a token of his associating him with him on the throne. 二嫂,—literally, 'the two sisters-in-law.' 棲=牀, 'a bed,' or 'couch.' 鬱陶思君爾,—爾=耳, as a final particle, 'only.' The expression literally is,—'with suppressed anxiety thinking of you only.' 4. 校 (read *hsiâo*, 4th tone) 人 is taken by all the commentators as

產曰、得其所哉、得其所哉、校人出曰、孰謂子產智、予既烹而食之、曰、得其所哉、得其所哉、故君子可欺以其方、難罔以非其道、彼以愛兄之道來、故誠信而喜之、奚僞焉。

三 萬章問曰、象日以殺舜爲事、立爲天子、則放之、何也。孟子曰、封之也、或曰放

I first let it go, it appeared embarrassed. In a little while, it seemed to be somewhat at ease, and then it swam away joyfully." Tsze-ch'an observed, "It had got into its element! It had got into its element!" The pond-keeper then went out and said, "Who calls Tsze-ch'an a wise man? After I had cooked and eaten the fish, he says, "It had got into its element! It had got into its element!" Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Hsiang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?'

CHAP. III. 1. Wan Chang said, 'Hsiang made it his daily business to slay Shun. When *Shun* was made sovereign, how was it that he *only* banished him?' Mencius said, 'He raised him to be a prince. Some supposed that it was banishing him?'

主池沼小吏, 'a small officer over the ponds,' but I do not know that this meaning of the phrase is found elsewhere. 反命,—as in Bk. III. Pt. I. ii. 3. 故君子可欺, 云云,—compare Analects, VI. xxiv. 以其方, 'by its class,' the meaning being as in the translation.—Chû Hsi says:—'Mencius says that Shun knew well that Hsiang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about.'

3. EXPLANATION AND DEFENCE OF SHUN'S CONDUCT IN THE CASE OF HIS WICKED BROTHER HSIANG;—HOW HE BOTH DISTINGUISHED HIM, AND KEPT HIM UNDER RESTRAINT. 1. 放=置, 'to place, with the idea of keeping in the place,'='to banish.' Chang's thought was that Hsiang should have been put to death, and not merely banished. 或曰,—it seems best to understand 曰 as meaning 'supposed,' and not 'said.'

焉。二萬章曰、舜流共工于幽州、放驩兜于崇山、殺三苗于三危、殛鯀于羽山、四罪而天下咸服、誅不仁也、象至不仁、封之有庳、有庳之人奚罪焉、仁人固如是乎、在他人、則誅之、在弟、則封之。曰、仁人之於弟也、不藏怒焉、不宿怨焉、親愛之而已矣、親之、欲其貴也、愛之、欲其富也、封之有庳、富貴

2. Wan Chang said, 'Shun banished the superintendent of works to Yû-châu; he sent away Hwan-tâu to the mountain Ch'ung; he slew *the prince of* San-miâo in San-wei; and he imprisoned K'wăn on the mountain Yü. When the crimes of those four were thus punished, the whole kingdom acquiesced:—it was a cutting off of men who were destitute of benevolence. But Hsiang was *of all men* the most destitute of benevolence, and *Shun* raised him to be the prince of Yû-pî;—of what crimes had the people of Yû-pî been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince.' *Mencius* replied, 'A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich. The appointment *of Hsiang* to be the prince of Yû-pî was to enrich and ennoble him. If while *Shun* himself was sovereign, his

2. The different individuals mentioned here are all spoken of in the Shû-ching, Pt. II. i. 12, which see. 共工 is a name of office. The surname or name of the holder of it is not found in the Shû-ching. Hwan-tâu was the name of the 司徒, 'Minister of Instruction.' He appears in the Shû-ching, as the friend of the 共工, recommending him to Yâo; hence Chû Hsî says that these two were confederate in evil. 三苗 is to be understood, in the text, as '*the prince of* San-miâo,' which was the name of a State, near the Tung-t'ing lake, embracing the present department of 岳州, and extending towards Wû-ch'ang. K'wăn was the name of the father of Yü. The places mentioned are difficult of identification. Yû-pî is referred to the present 道州, and the district of Ling-ling, in the department of 永州,

之也、身爲天子、弟爲匹夫、可謂親愛之乎。三 敢問或曰放者、何謂也。曰、象不得有爲於其國、天子使吏治其國、而納其貢稅焉、故謂之放、豈得暴彼民哉、雖然、欲常常而見之、故源源而來、不及貢以政接於有庳、此之謂也。

四章 咸丘蒙問曰、語云、盛德

brother had been a common man, could he have been said to regard him with affection and love?'

3. *Wan Chang* said, 'I venture to ask what you mean by saying that some supposed that it was a banishing of Hsiang?' *Mencius* replied, 'Hsiang could do nothing in his State. The Son of Heaven appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How *indeed* could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and by this arrangement, he came incessantly *to court*, as is signified in that expression—"He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yû-pî."'

CHAP. IV. 1. Hsien-ch'iû Mǎng asked *Mencius*, saying, 'There

in Hû-nan. 殛 is said by Chû Hsî to = 誅, 'to cut off,' but that is too strong. 四罪 = 治此四凶之罪, taking 罪 as meaning 'crimes.' 服, 'submitted,' i.e. acknowledged the justice of the punishments inflicted. 在他人...誅之 appears to be incomplete, as if Mencius had not permitted his disciple to finish what he had to say. 宿怨, 'to lodge, as if for a night, resentment;' compare 宿諾, Analects, XII.xii.2. 3. 不得有爲, 'did not get to have doing,' i.e. was not allowed to act independently. 其貢稅 = 其國所賦 (taking 貢 as a verb) 之稅. 源源, 'the uninterrupted flowing of a stream.' 不及貢...有庳 is a quotation by Mencius from some book that is now lost. There were regular seasons for the princes in general to repair to court, and emergencies of government which required their presence, but Shun did not wish his brother to wait for such occasions, but to be often with him. The 不 extends over the two clauses, which = 不及貢期而見, 不以政事而見.

4. EXPLANATION OF SHUN'S CONDUCT WITH REFERENCE TO THE SOVEREIGN YÂO, AND HIS FATHER

之士、君不得而臣、父不得而子、舜南面而立、堯帥諸侯北面而朝之、瞽瞍亦北面而朝之、舜見瞽瞍、其容有蹙、孔子曰、於斯時也、天下殆哉岌岌乎、不識此語誠然乎哉。孟子曰、否、此非君子之言、齊東野人之語也、堯老而舜攝也、堯典曰、

is the saying, "A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yâo, at the head of all the princes, appeared before him at court with his face to the north. Kû-sâu also did the same. When Shun saw Kû-sâu, his countenance became discomposed. Confucius said, At this time, in what a perilous condition was the kingdom! Its state was indeed unsettled."—I do not know whether what is here said really took place.' Mencius replied, 'No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ch'î. When Yâo was old, Shun was associated with him in the government. It is said in the Canon of Yâo, "After twenty and eight years, the Highly Meritorious one deceased. The people acted as if

Kû-sâu. 1. Hsien-ch'iû Mǎng was a disciple of Mencius. The surname Hsien-ch'iû was derived from a place of that name where his progenitors had resided. The saying which Mǎng adduces extends to 岌岌乎. Two entirely contrary interpretations of it have been given. One is that given in the translation. It is the view of Châo Ch'î, and is found in the modern Pî-chih (備旨), or 'Complete Digest of Annotations on the Four Books.' Most modern commentaries, however, take an opposite view:—'The scholar of complete virtue cannot employ his sovereign as a minister, or treat his father as a son.' This view is preferred by Julien, who styles the other very bad. I am satisfied, however, that the other is the correct one. If it were not, why should Mencius condemn the sentiment as that of an uninstructed man. 舜南面, 云云, follows as a direct example of the principle announced. Shun was the scholar of complete virtue, and therefore the sovereign Yâo, and his father, Kû-sâu, both appeared before him as subjects. 舜見, 云云, and the remarks of Confucius are to be taken as a protest against the arrangements described in the preceding paragraphs. 南面, 北面,—see Analects, VI. i. 野 is to be joined as an adjective with 人, and not as a noun with 東. The passage quoted from the Shû-ching is now found in the canon of Shun, and not that of Yâo;—see II. i. 13. 有, 4th tone. 載, 3rd tone, 'a year.' 放 (3rd tone · see Bk. III. Pt. I. iv. 8) 勳 is not in the classic. 徂 (=殂) 落,—Chû Hsî makes

二十有八載、放勳乃徂落、百姓如喪考妣、三年、四海遏密八音、孔子曰、天無二日、民無二王、舜既爲天子矣、又帥天下諸侯、以爲堯三年喪、是二天子矣。○二咸丘蒙曰、舜之不臣堯、則吾既得聞命矣、詩云、普天之下、莫非王土、率土之濱、莫非王臣、而舜既爲天子矣、敢

they were mourning for a father or mother for three years, and up to *the borders of* the four seas every sound of music was hushed." Confucius said, "There are not two suns in the sky, nor two sovereigns over the people." Shun having been sovereign, and, moreover, leading on all the princes to observe the three years' mourning for Yâo, there would have been in this case two sovereigns.'

2. Hsien-ch'iû Măng said, 'On the point of Shun's not treating Yâo as a minister, I have received your instructions. *But* it is said in the Book of Poetry,

> "Under the whole heaven,
> Every spot is the sovereign's ground;
> To the borders of the land,
> Every individual is the sovereign's minister;"

—and Shun had become sovereign. I venture to ask how it was that Kû-sâu was not one of his ministers.' *Mencius* answered,

徂 = 升, 'to ascend.' The *animus* ascends at death, and the *anima* 落, 'descends;'—hence the combination = 'dissolution,' 'decease.' The dictionary, however, makes 徂 simply = 往, and the phrase = 'vanish away.' 百姓 is the people within the royal domain; the 四海 denotes the rest of the kingdom, beyond that. Some, however, approved by the 日講, make 百姓 = 百官, 'the officers,' and 四海 = 'all the people.' 考妣,—the terms for a deceased father and mother. 三年,—for 年 the classic has 載. The 八音, 'eight sounds,' are all instruments of music, formed of metal, stone, cord, bamboo, calabash, earthenware, leather, or wood.—The meaning is that up to the time of Yâo's decease, Shun was only vice-king, and, therefore, Yâo never could have appeared before him in the position of a subject. 2. 舜之不臣堯 is not to be taken with reference to the phrase 君不得而臣, but to the general scope of the preceding para-

問瞽瞍之非臣如何。曰、是詩也、非是之謂也、勞於王事而不得養父母也、曰、此莫非王事、我獨賢勞也、故說詩者、不以文害辭、不以辭害志、以意逆志、是爲得之、如以辭而已矣、雲漢之詩曰、周餘黎民、靡有孑遺、信斯言也、是周無遺民也。○三孝子之至、莫大乎尊親。尊親之至、莫大乎以天下養、

'That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, *as if the author* said, "This is all the sovereign's business, and *how is it that* I alone am supposed to have ability, and am made to toil in it?" Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called "The Milky Way,"—

"Of the black-haired people of the remnant of Châu,
There is not half a one left."

If it had been really as thus expressed, then not an individual of the people of Châu was left.

3. 'Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to

graph, and especially to Mencius's explanation. The restricting it to the former, in opposition to the maxim—不以辭害志, has led to the erroneous view of the whole passage animadverted on above. Măng is now convinced that it was only on Yâo's death that Shun became full sovereign, but after that event there still remained the relation between him and Kû-sâu, and how could he be at once sovereign and son to him? How was it that Kû-sâu would be at once father and subject to him? 詩云,—see the Shih-ching, II. vi. Ode I. st. 2. 雲漢之詩,—see the Shih-ching, III. iii. Ode IV. st. 3. 志, 'the scope,' i. e. the mind or aim of the writer. 3. 詩曰,—see the Shih-ching, III. i. Ode IX. st. 3, celebrating the praises of king Wû.—This paragraph shows that Shun, by his exaltation, honoured his father only the more exceedingly. He was the more

爲天子父、尊之至也、以天下養、養之至也、詩曰、永言孝思、孝思維則、此之謂也。四書曰、祗載見瞽瞍、夔夔齊栗、瞽瞍亦允若、是爲父不得而子也。

萬章曰、堯以天下與舜、有諸。孟子曰、否、天子不能以天下與人。然則舜有天下也、孰與之。曰、天與之。天

in the honouring one's parents, there is nothing greater than the nourishing them with the whole kingdom. Kû-sâu was the father of the sovereign;—this was the height of honour. *Shun* nourished him with the whole kingdom;—this was the height of nourishing. In this was verified the sentiment in the Book of Poetry,

"Ever cherishing filial thoughts,
Those filial thoughts became an example *to after ages*."

4. 'It is said in the Book of History, "Reverently performing his duties, he waited on Kû-sâu, and was full of veneration and awe. Kû-sâu also believed him and conformed to virtue."—This is the *true* case of *the scholar of complete virtue* not being treated as a son by his father.'

CHAP. V. 1. Wan Chang said, 'Was it the case that Yâo gave the throne to Shun?' Mencius said, 'No. The sovereign cannot give the throne to another.'

2. 'Yes;—but Shun had the throne. Who gave it to him?' 'Heaven gave it to him,' was the answer.

'a son' to Kû-sâu. 4. 書曰,—see the Shû-ching, II. ii. 15. 齊 (read *châi*) 栗 (the classic has 慄),—this seems to be a supplement by Mencius, as if he said, 'There is indeed a meaning in that saying that a scholar of complete virtue cannot be treated as a son by his father, for in the case of Shun and Kû-sâu we see that the father was affected by the son, and not the son by the father.'

5. HOW SHUN GOT THE THRONE BY THE GIFT OF HEAVEN. VOX POPULI VOX DEI. 1. 有諸,—see Bk. I. Pt. II. ii, =有之乎. 2. 天與之,—is it not plain that by 'Heaven' in this chapter we are to understand GOD? Many commentators understand by it 理, 'reason,' or 'the truth and fitness of things,' saving in the expression—故曰天, in par. 7, where they take it as = 數, 'fate.' On this the author of the 四書諸儒輯要, 'A collection of the most important comments of the Learned

與之者、諄諄然命之乎。四節曰、否、天不言、以行與事、示之而已矣。五節曰、以行與事、示之者、如之何。曰、天子能薦人於天、不能使天與之天下、諸侯能薦人於天子、不能使天子與之諸侯、大夫能薦人於諸侯、不能使諸侯與之大夫、昔者、堯薦舜於天、而天受之、暴之於民、而

3. '"Heaven gave it to him:"—did *Heaven* confer its appointment on him with specific injunctions?'

4. *Mencius* replied, 'No. Heaven does not speak. It simply showed its will by his personal conduct and his conduct of affairs.'

5. '"It showed its will by his personal conduct and his conduct of affairs:"—how was this?' Mencius's answer was, 'The sovereign can present a man to Heaven, but he cannot make Heaven give that man the throne. A prince can present a man to the sovereign, but he cannot cause the sovereign to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yâo presented Shun to Heaven, and Heaven accepted him. He presented him to the people, and the people accepted him. Therefore I say, "Heaven does not

on the Four Books,' says—虛齋獨以此一天字指數言,其餘天字指理言,大謬. 此章天字以上帝之主宰言,理與數皆在其中, 'Hsü-châi supposes that in this one case (故曰天) the word Heaven means fate. But this is a great error. In this chapter "Heaven" signifies the government of God, within which are included both reason and fate.' 3. 天與之者,—者, = 'as to what you say.' 諄 (the 1st tone) 諄然, 'with repetitions.'—The paraphrase in the 日講 is:—'As to what you say, *Heaven gave it to him*, did Heaven indeed express its instructions and commands to him again and again? *If it did not do so, where is the ground for what you say?*' 4. 行, 4th tone, 'conduct,' as opposed to 事, 'the conduct of affairs.' 示之, 'showed it,' i.e. its will to give him the throne. The character 示 takes here the place of 命, because 命 would require the use of language, whereas 示 is the simple indication of the will. 5. 百神, 'the hundred' (=all the) 'spirits,' is explained as 天地山川之神 'the spirits of heaven, earth, the mountains, and the rivers,' i.e. all

民受之、故曰、天不言、以行與事示之而已矣。曰、敢問薦之於天、而天受之、暴之於民、而民受之、如何。曰、使之主祭、而百神享之、是天受之、使之主事、而事治、百姓安之、是民受之也、天與之、人與之、故曰、天子不能以天下與人。舜相堯二十有八載、非人之所能爲也、

speak. It simply indicated its will by his personal conduct and his conduct of affairs."'

6. *Chang* said, 'I presume to ask how it was that *Yâo* presented *Shun* to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him.' *Mencius* replied, 'He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave *the throne* to him. The people gave it to him. Therefore I said, "The sovereign cannot give the throne to another."

7. 'Shun assisted Yâo *in the government* for twenty and eight years;—this was more than man could have done, and was from

spiritual beings, real or supposed. In the Shû-ching, II. i. 6, a distinction is made between the 羣神, 'host of spirits,' and 上帝, 六宗, and 山川, but the phrase here is to be taken as inclusive of all. The sovereign is 百神之主, and Shun entered into all the duties of Yâo, even while Yâo was alive. How the spirits signified their approbation of the sacrifices, we are not told.—Modern critics take the 百神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, 'the energetic operations of Heaven.' But such views were long subsequent to Mencius's time. 6. 諸侯 is very plainly in the singular notwithstanding the 諸;—'one of the princes.' I leave the 昔者, 'formerly,' out of the translation. 暴,—read *pû*, 'to manifest,' 'to exhibit.' 7. 相, 4th tone. 載, 2nd tone. 有, 4th tone. In 天地, 天, it is said, 以氣數言, 'Heaven means destiny.' But why suppose a different meaning of the term? Twenty-eight years were, indeed, a long time for Shun to occupy the place of vice-sovereign as he did, and showed wonderful gifts. I consider that this is an additional illus-

天也、堯崩、三年之喪畢、舜避堯之子、於南河之南、天下諸侯朝覲者、不之堯之子、而之舜、訟獄者、不之堯之子、而之舜、謳歌者、不謳歌堯之子、而謳歌舜、故曰、天也、夫然後之中國、踐天子位焉、而居堯之宮、逼堯之子、是簒也、非天與也。八節 泰誓曰、天視自我民視、天聽、自我民聽、此之謂也。

Heaven. After the death of Yâo, when the three years' mourning was completed, Shun withdrew from the son of Yâo to the south of South river. The princes of the kingdom, however, repairing to court, went not to the son of Yâo, but they went to Shun. Litigants went not to the son of Yâo, but they went to Shun. Singers sang not the son of Yâo, but they sang Shun. Therefore I said, "Heaven *gave him the throne.*" It was after these things that he went to the Middle Kingdom, and occupied the seat of the Son of Heaven. If he had, *before these things,* taken up his residence in the palace of Yâo, and had applied pressure to the son of Yâo, it would have been an act of usurpation, and not the gift of Heaven.

8. This sentiment is expressed in the words of The Great Declaration,—"Heaven sees according as my people see; Heaven hears according as my people hear."'

tration of the 行 above, by which Heaven intimated its will about Shun. The south of the South river (probably the most southern of the nine streams which Yü opened) would be in the present Ho-nan. Thither Shun retired from Chî-châu, the present Shan-hsî, where Yâo's capital was. For the difference between 朝 (ch'âo, 2nd tone) and 覲, see the Lî-chî, I. Sect. II. ii. 11, and notes thereon. 之堯, 之舜, 之中國,—之=往, the verb. 訟獄,—see Analects, XII. xiii, but Chû Hsî makes no distinction between the terms here, and explains 訟獄謂獄不决而訟之. 謳歌,—these two terms must be taken together. 歌 is the more general name of the two. The 說文 says that 謳 is 齊歌, 'the singing of many together.' The 正字通 makes 謳 to be the several tunes of the singers. 而=若, or 使. 8. 泰誓曰,—see the Shû-ching, V. i. Sect. II. 7.

六章 一節 萬章問曰、人有言至於禹而德衰、不傳於賢、而傳於子、有諸。孟子曰、否、不然也、天與賢、則與賢、天與子、則與子、昔者、舜薦禹於天、十有七年、舜崩、三年之喪畢、禹避舜之子、於陽城、天下之民從之、若堯崩之後、不從堯之子、而從舜也、禹薦益於天、七年、禹崩、三年之喪畢、益避禹之子、於箕山之陰、朝覲訟獄者、不之

CHAP. VI. 1. Wan Chang asked *Mencius*, saying, 'People say, "When *the disposal of the kingdom* came to Yü, his virtue was inferior *to that of Yâo and Shun*, and he transmitted it not to the worthiest but to his son." Was it so?' Mencius replied, 'No; it was not so. When Heaven gave the kingdom to the worthiest, it was given to the worthiest. When Heaven gave it to the son *of the preceding sovereign*, it was given to him. Shun presented Yü to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yu withdrew from the son of Shun to Yang-ch'ăng. The people of the kingdom followed him just as after the death of Yâo, instead of following his son, they had followed Shun. Yü presented Yî to Heaven. Seven years elapsed, and Yü died. When the three years' mourning was expired, Yî withdrew from the son of Yü to the north of mount Ch'î. The *princes*, repairing to court, went not to Yî, but they went to Ch'î. Litigants did not go

6. HOW THE THRONE DESCENDED FROM YÜ TO HIS SON, AND NOT TO HIS MINISTER YÎ; THAT YÜ WAS NOT TO BE CONSIDERED ON THAT ACCOUNT AS INFERIOR IN VIRTUE TO YÂO AND SHUN. 1. 至於,—'coming to;' we must understand, 'From Yâo and Shun,' or translate somehow as I have done. Some say that 與賢, 與子 are not to be taken with special reference to Shun and Yü, and to Ch'î, but it seems best to do so. A general inference may be drawn as well from the special cases. 有諸, 'was it so?' i.e. was his virtue inferior, and his transmitting the throne to his son a proof that it was so? 昔者,—omitted in translating, as before. Chû Hsî says, 'Yang-ch'ăng and the north of mount Ch'î were both at the foot of the Sung mountains, places fit for retirement, within deep valleys.' By many they are held to have

益而之啟、曰、吾君之子也、謳歌者、不謳歌益、而謳歌啟、曰、吾君之子也。○丹朱之不肖、舜之子亦不肖、舜之相堯、禹之相舜也、歷年多、施澤於民久、啟賢、能敬承繼禹之道、益之相禹也、歷年少、施澤於民未久、舜、禹、益、相去久遠、其子之賢不肖、皆天也、非人之所能爲也、莫之爲而爲者、天也、莫之致而至者、命也。○匹夫而

to Yî, but they went to Ch'î, saying, "He is the son of our sovereign;" the singers did not sing Yî, but they sang Ch'î, saying, "He is the son of our sovereign."

2. 'That Tan-chû was not equal *to his father*, and Shun's son not equal *to his*; that Shun assisted Yâo, and Yü assisted Shun, for many years, conferring benefits on the people for a long time; that *thus* the length of time during which Shun, Yü, and Yî *assisted in the government* was so different; that Ch'î was able, as a man of talents and virtue, reverently to pursue the same course as Yü; that Yî assisted Yü only for a few years, and had not long conferred benefits on the people; that the periods of service of the three were so different; and that the sons were one superior, and the other superior:—all this was from Heaven, and what could not be brought about by man. That which is done without man's doing is from Heaven. That which happens without man's causing is from the ordinance *of Heaven*.

3. 'In the case of a private individual obtaining the throne, there

been the same place, and that 陰 is a mistake for 陽. They were certainly near each other, and are referred to the district of Tăng-fang (登封), in the department of Ho-nan, in Ho-nan. Yî was Yü's great minister, raised to that dignity after the death of Kâo-yâo;—see the Shû-ching, II. iv. Ch'î was Yü's son, who succeeded him on the throne. 2. Tan-chû was the son of Yâo; see the Shû-ching, I. 9. The son of Shun is not mentioned in the classic. His name was Î-chün (義均), and often appears as Shang Chün, he having been appointed to the principality of Shang (商). In 之相,

有天下者、德必若舜禹、而又有天子薦之者、故仲尼不有天下。四 繼世以有天下、天之所廢、必若桀紂者也、故益、伊尹、周公、不有天下。五 伊尹相湯以王於天下、湯崩、太丁未立、外丙二年、仲壬四年、太甲顛覆湯之典刑、伊尹放之於桐、三年、太甲悔過、自怨自艾、於桐處

must be in him virtue equal to that of Shun or Yü; and moreover there must be the presenting of him *to Heaven* by the *preceding* sovereign. It was on this account that Confucius did not obtain the throne.

4. 'When the kingdom is possessed by *natural* succession, the sovereign who is displaced by Heaven must be like Chieh or Châu. It was on this account that Yî, Î Yin, and Châu-kung did not obtain the throne.

5. 'Î Yin assisted T'ang so that he became sovereign over the kingdom. After the demise of T'ang, T'âi-ting having died before he could be appointed sovereign, Wâi-ping reigned two years, and Chung-zăn four. T'âi-chiâ was then turning upside down the statutes of T'ang, when Î Yin placed him in T'ung for three years. *There* T'âi-chiâ repented of his errors, was contrite, and reformed himself. In T'ung he came to dwell in benevolence and walk in

the 相 is in 4th tone. In this paragraph we have a longer sentence than is commonly found in Chinese composition, the 皆 in 皆天也 resuming all the previous clauses, which are in apposition with one another:—'Tan Chû's not being like his father, Shun's son's not being like him,' &c. 相去久遠 = 歷年久遠之相去. 莫之爲而爲 = 人莫(=不)爲之而爲, the first 爲 is active; implying the purpose of man, the second is passive; so, as is indicated by the terms, with 致 and 至 in the next sentence. 4. Î Yin was the chief minister of T'ang (see Analects, XII. xxii. 6), and Châu-kung or the duke of Châu, the well-known assistant of his brother, king Wû. 5. 相, in 4th tone. 王, in 3rd tone. 太丁 . . . 四年,—I have translated here according to Châo Ch'î. One of the Ch'ângs gives a different view:—'On the death of T'ang, Wâi-ping was only two years old, and Chung-zăn was but four. T'âi was somewhat older, and therefore was put on the throne;' and between this view and the other, Chû Hsî professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the 'Historical Records,' though the histories have been arranged according to the other, and T'âi-chiâ appears as the successor of T'ang. This arrange-

仁遷義、三年、以聽伊尹之訓己也、復歸于亳。周公之不有天下、猶益之於夏、伊尹之於殷也。孔子曰、唐、虞禪、夏后、殷、周、繼、其義一也。

萬章問曰、人有言、伊尹以割亨要

righteousness, during those three years, listening to the lessons given to him by Î Yin. Then *Î Yin* again returned *with him* to Po.

6. 'Châu-kung's not getting the throne was like the case of Yî and *the throne of* Hsiâ, or like that of Î Yin and *the throne of* Yin.

7. 'Confucius said, "T'ang and Yü resigned the throne *to their worthy ministers*. The sovereign of Hsiâ and *those of* Yin and Châu transmitted it to their sons. The principle of righteousness was the same *in all the cases*."'

CHAP. VII. 1. Wan Chang asked *Mencius*, saying, 'People say that Î Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?'

ment of the chronology seems indeed required by the statements in the Shû-ching, IV. iv, which do not admit of any reign or reigns being interposed between Tang and T'âi-chiâ. The author of the 四書拓餘說 proposes the following solution:—'Châo Ch'î's view is inadmissible, being inconsistent with the Shû-ching. The scholar Ch'ăng's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And, moreover, on this view Chung-sin was the elder brother, and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wâi-ping and Chung-sin were both dead when T'âi-chiâ succeeded to the throne. Then, with Ch'ăng, we take 年 in the sense of 歲, years of life, and not of reign;—and the meaning thus comes out, that T'âi-ting died before his father, and his brothers Wâi-ping and Chung-sin died also, the one at the age of two, and the other of four years.' 刑,—in the sense of laws. T'ung was the place where T'ang had been buried, and Po the name of his capital. There is some controversy about the time of T'âi-chiâ's detention in T'ung, whether the three years are to be reckoned from his accession, or from the conclusion of the three years of mourning. The 'Historical Records' sanction the latter view, but the former is generally received, as more in accordance with the Shû-ching. 7. We must understand Confucius's saying,—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and 繼, opposed to 禪,=傳, 'to transmit to,' i.e. their sons. 唐 and 虞 are Yâo and Shun; see the Shû-ching, I, II. 夏后,—see Analects, III. xxxi. 1. Yü originally was the 伯, or Baron, of Hsiâ, a district in the present department of K'âi-făng. The one principle of righteousness was accordance with the will of Heaven, as expressed in par. 1, 天與賢,則與賢,天與子,則與子.

7. VINDICATION OF Î YIN FROM THE CHARGE OF INTRODUCING HIMSELF TO THE SERVICE OF T'ANG BY AN UNWORTHY ARTIFICE. 1. 要, the 1st tone, =求, or 干, 'to seek,' i.e. an introduction to, or the favour of. Î (伊 is the surname) Yin (尹, the 'regulator,' is the designation) was the chief minister of T'ang. The popular account (found also in the 'Historical Records')

湯、有諸。二孟子曰、否、不然、伊尹耕於有莘之野、而樂堯舜之道焉、非其義也、非其道也、祿之以天下、弗顧也、繫馬千駟、弗視也、非其義也、非其道也、一介不以與人、一介不以取諸人。三湯使人以幣聘之、囂囂然曰、我何以湯之聘幣爲哉、我豈若處畎畝之中、由是以樂堯舜之道哉。四湯三使往聘

2. Mencius replied, 'No, it was not so. Î Yin was a farmer in the lands of the prince of Hsin, delighting in the principles of Yâo and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the throne, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. 'T'ang sent persons with presents of silk to entreat him to enter his service. With an air of indifference and self-satisfaction he said, "What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channelled fields, and so delight myself with the principles of Yâo and Shun?"

4. 'T'ang thrice sent messengers to invite him. After this, with

in the times of Mencius was, that Î Yin came to Po in the train of a daughter of the prince of Hsin, whom T'ang was marrying, carrying his cooking-instruments with him, that by 'cutting and boiling' he might recommend himself to favour. 2. 有莘之野,—Î Yin was a native of Hsin, the same territory which under the Châu dynasty was called Kwo, the present Shen-châu (陝州) of Ho-nan. It was not far distant from T'ang's original seat of Po, also in the present Ho-nan. 有莘-有莘氏, 'the surname, i.e. the prince, holding Hsin.' 非其義也, 非其道也 are in apposition, the one explanatory of the other. 祿之,—literally, 'emolument him.' 駟, 'a team of four horses.' 介-芥. 3. 聘, 'to ask,' often used for 'to ask in marriage;' here, 'to ask to be minister.' 4. 改曰 may be 改

之、既而幡然改曰、與我處畎畝之中、由是以樂堯舜之道、吾豈若使是君爲堯舜之君哉、吾豈若使是民爲堯舜之民哉、吾豈若於吾身親見之哉。○五 天之生此民也、使先知覺後知、使先覺覺後覺也、予、天民之先覺者也、予將以斯道覺斯民也、非予覺之而誰也。○六 思天下之民、匹夫匹婦、有不被堯舜之澤者、若己推而

the change of resolution displayed in his countenance, he spoke in a different style,—"Instead of abiding in the channelled fields and thereby delighting myself with the principles of Yâo and Shun, had I not better make this prince a prince like Yâo or Shun, and this people like the people of Yâo or Shun? Had I not better in my own person see these things for myself?

5. '"Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven's people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?"

6. 'He thought that among all the people of the kingdom, even the private men and women, if there were any who did not enjoy

其計曰, 'changed his plan, and said,' or 改其音曰, 'changed his words, and said.' 堯舜之君, 'a prince of,—like to, Yâo and Shun.' I do not see exactly the force of 於吾身 in the last sentence, and have therefore simply translated the phrase literally. 5. This paragraph is to be understood as spoken by Î Yin. The meaning of 覺, 'to apprehend,' 'to understand,' is an advance on that of 知, simply 'to know.' The student will observe also that it is used actively three times,—'to instruct.' In 生此民, the 此民, 'this people,'—'mankind.' 6. 內,—read as, and—納. 說,—read shwuy, 3rd tone, 'to advise,'

內之溝中、其自任以天下之重如此、故就湯而說之以伐夏救民。

7 吾未聞枉己而正人者也、況辱己以正天下者乎、聖人之行、不同也、或遠或近、或去或不去、歸潔其身而已矣。

8 吾聞其以堯舜之道要湯、未聞以割烹也。

9 伊訓曰、天誅造攻自牧宮、朕載自亳。

such benefits as Yâo and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the kingdom in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hsiâ and saving the people.

7. 'I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole kingdom? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to it;* some have left their offices, and some have not done so:—that to which those different courses all agree is simply the keeping of their persons pure.

8. 'I have heard that Î Yin sought an introduction to T'ang by the doctrines of Yâo and Shun. I have not heard that he did so by his knowledge of cookery.

9. 'In the "Instructions of Î," it is said, "Heaven destroying Chieh commenced attacking him in the palace of Mû. I commenced in Po."'

'to persuade.' 說之以, 'advised him about.' 7. Compare Bk. III. Pt. II. i. 1, 5. 歸＝要歸, 'if we seek where they came to, where they centered.' 8. 要,—as in paragraph 1. 9. See the Shû-ching, IV. iv. 2, but the classic and this text are so different that many suppose Mencius to quote from some form of the book referred to which Confucius disallowed. The meaning is that Chieh's atrocities in his palace in Mû led Heaven to destroy him, while Î Yin, in accordance with the will of Heaven, advised T'ang in Po to take action against him. 造 and 載, both ＝始, 'to begin.'

章八第

一 萬章問曰、或謂孔子於衞主癰疽、於齊主侍人瘠環、有諸乎。孟子曰、否、不然也、好事者爲之也。二 於衞、主顏讐由、彌子之妻、與子路之妻、兄弟也、彌子謂子路曰、孔子主我、衞卿可得也。子路以告、孔子曰、有命、孔子進以禮、退以義、得之不得、曰、有命、而主癰疽與侍

CHAP. VIII. 1. Wan Chang asked *Mencius*, saying, 'Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ch'î, with the attendant, Ch'î Hwan;—was it so?' Mencius replied, 'No; it was not so. Those are the inventions of men fond of strange things.

2. 'When he was in Wei, he lived with Yen Ch'âu-yû. The wives of the officer Mî and Tsze-lû were sisters, and Mî told Tsze-lû, "If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei." Tsze-lû informed Confucius of this, and he said, "That is as ordered *by Heaven*." Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, "That is as ordered." But if he had lodged with the attendant

8. VINDICATION OF CONFUCIUS FROM THE CHARGE OF LODGING WITH UNWORTHY CHARACTERS. 1. 癰, 'a swelling,' 'an ulcer,' and 疽 (read *tsü*, in 1st tone), 'a deep-seated ulcer.' Chû Hsî, after Châo Ch'î, takes the two terms as in the translation. Some, however, take the characters as a man's name, called also 癰渠, 癰雎, and 癰鉏. They are probably right. The 'Historical Records' make 癰渠 to have been the eunuch in attendance on the duke of Wei, when he rode through the market-place with the duchess, followed by the sage,—to his great disgust. 侍人=奄人, 'the eunuch.' Eunuchs were employed during the Châu dynasty. Both the men referred to were unworthy favourites of their respective princes. 好 (in 3rd tone) 事者, 'one who is fond of raising trouble,' and in a lighter sense, as here, 'one who is fond of saying, and doing, strange things.' 主=舍於其家, 'lodged in his house,' literally, '*hosted* him.' In par. 4, 以其所爲主, 'by those of whom they are hosts;' 以其所主, 'by those whom they host,' i. e. make their hosts. 2. Yen Ch'âu-yû, called also 顏濁鄒, was a worthy officer of Wei. One account has it, that he was brother to Tsze-lû's wife, but this is probably incorrect. Mî, with the name Hsiâ (瑕), was an unworthy

人瘠環、是無義無命也。三 孔子不悅於魯衞、遭宋桓司馬、將要而殺之、微服而過宋、是時孔子當阨、主司城貞子、爲陳侯周臣。四 吾聞觀近臣、以其所爲主、觀遠臣、以其所主、若孔子主癰疽、與侍人瘠環、何以爲孔子。

九章 一 萬章問曰、或曰、百里奚、自鬻於秦養牲者、五羊之

Chî Hwan, that would neither have been according to righteousness, nor any ordering *of Heaven*.

3. 'When Confucius, being dissatisfied in Lû and Wei, *had left those States*, he met with the attempt of Hwan, the Master of the Horse, of Sung, to intercept and kill him. He assumed, however, the dress of a common man, and passed by Sung. At that time, though he was in circumstances of distress, he lodged with the city-master Ch'ăng, who was *then* a minister of Châu, the marquis of Ch'ăn.

4. 'I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Chî Hwan, how could he have been Confucius?'

CHAP. IX. 1. Wan Chang asked *Mencius*, 'Some say that Pâi-lî Hsî sold himself to a cattle-keeper of Ch'in for the skins of

favourite of the duke Ling. 3. Compare Analects, VII. xxii; Hwan is the Hwan T'ûi there. 要, in 1st tone, = 攔截, 'to intercept.' 微服, 'small clothes,' i.e. the dress of a common man. 貞, 'the Pure,' is the honorary epithet of the officer who was Confucius's host, and 周 was the proper name of the prince of Ch'ăn, with whom indeed the independence of the State terminated. Chăng, it is said, afterwards became 'city-master' in Sung, and was known as such;—hence he is sc styled here at an earlier period of his life. 4. 近遠 here have a different application from what belongs to them in the last chapter, par. 7.

9. VINDICATION OF PÂI-LÎ HSÎ FROM THE CHARGE OF SELLING HIMSELF AS A STEP TO HIS ADVANCEMENT. 1. Pâi-lî Hsî was chief minister to the duke Mû (穆 = 'the diffuser of virtue, and maintainer of integrity'), B.C. 659-620. His history will be found interestingly detailed in the twenty-fifth and some subsequent Books of the 'History of the Several States' (列國志), though the incidents there are, some of them, different from Mencius's statements about him. With regard to that in this paragraph, it is not easy to understand the popular

皮、食牛、以要秦穆公、信乎。孟子曰、否、不然、好事者爲之也。百里奚、虞人也、晉人以垂棘之璧、與屈產之乘、假道於虞以伐虢、宮之奇諫、百里奚不諫。知虞公之不可諫、而去之秦、年已七十矣、曾不知以食牛干秦穆公之爲汙也、可謂智乎、不可諫而不諫、可謂不智

five rams, and fed his oxen, in order to find an introduction to the duke Mû of Ch'in;—was this the case?' Mencius said, 'No; it was not so. This story was invented by men fond of strange things.

2. 'Pâi-lî Hsî was a man of Yü. The people of Tsin, by the inducement of a round piece of jade from Ch'ûi-chî, and four horses of the Ch'ü breed, borrowed a passage through Yü to attack Kwo. *On that occasion*, Kung Chih-ch'î remonstrated *against granting their request*, and Pâi-lî Hsî did not remonstrate.

3. 'When he knew that the duke of Yü was not to be remonstrated with, and, leaving that State, went to Ch'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Mû of Ch'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be

account referred to. The account in the 'Historical Records,' 秦本記, is, that, after the subversion of Yü, Hsî followed its captive duke to Tsin, refusing to take service in that State, and was afterwards sent to Ch'in in a menial capacity, in the train of the eldest daughter of the house of Tsin, who was to become the wife of the duke Mû. Disgusted at being in such a position, Hsî absconded on the road, and fleeing to Ch'û, he became noted for his skill in rearing cattle. The duke Mû somehow heard of his great capacity, and sent to Ch'û, to reclaim him as a runaway servant, offering also to pay for his ransom five rams' skins. He was afraid to offer a more valuable ransom, lest he should awaken suspicions in Ch'û that he wanted to get Hsî on account of his ability; and on obtaining him, he at once made him his chief minister. 食,—read tsze, 4th tone, = 飼, 'to feed.' 要,—as in chap. 7, the 1st tone. 好事者,—as in last chapter. 2. Ch'ûi-chî and Ch'ü were the names of places in Tsin, the one famous for its jade, the other for its horses. 乘, 4th tone, 'a team of four horses.' Kwo and Yü were small States, adjoining each other, and only safe against the attacks of their more powerful neighbour, Tsin, by their mutual union. Both the officers of Yü, Kung Chih-ch'î and Pâi-lî Hsî, saw this, but Hsî saw also that no remonstrances would prevail with the duke of Yü against the bribes of Tsin. 3. 去

乎、知虞公之將亡、而先去之、不可謂不智也、時舉於秦、知穆公之可與有行也、而相之、可謂不智乎、相秦、而顯其君於天下、可傳於後世、不賢而能之乎、自鬻以成其君、鄉黨自好者不爲、而謂賢者爲之乎。

wise? Knowing that the duke of Yü would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ch'in, he knew that the duke Mû was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ch'in, he made his prince distinguished throughout the kingdom, and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing; and shall we say that a man of talents and virtue did it?'

之秦,—之=往; the verb. 而先去之,—this may have been prudent, but was not honourable. It is contrary to other accounts of Hsî's conduct. He is said to have urged Chih-ch'î to leave Yü after his remonstrance, while he remained himself to be with the duke in the evil day which he saw approaching. 鄉黨 are to be taken together.

WAN CHANG. PART II.

萬章章句下

一章 孟子曰、伯夷、目不視惡色、耳不聽惡聲、非其君不事、非其民不使、治則進、亂則退、橫政之所出、橫民之所止、不忍居也、思與鄉人處、如以朝衣朝冠、坐於塗炭也、當紂之時、居北海之濱、以待天下之清也、故聞伯夷之風者、頑夫廉、懦夫

CHAPTER I. 1. Mencius said, 'Po-î would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in *a court* from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Châu he dwelt on the shores of the North sea, waiting the purification of the kingdom. Therefore when men *now* hear the character of Po-î, the corrupt become pure, and the weak acquire determination.

1. HOW CONFUCIUS DIFFERED FROM AND WAS SUPERIOR TO ALL OTHER SAGES. 1. Compare Bk. II. Pt. I. ii. 22, and ix; Bk. IV. Pt. I. xiii. 1. 橫政之所出, 'the place whence perverse government issues,' i.e. a court. 橫民之所止, 'the place where perverse people stop.' 頑 is properly 'stupid,' 'obstinate,' but here as opposed to 廉, we must take it in the sense of 'corrupt.' Julien, indeed, takes 廉 in the sense of '*habere vim discernendi*.' But it is better to retain its proper signification, and to alter that of 頑, with the gloss in the

有立志。二伊尹曰、何事非君、何使非民、治亦進、亂亦進、曰、天之生斯民也、使先知覺後知、使先覺覺後覺、予、天民之先覺者也、予將以此道覺此民也、思天下之民、匹夫匹婦、有不與被堯舜之澤者、若己推而內之溝中、其自任以天下之重也。三柳下惠、不羞汙君、不辭小官、進不隱賢、必以其道、遺佚而不怨、阨窮而不憫、

2. 'I Yin said, "Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people." In a time of good government he took office, and when confusion prevailed, he also took office. He said, "Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them." He thought that among all the people of the kingdom, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yâo and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the kingdom.

3. 'Hûi of Liû-hsiâ was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to

備旨,一頑夫無知覺,必貪昧嗜利,故與廉反. 2. Compare Bk. II. Pt. I. ii. 22; and Bk. V. Pt. I. vii. 2–6. Observe, that here instead of 有不被…澤者, we have 有不與被…澤者, = 'if there were any who did not have part in the enjoyment,' &c. 3. Compare Bk. II. Pt. I. ix. 2. The clause 與鄉人,云云, which

與鄉人處、由由然不忍去也、爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉、故聞柳下惠之風者、鄙夫寬、薄夫敦。四節 孔子之去齊、接淅而行、去魯、曰、遲遲吾行也、去父母國之道也、可以速而速、可以久而久、可以處而處、可以仕而仕、孔子也。五節 孟子曰、伯夷、聖之清者也、伊尹、聖之任者也、柳

carry out his principles. When dismissed and left without office, he did not murmur. When straitened by poverty, he did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying*, "You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?" Therefore when men now hear the character of Hûi of Liû-hsiâ, the mean become generous, and the niggardly become liberal.

4. 'When Confucius was leaving Ch'î, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Lû, he said, "I will set out by-and-by:"—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so:—this was Confucius.'

5. Mencius said, 'Po-î among the sages was the pure one; Î Yin

is wanting there, makes the 故曰 of that place more plain. 袒 is 'to have the arms bare,' and 裼, 'to put off all the upper garment.' 裸裎, together, is 'to have the body naked.' Here and in par. 1, 風 is expressed more nearly by 'character,' than by any other English term. 4. 淅, 'to rinse or wash rice,' 'the water in which rice is washed.' The latter is the sense here. 遲遲吾行 was the answer given by Confucius to Tsze-lû, who wished to hurry him away. 5. I have invented the adjective

下惠、聖之和者也、孔子、聖之時者也。六 孔子之謂集大成、集大成也者、金聲而玉振之也、金聲也者、始條理也、玉振之也者、終條理也、始條理者、智之事也、終條理者、聖之事也。七 智、譬則巧也、聖、譬則力也、由射於百步之外也、其至、爾力也、其中、非爾力也。

was the one most inclined to take office; Hûi of Liû-hsiâ was the accommodating one; and Confucius was the timeous one.

6. 'In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. 'As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a hundred paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.'

'timeous' to translate the 時 here, meaning that Confucius did at every *time* what the circumstances of it required, possessing the qualities of all other sages, and displaying them, at the proper time and place. 6. The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, 'small performance.' Joined, they make a 集大成, 'a collected great performance,'='a concert.' 聲, 始, and 終 are all used as verbs. 條理, 'discriminated rules,' indicates the separate music of the various instruments blended together. 金聲 and 振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集大聲. 7. Observe the comma after 智 and 聖. 由=猶. 'The other three worthies,' it is observed, 'carried one point to an extreme, but Confucius was complete in everything. We may compare each of them to one of the seasons, but Con-

北宮錡問曰、周室班爵祿也、如之何。孟子曰、其詳、不可得聞也、諸侯惡其害己也、而皆去其籍。然而軻也、嘗聞其畧也。天子一位、公一位、侯一位、伯一位、子男同一位、凡五等也、君一位、卿一位、大夫一位、上士一位、中士一位、下士一位、

CHAP. II. 1. Pêi-kung Î asked *Mencius*, saying, 'What was the arrangement of dignities and emoluments determined by the House of Châu?'

2. Mencius replied, 'The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.

3. 'The SON OF HEAVEN constituted one dignity; the KUNG one; the HÂU one; the PÂI one; and the TSZE and the NAN each one of equal rank:—altogether making five degrees of rank. The RULER *again* constituted one dignity; the CHIEF MINISTER one; the GREAT OFFICERS one; the SCHOLARS OF THE FIRST CLASS one; THOSE OF THE MIDDLE CLASS one; and THOSE OF THE LOWEST CLASS one;—altogether making six degrees of dignity.

fucius was the grand, harmonious air of heaven, flowing through all the seasons.'

2. THE ARRANGEMENT OF DIGNITIES AND EMOLUMENTS ACCORDING TO THE DYNASTY OF CHÂU. 1. Pêi-kung Î was an officer of the State of Wei. The double surname, 'Northern-palace,' had probably been given to the founder of the family from his residence. 2. Many passages might be quoted from the Lî Chî, the Châu Lî, and the Shû-ching, illustrating, more or less, the dignities of the kingdom and their emoluments, but it would be of little use to adduce them after Mencius's declaration that only the general outline of them could be ascertained. It is an important fact which he mentions, that the princes had destroyed (去, 3rd tone) many of the records before his time. The founder of the Ch'in dynasty had had predecessors and patterns. 惡, 4th tone, 'to hate.'

3. 公, 侯, 伯, 子, 男 have been rendered 'duke, marquis, earl, viscount, and baron,' and also 'duke, prince, count, marquis, and baron,' but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which, no doubt, were originally meant to indicate certain qualities of those bearing them. 公 = 'just, correct, without selfishness.' 侯, 'taking care of,' = 候, in the sense of 'guarding the borders and important places against banditti; possessed of the power to govern.' 伯 conveys the idea of 'elder and intelligent,' 'one capable of presiding over others.' 子 = 孳, 'to nourish,' 'one who genially cherishes the people.' 男 (from 田, 'field,' and 力, 'strength'), 'one adequate to

凡六等。天子之制、地方千里、公侯皆方百里、伯七十里、子男五十里、凡四等、不能五十里、不達於天子、附於諸侯、曰附庸。天子之卿、受地視侯、大夫受地視伯、元士受地視子男。大國地方百里、君十卿祿、卿祿四

4. 'To the Son of Heaven there was allotted a territory of a thousand *lî* square. A Kung and a Hâu had each a hundred *lî* square. A Pâi had seventy *lî*, and a Tsze and a Nan had each fifty *lî*. The assignments altogether were of four amounts. Where the territory did not amount to fifty *lî*, the chief could not have access himself to the Son of Heaven. His land was attached to some Hâu-ship, and was called a FÛ-YUNG.

5. 'The Chief ministers of the Son of Heaven received an amount of territory equal to that of a Hâu; a Great officer received as much as a Pâi; and a scholar of the first class as much as a Tsze or a Nan.

6. 'In a great State, where the territory was a hundred *li* square, the ruler had ten times as much income as his Chief ministers;

office and labour.' The name of 君, 'ruler,' 'sovereign,' is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 卿-彰, 'one who can illustrate what is good and right.' 夫-扶, 'to support,' 'to sustain;'—大夫, 'a great sustainer.' 士, 'a scholar,' 'an officer;'—任事之稱, 'the designation of one entrusted with business.' 4. 地方千里,—this means, according to the commentator 彭絲, 橫千里, 直千里, 共一百萬里也, '1,000 *lî* in breadth, and 1,000 *lî* in length, making an area of 1,000,000 *lî*.' On this, however, the following judgment is given by the editors of the imperial edition of the five *Ching* of the present dynasty:—'Where we find the word *square* (方) we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many square *lî*. For instance, we are told by the minister Tsan that, at the western capital of Châu, the territory was 800 *lî* square. The meaning is that there were 8 × 8 squares of 100 *lî*. At the eastern capital again, the territory was 600 *lî* square, or 6 × 6 squares of 100 *lî*. Putting these two together, we get the total of 1,000 *lî* square. So in regard to the various States of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much;'—see in the Lî Chî, III. i, 2, where the text, however, is not at all perspicuous. 附, 'attached;' 庸, 'meritoriousness.' These States were too small to bear the expenses of appearing before the sovereign, and therefore, the names and surnames of their chiefs were sent into court by the great princes to whom they were *attached*, or perhaps they appeared in their train;—see on Analects, XVI. i. 1. 5. 元士, 'Head scholar,' could only be applied to the scholars of the first class in the sovereign's immediate government. 6. 庶人在官 would be runners, clerks, and other subor-

大夫、大夫倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。次國地方七十里、君十卿祿、卿祿三大夫、大夫倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。小國地方五十里、君十卿祿、卿祿二大夫、大夫

a Chief minister four times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

7. 'In a State of the next order, where the territory was seventy *lî* square, the ruler had ten times as much revenue as his Chief minister; a Chief minister three times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

8. 'In a small State, where the territory was fifty *lî* square, the ruler had ten times as much revenue as his Chief minister; a Chief minister had twice as much as a Great officer; a Great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of

dinates, which appear in the Châu Lî, as 府, 史, 胥, and 徒. Chû Hsî gives his opinion, that, from the sovereign downwards, all who had lands received their incomes from them, as cultivated on the system of mutual aid, while the landless scholars and other subordinates received according to the income

倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。耕者之所獲、一夫百畝、百畝之糞、上農夫食九人、上次食八人、中食七人、中次食六人、下食五人、庶人在官者、其祿以是爲差。

〔三〕萬章問曰、敢問友、孟子曰、不挾長、不挾貴、不挾兄弟而友、友也者、友其德也、不可以有挾也。

the middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. 'As to those who tilled the fields, each husbandman received a hundred mâu. When those mâu were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.'

CHAP. III. 1. Wan Chang asked *Mencius*, saying, 'I venture to ask *the principles of* friendship.' Mencius replied, 'Friendship should be maintained without any presumption on the ground of one's superior age, or station, or *the circumstances of his* relatives. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.

from the land. 9. 食,—read *tsze*. 差,—read *ts'ze*, 'uneven,' 'different.'

3. FRIENDSHIP MUST HAVE REFERENCE TO THE VIRTUE OF THE FRIEND. THERE MAY BE NO ASSUMPTION ON THE GROUND OF ONE'S OWN ADVANTAGES. 1. 問友-問交友之道. 長, 3rd tone, having reference to age. 兄弟, 'one's brethren,' in the widest acceptation of that term. Observe how 也者 takes up

二 孟獻子百乘之家也、有友五人焉、樂正裘、牧仲、其三人、則予忘之矣、獻子之與此五人者、友也、無獻子之家者也、此五人者、亦有獻子之家、則不與之友矣。三 非惟百乘之家爲然也、雖小國之君亦有之、費惠公曰、吾於子思、則師之矣、吾於顏般、則友之矣、王順長息、則事我者也。四 非惟小國之君爲然也、雖大國之君亦

2. 'There was Măng Hsien, *chief of* a family of a hundred chariots. He had five friends, namely, Yŏ-chăng Chiû, Mû Chung, and three others *whose names* I have forgotten. With those five men Hsien maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. 'Not only has the *chief of* a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hûi of Pî said, "I treat Tsze-sze as my Teacher, and Yen Pan as my Friend. As to Wang Shun and Ch'ang Hsî, they serve me."

4. 'Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

the preceding 友, and goes on to its explanation. 其 refers to the individual who is the object of the 友; friendship with him as virtuous will tend to help our virtue. 有挾, 'to have presumptions,' with reference of course to the three points mentioned, but as of those the second most readily comes into collision with friendship, it alone is dwelt upon in the sequel. 2. Măng Hsien,—see 'Great Learning,' Comm. x. 22. 3. 費, read Pî,—see Analects, VI. vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. 'The Kind (惠)' is the honorary epithet. Tsze-sze is Confucius's grandson. 般,—read *pan*. Yen Pan appears to have been the son of the sage's favourite disciple. 4. P'ing ('The Pacificator') was the honorary epithet of the duke 彪, B.C. 556–531. Hâi T'ang was a famous worthy of his State. 入云, '*enter* being said.' 疏

有之晉平公之於亥唐也、入云則入、坐云則坐、食云則食、雖疏食菜羹、未嘗不飽、蓋不敢不飽也、然終於此而已矣、弗與共天位也、弗與治天職也、弗與食天祿也、士之尊賢者也、非王公之尊賢也。○五舜尚見帝、帝館甥于貳室、亦饗舜、迭爲賓主、是天子而友匹夫

There was the duke P'ing of Tsin with Hâi T'ang:—when *T'ang* told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate. There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

5. 'Shun went up to *court* and saw the sovereign, who lodged him as his son-in-law in the second palace. The sovereign also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the sovereign maintaining friendship with a private man.

食,—食, read tsze, 4th tone. The 之 after 平公 and 王公 is wanting in many copies. 與其天位,云云, would seem to be a complaint that the duke did not share with the scholar his own rank, &c., but the meaning in the translation, which is that given by the commentator, is perhaps the correct one. Rank, station, and revenue are said to be Heaven's, as entrusted to the ruler to be conferred on individuals able to occupy in them for the public good. 5. In this paragraph, Mencius advances another step, and exemplifies the highest style of friendship. Chû Hsî, after Châo Ch'î, explains 尙 by 上, as if it were 'to go up to,' i.e. to court. 貳室=副宮, 'attached or supplemental palace.' 饗是就舜宮而饗其食, '饗 means that he went to Shun's palace, and partook of his food.' The more common meaning of 饗, however, is 'to entertain.' 迭爲,—the subject is only Yâo. 賓, 'made a guest' of Shun, was the host. 主, 'made a host' of Shun,

也。用下敬上、謂之貴貴、用上敬下、謂之尊賢、貴貴尊賢、其義一也。

萬章問曰、敢問交際、何心也。孟子曰、恭也。曰、郤之郤之、爲不恭、何哉。曰、尊者賜之。曰、其所取之者義乎、不義乎、而後受之、以是爲不恭、故弗郤也。曰、請無以辭郤之、以心郤之、曰、其取

6. 'Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue. The rightness in each case is the same.'

CHAP. IV. 1. Wan Chang asked *Mencius*, saying, 'I venture to ask what *feeling of the* mind is expressed in the presents of friendship?' Mencius replied, '*The feeling of* respect.'

2. 'How is it,' pursued *Chang*, 'that the declining a present is accounted disrespectful?' The answer was, 'When one of honourable rank presents a gift, to say *in the mind*, "Was the way in which he got this righteous or not? I must know this before I can receive it;"—this is deemed disrespectful, and therefore presents are not declined.'

3. *Wan Chang* asked *again*, 'When one does not take on him in so many express words to refuse the gift, but having declined it

was the guest. 6. 用=以, 'for.' 義=事之宜, 'the rightness or propriety of things.'

4. HOW MENCIUS DEFENDED THE ACCEPTING PRESENTS FROM THE PRINCES, OPPRESSORS OF THE PEOPLE. 1. 際 is explained by 接, but that term is not to be taken in the sense of 'to receive,' but as a synonym of 交. If we distinguish the two words, we may take 交 as = the 友 of the last chapter, and 際 the gift, expressive of the friendship. 2. Chû Hsî says he does not understand the repetition of 郤之. It has probably crept into the text through the oversight of a transcriber, unless we suppose, with the 合講, that the repetition indicates the firmness and decision with which the gift is refused, but the introduction of that element seems out of place. 曰, 其 (referring to 尊者) 所 (所以) 取之, —曰 is the reflection passing in the mind, as in the next paragraph also. We must suppose 人 as the nominative in 以是爲不恭. 3. 請 is not to be understood of Wan Chang, but as indicating the hesitancy and delicacy of the scholar to whom a gift is offered.

諸民之不義也、而以他辭無受、不可乎。曰、其交也以道、其接也以禮、斯孔子受之矣。○四節 萬章曰、今有禦人於國門之外者、其交也以道、其餽也以禮、斯可受禦與。曰、不可。康誥曰、殺越人於貨、閔不畏死、凡民罔不譈、是不待教而誅者也。殷受夏、周受殷、所不辭也。於今

in his heart, saying, "It was taken by him unrighteously from the people," and then assigns some other reason for not receiving it;—is not this a proper course?' *Mencius* said, 'When the donor offers it on a ground of reason, and his manner of doing so is according to propriety;—in such a case Confucius would have received it.'

4. Wan Chang said, 'Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?' Mencius replied, 'It would not be proper. In "The Announcement to K'ang" it is said, "When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them:"—thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hsiâ, and Châu received it from Yin. It cannot

其交也, 以道,—其 still referring to 尊者, and 道 to the deservingness of the scholar, or something in his circumstances which renders the gift proper and seasonable. Compare Bk. II. Pt. II. iii. 3, 4. The meaning of 接 is determined (contrary to Châo Ch'î) by the 餽, which takes its place in the next paragraph. 4. 國門之外,—國 as in Bk. IV. Pt. II. xxxiii. 1. 斯可受之與,—斯, as in the last paragraph, adverbially, = 'in this case.' 康誥曰, see the Shû-ching, Bk. V. x. 15, though the text is somewhat altered in the quotation, and 閔 and 譈 take the place of 暋 and 憝. 于 = 'for the sake of,' i. e. to take. 殷 . . . 烈 is a passage of which the meaning is much disputed. Chû Hsî supposes it a gloss that has crept into the text. I have given it what seemed the most likely translation. 其受之,—其 is the party to whom the gift is offered, and 之, the fruit

爲烈、如之何其受之。五 曰、今之諸侯、取之於民也、猶禦也、苟善其禮際矣、斯君子受之、敢問何說也。曰、子以爲有王者作、將比今之諸侯而誅之乎、其教之不改、而後誅之乎、夫謂非其有而取之者盜也、充類至義之盡也、孔子之仕於魯也、魯人獵較、孔子亦獵較、獵較猶可、而況受其賜乎。六 曰、

be questioned, and to the present day is clearly acknowledged. How can the gift *of a robber* be received?'

5. *Chang* said, 'The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this.' *Mencius* answered, 'Do you think that, if there should arise a truly royal sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Lû, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!'

6. *Chang* urged, 'Then are we to suppose that when Confucius

of robbery. 5. 斯,—as above. By 君子 Chang alludes to Mencius himself. 比,—4th tone, 'to take together.' 充類至義之盡,—literally, 'filling up a resemblance to the extremity of righteousness;' the meaning is as in the translation. 獵較 (chiô) is unintelligible to Chû Hsî. I have given the not unlikely explanation of Châo Ch'î. But to get rid of the declaration that Confucius himself joined in the struggling, the critics all say it only means that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit manœuvre by Mencius. The offence of the people against propriety in struggling for the game,

然則孔子之仕也、非事道
與。曰、事道也。事道、奚獵較
也。曰、孔子先簿正祭器、不
以四方之食供簿正。曰、奚
不去也。曰、爲之兆也。兆足
以行矣、而不行、而後去、是
以未嘗有所終三年淹也。
七 孔子有見行可之仕、有際
可之仕、有公養之仕、於季
桓子、見行可之仕也、於衞

held office, it was not with the view to carry his doctrines into practice?' 'It was with that view,' *Mencius* replied, and *Chang rejoined*, 'If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?' *Mencius* said, 'Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter.' 'But why did he not go away?' 'He wished to make a trial *of carrying his doctrines into practice*. When that trial was sufficient to show that they could be practised and they were still not practised, then he went away, and thus it was thaú he never completed in any State a residence of three years.

7. 'Confucius took office when he saw that the practice *of his doctrines* was likely; he took office when his reception was proper; he took office when he was supported by the State. In the case of his relation to Chî Hwan, he took office, seeing that the practice of

and the offence of the princes in robbing their people, were things of a different class. Yet Mencius's defence of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting in the way of expediency. How far that way may be pursued will always depend on circumstances. 6. 非事道與 (2nd tone, interrogative) = 非以行道爲事與. 事道奚獵較 is evidently a question of Chang. 先簿正祭器 is unintelligible to Chû Hsî. The translation is after the commentator Hsü (徐氏). 'Food gathered from every quarter,'—i. e. gathered without discrimination. It would appear that the practice of 獵較 had some connexion with the offering of sacrifices, and that Confucius thought that if he only rectified the rules for sacrifice, the practice would fall into disuse. But the whole passage and its bearing on the struggling for game is obscure. 兆,—'a prognostic,' 'an omen,' used figuratively. 7. See the 'Life of Confucius,' though it is only here that we have mention of the sage's connexion with the duke Hsiâo. Indeed no duke appears in the annals of Wei with such a posthumous title. Chû Hsî supposes that the duke Ch'û (see Analects, VII. xiv, note) is intended, in which the author of

靈公、際可之仕也、於衛孝公、公養之仕也。

孟子曰、仕非爲貧也、而有時乎爲貧、娶妻、非爲養也、而有時乎爲養。二爲貧者、辭尊居卑、辭富居貧。三辭尊居卑、辭富居貧、惡乎宜乎、抱關擊柝。四孔子嘗爲委吏矣、曰、會計

his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Hsiâo of Wei he took office, because he was maintained by the State.'

CHAP. V. 1. Mencius said, 'Office is not *sought* on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.

2. 'He who *takes office* on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.

3. 'What office will be in harmony with this declining an honourable situation and occupying a low one, this declining riches and preferring to be poor? *Such an one as* that of guarding the gates, or beating the watchman's stick.

4. 'Confucius was once keeper of stores, and he then said, "My calculations must be all right. That is all I have to care about."

the 四書拓餘說 acquiesces. The text mentions Chî Hwan, and not duke Ting, because the duke and his government were under the control of that nobleman.

5. HOW OFFICE MAY BE TAKEN ON ACCOUNT OF POVERTY, BUT ONLY ON CERTAIN CONDITIONS. 1. 仕 and 娶妻,—it is as well to translate here abstractly, 'office,' and 'marriage.' 爲, 4th tone, 'for,' 'on account of.' The proper motive for taking office is supposed to be the carrying principles—the truth, and the right—into practice, and the proper motive for marriage is the begetting of children, or rather of a son, to continue one's line. 乎,—not interrogative, but serving as a pause for the voice. 養, 4th tone, 'the being supported,' but we may take it generally, as in the translation. 2. 尊,—i.e. 尊位, 'an honourable situation,' and 富=富祿, 'rich emolument.' 3. 惡, the 1st tone, 'how.' The first 乎 as above, and helping the rhythm of the sentence. 抱關 (going round the barrier-gates, 'embracing' them, as it were) and 擊柝 are to be taken together, and not as two things, or offices; see the Yî-ching, App. III. Sect. II. 18. 4. In Sze-mâ Ch'ien's History of Confucius, for 委 (4th tone) 吏 we have 季氏史, but in a case of this kind the authority of Mencius is to be followed. 會,—read *kwâi*, 3rd tone, 'entries in a book.' Annual calculations of accounts are denomin-

當而已矣、嘗爲乘田矣、曰、牛羊茁壯長而已矣。(五) 位卑而言高、罪也、立乎人之本朝、而道不行、恥也。

(六) 萬章曰、士之不託諸侯、何也。孟子曰、不敢也、諸侯失國、而後託於諸侯、禮也、士之託於諸侯、非禮也。(二) 萬

He was once in charge of the public fields, and he then said, "The oxen and sheep must be fat and strong, and superior. That is all I have to care about."

5. 'When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him.'

CHAP. VI. 1. Wan Chang said, 'What is the reason that a scholar does not accept a stated support from a prince?' Mencius replied, 'He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety.'

2. Wan Chang said, 'If the prince send him a present of grain,

ated 會, and monthly, 計, when a distinction is made between the terms. 當, 4th tone. 乘 (4th tone) 田 = 主苑囿芻牧之吏, but I do not understand the use of 乘 in this sense. Here again the history has 爲司職 (yi = 樴) 吏. These were the first offices Confucius took, before the death of his mother, and while they were yet struggling with poverty. 5. 立乎 (= 于) 人之本朝 (ch'âou, 2nd tone),—it is difficult to express the force of the 本; 'to stand in a man's proper court,' i.e. the court of the prince who has called him to office, and where he ought to develop and carry out his principles. It is said that this paragraph gives the reasons why he who takes office for poverty must be content with a low situation and small emolument, but the connexion is somewhat difficult to trace. The 四書味根錄 says:—'Why did Confucius confine himself to having his calculations exact, and his cattle sleek and fat? Because in his humble position he had nothing to do with business of the State, and he would not incur the crime of usurping a higher office. If, making a pretence of poverty, a man keep long clinging to high office, he stands in his prince's court, but carries not principles into practice:—can he lay his hand on his heart, and not feel the shame of making his office of none effect?' This is true, but it is not necessary that he who takes office because he is poor should continue to occupy it simply with the desire to get rich.

6. HOW A SCHOLAR MAY NOT BECOME A DEPENDENT BY ACCEPTING PAY WITHOUT OFFICE, AND HOW THE REPEATED PRESENTS OF A PRINCE TO A SCHOLAR MUST BE MADE. 1. 士 is here the scholar, the candidate for public office and use, still unemployed. 不託, 'does not depend on,' i.e. assure himself of a regular support by receiving regular pay though not in office. On one prince,

章曰、君餽之粟、則受之乎。曰、受之。受之何義也。曰、君之於氓也、固周之。三章曰、周之則受、賜之則不受、何也。曰、不敢也。曰、敢問其不敢、何也。曰、抱關擊柝者、皆有常職、以食於上、無常職而賜於上者、以爲不恭也。四章曰、君餽之、則受之、不識可常繼乎。曰、繆公之於子思也、亟

for instance, does he accept it?' 'He accepts it,' answered *Mencius*. 'On what principle of righteousness does he accept it?' 'Why—the prince ought to assist the people in their necessities.'

3. *Chang* pursued, 'Why is it that the scholar will *thus* accept the prince's help, but will not accept his pay?' The answer was, 'He does not presume to do so.' 'I venture to ask why he does not presume to do so.' 'Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful.'

4. Chang asked, 'If the prince sends a scholar a present, he accepts it;—I do not know whether this present may be constantly repeated.' *Mencius* answered, 'There was the conduct of the duke

driven from his State, finding an assured and regular support with another, see the Li-chi, IX. Sect. I. i. 13. It is only stated there, however, that a prince did not employ another refugee prince as a minister. We know only from Mencius, so far as I am aware, that a prince driven from his own dominions would find maintenance in another State, according to a sort of law. 2. 何義, 'what is the principle of righteousness?' or simply—'what is the explanation of?' 周=賙, 'to give alms,' and generally to help the needy. 氓,—see Bk. II. Pt. I. v. 5. A scholar not in office is only one of the people. 3. 賜之, 'if he give him,' i. e. 賜之祿, 'give him pay.' This brings out all the meaning that is in 託. 賜於上,—賜 is passive, or = 'to receive pay.' 不恭, 'disrespectful,' is to be taken in its implication of a want of humility in the scholar, who is only one of the people having no office, and yet is content to take pay, as if he had. 4. 亟,—read *ch'i*, 4th tone (below, the same, 'frequently.' 鼎肉, 'caldron flesh,' i. e. flesh cooked. 摽,—*piâo*, the 1st tone, 'to motion with the hand.' 使者,—使, 4th tone. 伋 was Tsze-sze's name. To bow, raising the

問、亟餽鼎肉、子思不悅於卒也、摽使者出諸大門之外、北面稽首再拜而不受、曰、今而後知君之犬馬畜伋、蓋自是臺無餽也、悅賢不能舉、又不能養也、可謂悅賢乎。○五節曰、敢問國君欲養君子、如何、斯可謂養矣。曰、以君命將之、再拜稽首而受、其後、廩人繼粟、庖人繼

Mû to Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-sze was displeased; and at length, having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, "From this time forth I shall know that the prince supports me as a dog or a horse." And so from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?'

5. Chang said, 'I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?' Mencius answered, '*At first*, the present must be offered with the prince's commission, and the scholar, making obeisance twice with his head bowed to the ground, will receive it. But after this the storekeeper will continue

hands to the bent forehead, was called 拜手; lowering the hands in the first place to the ground, and then raising them to the forehead, was called 拜; bowing the head to the earth was called 稽首. Tsze-sze appears on this occasion to have first performed the most profound expression of homage, as if in the prince's presence, and then to have bowed twice, with his hands to the ground, in addition. All this he did, outside the gate, which was the appropriate place in the case of declining the gifts. If they were received, the party performed his obeisances inside. To bring out the meaning of 'for,' that properly belongs to 蓋, we must translate it here by 'and so.' 臺,—the designation of an officer or servant of a very low class.

5. 以君命將之,—將=奉 君命, 'a message from the prince,' reminding of course the scholar of his obligation. 僕僕爾,—an adverb, 'the appearance of being troubled.'

肉、不以君命將之、子思以爲鼎肉、使已僕僕爾亟拜也、非養君子之道也。堯之於舜也、使其子九男事之、二女女焉、百官牛羊倉廩備、以養舜於畎畝之中、後舉而加諸上位、故曰、王公之尊賢者也。

萬章曰、敢問不見諸侯、何義也。孟子曰、在國曰市井之臣、在野曰、草莽之臣、皆謂庶

to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tsze-sze considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. 'There was Yâo's conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channelled fields, and then he raised him to the most exalted situation. From this we have the expression—"The honouring of virtue and talents proper to a king or a duke."'

CHAP. VII. 1. Wan Chang said, 'I venture to ask what principle of righteousness is involved in *a scholar's* not going to see the princes?' Mencius replied, 'A scholar residing in the city is called "a minister of the market-place and well," and one residing in the country is called "a minister of the grass and plants." In both cases he is a common man, and it is the rule of propriety that common

6. See Pt. I. i. 3. 二女女焉,—the second 女 is read *nü*, in 4th tone.

7. WHY A SCHOLAR SHOULD DECLINE GOING TO SEE THE PRINCES, WHEN CALLED BY THEM. Compare Bk. III. Pt. II. i, *et al.* 1. We supply 士 as the subject of 見; and other verbal characters; Wan Chang evidently intends Mencius himself. 國, 'city,' as in chap. iv. par. 4. 莽,—here as a synonym, in apposition with 草. 臣 in 市井, 草莽之臣 is different from the 爲臣 below. Every in-

人、庶人不傳質爲臣、不敢見於諸侯、禮也。二萬章曰、庶人召之役、則往役、君欲見之、召之、則不往見之、何也。曰、往役、義也、往見、不義也。三且君之欲見之也、何爲也哉、曰、爲其多聞也、爲其賢也。曰、爲其多聞也、則天子不召師、而況諸侯乎、爲其賢也、則吾未聞欲見賢而召之也。四繆公亟見於子思、

men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince.'

2. Wan Chang said, 'If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?' Mencius replied, 'It is right to go and perform the service; it would not be right to go and see the prince.'

3. 'And,' *added Mencius*, 'on what account is it that the prince wishes to see *the scholar*?' 'Because of his extensive information, or because of his talents and virtue,' was the reply. 'If because of his extensive information,' said Mencius, 'such a person is a teacher, and the sovereign would not call him;—how much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

4. 'During the frequent interviews of the duke Mû with Tsze-sze,

dividual may be called a 臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially 'a minister.' 傳=通. 質,—*chi*, in 3rd tone; see Bk. III. Pt. II. iii. 1, and notes. There is a force in the 於, in 見於諸侯, which it is difficult to indicate in another language. 2. 'It is right to go and perform the service,' i. e. it is right in the common man, to perform service being his 職, or office. And so with the scholar. He will go when called as a scholar should be called, but only then. 3. The 爲 are all in the 4th tone. It must be borne in mind that the conversation is all about a scholar who is not in office; compare par. 9. 4. 千乘 (in 4th tone) 之國=千乘之君

曰、古千乘之國、以友士、何如。子思不悅、曰、古之人有言曰、事之云乎、豈曰友之云乎。子思之不悅也、豈不曰、以位、則子君也、我臣也、何敢與君友也、以德、則子事我者也、奚可以與我友、千乘之君、求與之友、而不可得也、而況可召與。○五齊景公田、招虞人以旌、不至、將殺之、志士不忘在溝壑、勇士不忘喪其元、孔子奚取

he *one day* said to him, "Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think *of such an intercourse*?" Tsze-sze was displeased, and said, "The ancients have said, 'The scholar should be served:' how should they have merely said that *he should be made a friend of*?" When Tsze-sze was thus displeased, did he not say *within himself*,—"With regard to our stations. you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master. How can you be on terms of friendship with me?" *Thus*, when a ruler of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—how much less could he call him to his presence!

5. 'The duke Ching of Ch'î, once, when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With reference to this incident, Confucius said*, "The determined officer never forgets that *his end*

below; 以 = with all his dignity, 'yet.' 云乎 = 云爾, Bk. IV. Pt. II. xxiv. 1, *et al.*, but the second 乎 also responds to 豈. The paraphrase in the 日講 is:—古之人有言、人君於士、當師事之、豈但如君所言友之云乎. 5. See Bk. III. Pt. II. i. 2. 6. The explanation of the various flags here is from Chû Hsî, after

焉、取非其招不往也。曰、敢問招虞人何以。曰、以皮冠、庶人以旃、士以旂、大夫以旌。以大夫之招招虞人、虞人死不敢往、以士之招招庶人、庶人豈敢往哉、況乎以不賢人之招招賢人乎。欲見賢人而不以其道、猶欲其入而閉之門也、夫義、路也、禮、門也、惟君子能由

may be in a ditch or a stream; the brave officer never forgets that he may lose his head." What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him.'

6. Chang said, 'May I ask with what a forester should be summoned?' Mencius replied, 'With a skin cap. A common man *should be summoned* with a plain banner; a scholar *who has taken office*, with one having dragons embroidered on it; and a Great officer, with one having feathers suspended from the top of the staff.

7. 'When the forester was summoned with the article appropriate to the summoning of a Great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!

8. 'When a prince wishes to see a man of talents and virtue, and does not take the proper course *to get his wish*, it is as if he wished him to enter *his palace*, and shut the door against him.

the Châu Lî. The dictionary may be consulted about them. 何以=何用. 7. A man of talents and virtue ought not to be called at all; the prince ought to go to *him*. 8. 閉之門,—this is another case of a verb followed by the pronoun and another objective;—literally, 'shut him the door.' 詩云,—see the Shih-ching, II. v. Ode IX. st. 1. Julien condemns the translating 周道 by 'the way to Châu,' but that is the meaning of the terms in the ode; and, as the royal highway, it is used to indicate figuratively the great way of righteousness. 底,—in the ode 砥 (*chih*), the 3rd tone. The ode is attributed to an officer of one of the

是路、出入是門也、詩云、周道如底、其直如矢、君子所履、小人所視。九節萬章曰、孔子君命召、不俟駕而行、然則孔子非與。曰、孔子當仕有官職、而以其官召之也。一節

【八章】孟子謂萬章曰、一鄉之善士、斯友一鄉之善士、一國之善士、斯友一國之善士、天下之善士、斯友天下

Now, righteousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

> "The way to Châu is level like a whetstone,
> And straight as an arrow.
> The officers tread it,
> And the lower people see it."'

9. Wan Chang said, 'When Confucius received the prince's message calling him, he went without waiting for his carriage. Doing so, did Confucius do wrong?' Mencius replied, 'Confucius was in office, and had to observe its appropriate duties. And moreover, he was summoned on the business of his office.'

CHAP. VIII. 1. Mencius said to Wan Chang, 'The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the kingdom shall make friends of all the virtuous scholars of the kingdom.

eastern States, mourning over the oppressive and exhausting labours which were required from the people. The 'royal highway' presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labours, but now toiled slowly and painfully along. 9. See Analects, X. xiii. 4.

8. THE REALIZATION OF THE GREATEST ADVANTAGES OF FRIENDSHIP, AND THAT IT IS DEPENDENT ON ONE'S SELF. 1. 'The virtuous scholar of one village,—he shall make friends of the virtuous scholars of (that) one village:'—the first 善 is in the superlative degree, and 友 is not only 'to be friends with,' but also 'to realize the uses of friendship.' The eminence attained by the individual attracts all the others to him,

之善士。以友天下之善士、爲未足、又尙論古之人、頌其詩、讀其書、不知其人可乎、是以論其世也、是尙友也。

九 齊宣王問卿。孟子曰、王何卿之問也。王曰、卿不同乎。曰、不同、有貴戚之卿、有異姓之卿。王曰、請問貴戚之卿。曰、君有大過、則諫、反覆之而不聽、則易位。王勃然變乎色。曰、王

2. 'When a scholar feels that his friendship with all the virtuous scholars of the kingdom is not sufficient *to satisfy him*, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends *of the men of antiquity*.'

CHAP. IX. 1. The king Hsüan of Ch'î asked about *the office of* high ministers. Mencius said, 'Which high ministers is your Majesty asking about?' 'Are there differences among them?' inquired the king. 'There are,' was the reply. 'There are the high ministers who are noble and relatives *of the prince*, and there are those who are of a different surname.' The king said, 'I beg to ask about the high ministers who are noble and relatives of the prince.' Mencius answered, 'If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.'

2. The king on this looked moved, and changed countenance.

and he has thus the opportunity of learning from them, which no inflation because of his own general superiority prevents him from doing. 2. 尙=上. 又尙, 'he proceeds and ascends.' 頌=誦, 'to repeat,' 'croon over.' 可乎=可否, 'proper or not?' 其世, 'their age,' i.e. what they were in their age.—We are hardly to understand the poetry and books here generally. Mencius seems to have had in his eye the Book of Poetry, and the Book of History.

9. THE DUTIES OF THE DIFFERENT CLASSES OF HIGH MINISTERS. 1. 君有大過,—such ministers will overlook small faults. To animadvert on them would be inconsistent with

勿異也、王問臣、臣不敢不以正對。四王色定、然後請問異姓之卿。曰、君有過則諫、反覆之而不聽、則去。

3. Mencius said, 'Let not your Majesty be offended. You asked me, and I dare not answer but according to truth.'

4. The king's countenance became composed, and he then begged to ask about high ministers who were of a different surname *from the prince*. Mencius said, 'When the prince has faults, they ought to remonstrate with him; and if he do not listen to them after they have done this again and again, they ought to leave *the State*.'

their consanguinity. No distinction is made of faults, as great or small, when the other class of ministers is spoken of. 'Great faults' are such as endanger the safety of the State. 3. 勿異, 'don't think it strange,' but = 'don't be offended.'—We may not wonder that duke Hsüan should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the Head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not taking their advice, to proceed to dethrone him, is likely to produce the most disastrous effects. Chû Hsî notices that the able and virtuous relatives of the tyrant Chau (紂) were not able to do their duty as here laid down, while Ho Kwang, a minister of another surname, was able to do it in the case of the king of Ch'ang-yî (昌邑王), whom he placed in B.C. 74, though not the proper heir, on the throne in succession to the emperor Châo. His nominee, however, proved unequal to his position. See the Memoir of Ho Kwang in the Thirty-eighth Book of the Biographies of the first Han dynasty.

BOOK VI.

KÂO TSZE. PART I.

告子章句上

第一章 一 告子曰、性、猶杞柳也、義、猶桮棬也、以人性爲仁義、猶以杞柳爲桮棬。二 孟子曰、子能順杞柳之性、而以爲桮棬乎、將戕賊杞柳、而後以爲桮棬

CHAPTER I. 1. The philosopher Kâo said, '*Man's* nature is like the *ch'î*-willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ch'î*-willow.'

2. Mencius replied, 'Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with

Kâo, from whom this Book is named, is the same who is referred to in Bk. II. Pt. I. ii. His name was Pû-hai (不害), a speculatist of Mencius's day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mo (Bk. III. Pt. I. v; Pt. II. ix). See the 四書拓餘說, on Mencius. Vol. I. Art. xxix. He appears from this Book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the Sages of his country. 'In the first Part,' says the 四書味根錄, 'he treats first of *the nature*, then of *the heart*, and then of *instruction*, the whole being analogous to the lessons in the Doctrine of the Mean. The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar Kâo.'

1. THAT BENEVOLENCE AND RIGHTEOUSNESS ARE NO UNNATURAL PRODUCTS OF HUMAN NATURE. There underlies the words of Kâo here, says Chû Hsî, the view of the philosopher Hsün (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which Kâo would probably have disallowed. Hsün (see the prolegomena, and Morrison under the character 子), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man;—人之性惡, 其善者僞也, 'man's nature is bad; his good is artificial.' 1. The 杞 and the 柳 are taken by some as two trees, but it is better to take them together, the first character giving the species of the other. It is described as 'growing by the water-side, like a common willow, the leaf coarse and white, with the veins small and reddish.' 2. 順, 'according with,' 'following,' i.e. 'leaving untouched,' 'doing no violence to.' 戕賊人,—人=人性, 'man's nature,' humanity. Kâo had said that man's nature could be *made into* benevolence and righteousness, and Mencius exposes the error

也如將戕賊杞柳而以爲桮棬、則亦將戕賊人以爲仁義與、率天下之人、而禍仁義者、必子之言夫。

〔二〕告子曰、性猶湍水也、決諸東方則東流、決諸西方則西流、人性之無分於善不善也、猶水之無分於東西也。孟子曰、水信無分於東西、無分於上下乎、人性

it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities.'

CHAP. II. 1. The philosopher Kâo said, '*Man's* nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.'

2. Mencius replied, 'Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The

by here substituting 戕賊 for 爲, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow. 禍仁義, 'calamitize benevolence and righteousness.' I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.

2. MAN'S NATURE IS NOT INDIFFERENT TO GOOD AND EVIL. ITS PROPER TENDENCY IS TO GOOD. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Hsiung (揚雄), a philosopher about the beginning of our era (B.C. 53–A.D. 18). We have the following sentence from him:—'In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion-nature in its movements may be called the horse of good or evil.' (十子全書, 揚子, 修身篇) 人無有不善 is the sum of the chapter on Mencius's part. His opponent's views were wrong, but did he himself have the whole truth? 1. 湍水, as explained in the dictionary, 'water flowing rapidly,' and 'water rippling over the sand.' Châo Ch'î, followed by Chû Hsî, explains it as in the translation, which is certainly better adapted to the passage. 2. 信,—as an adverb, 'truly.' 人性之善,

之善也、猶水之就下也、人無有不善、水無有不下。○三今夫水、搏而躍之、可使過顙、激而行之、可使在山、是豈水之性哉、其勢則然也、人之可使為不善、其性亦猶是也。

三章告子曰、生之謂性。○二孟子曰、生之謂性也、猶白之謂白與。曰、然。白羽之白也、猶

tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, *just as* all water flows downwards.

3. 'Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.'

CHAP. III. 1. The philosopher Kâo said, 'Life is what we call nature.'

2. Mencius asked him, 'Do you say that by nature you mean life, just as you say that white is white?' 'Yes, I do,' was the reply. Mencius added, 'Is the whiteness of a white feather like that of

—literally, 'the goodness of man's nature,' but we must take 善 as = 'tendency to good.' 3. 激, to provoke,' 'to fret,' the *consequence of a dam*. 激而行之,—'dam and walk it,' i.e. by gradually leading it from dam to dam. Chû Hsî says:—'This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good; that it is properly without evil, and we must violate it therefore, before we can do evil. It shows that the nature is properly not without a decided character, or that it may do good or evil indifferently.'

3. THE NATURE IS NOT TO BE CONFOUNDED WITH THE PHENOMENA OF LIFE. 1. 'By 生,' says Chû Hsî, 'is intended that whereby men and animals perceive and move,' and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, 'doing and using,' to be the nature. We must understand by the term, I think, the phenomena of life, and Kâo's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same. At any rate, Mencius here makes him allow this. 2, 3. The 與, 4th tone, all interrogative, and = 'you allow this, I suppose.'—We find it difficult to place ourselves in sympathy with Kâo in this conversation, or to

白雪之白、白雪之白、猶白玉之白與。曰、然。三然則犬之性、猶牛之性、牛之性、猶人之性與。

四 一告子曰、食、色、性也、仁、內也、非外也、義、外也、非內也。二孟子曰、何以謂仁內義外也。曰、彼長、而我長之、非有長於我也、猶彼白、而我白之、從其白於外也、故謂之

white snow, and the whiteness of white snow like that of white jade?' *Kâo again* said 'Yes.'

3. 'Very well,' *pursued Mencius*. 'Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?'

CHAP. IV. 1. The philosopher Kâo said, '*To enjoy* food and *delight in* colours is nature. Benevolence is internal and not external; righteousness is external and not internal.'

2. Mencius asked him, 'What is the ground of your saying that benevolence is internal and righteousness external?' He replied, 'There is a man older than I, and I give honour to his age. It is not that there is *first* in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce *of righteousness* that it is external.'

follow Mencius in passing from the second paragraph to the third. His questions in paragraph 2 all refer to qualities, and then he jumps to others about the nature.

4. THAT THE BENEVOLENT AFFECTIONS AND THE DISCRIMINATIONS OF WHAT IS RIGHT ARE EQUALLY INTERNAL. 1. 食色-甘食悅色. We might suppose that 色 here denoted 'the appetite of sex.' But another view is preferred. Thus the commentator 熙周 observes:—'The infant knows to drink the breast, and to look at fire, which illustrates the text 食色性.' It is important to observe that by 義 is denoted 事物之宜, 'the determining what conduct in reference to them is required by men and things external to us, and giving it to them.' Kâo contends that as we are moved by our own internal impulse to food and colours, so we are also in the exercise of benevolence, but not in that of righteousness. 2. 長,—always 3rd tone. In 彼長 it is the adjective, but in the other cases it is the verb. 非有長於我-非先有長之之心在我. The second 白 is also a verb.

外也。三節曰、異於白馬之白也、無以異於白人之白也、不識長馬之長也、無以異於長人之長與、且謂長者義乎、長之者義乎。四節曰、吾弟則愛之、秦人之弟則不愛也、是以我爲悅者也、故謂之內、長楚人之長、亦長吾之長、是以長爲悅者也、故謂

3. *Mencius* said, 'There is no difference between our pronouncing a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness?—the fact of a man's being old? or the fact of our giving honour to his age?'

4. *Kâo* said, 'There is my younger brother;—I love him. But the younger brother of a man of Ch'in I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. *On the other hand*, I give honour to an old man of Ch'û, and I also give honour to an old man of my own *people*: that is, the feeling is determined by the age, and therefore I say that righteousness is external.'

3. 異於, at the commencement, have crept by some oversight into the text. They must be disregarded. 白馬, 白人, 長馬, 長人,—白 and 長 are the verbs,—the 長之 below. 且謂云云, 'and do you say? &c.,' but the meaning comes out better by expanding the words a little. The 日講 says:—'The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of the age of a horse.' 4. 秦人, 楚人,—indifferent people, strangers. 以我爲悅, 以長爲悅,—the meaning is, no doubt, as in the translation, but the use of 悅 in both cases occasions some difficulty. Here again I may translate from the 日講, which attempts to bring out the meaning of 悅:—'I love my younger brother and do not love the younger brother of a man of Ch'in; that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心, 則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the age. Wherever we meet with age, there we

之外也。五節曰、耆秦人之炙、無以異於耆吾炙、夫物、則亦有然者也、然則耆炙、亦有外與。

五章孟一節季子問公都子曰、何以謂義內也。二節曰、行吾敬、故謂之內也。三節鄉人長於伯兄一歲、則誰敬。曰、敬兄。酌則誰先。曰、先酌鄉人。所敬在此、所長在彼、果在外、非由

5. *Mencius* answered him, 'Our enjoyment of meat roasted by a man of Ch'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?'

CHAP. V. 1. The disciple Măng Chî asked Kung-tû, saying, On what ground is it said that righteousness is internal?'

2. Kung-tû replied, 'We *therein* act out our feeling of respect, and therefore it is said to be internal.'

3. *The other objected*, 'Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?' 'To my brother,' was the reply. 'But for which of them would you first pour out wine *at a feast*?' 'For the villager.' *Măng Chî argued*, '*Now* your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within.'

have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind.' After reading all this, a perplexity is still felt to attach to the use of 悅. 5. 耆=嗜.—Mencius silences his opponent by showing that the same difficulty would attach to the principle with which he himself started; namely, that the enjoyment of food was internal, and sprang from the inner springs of our being.

5. THE SAME SUBJECT;—THE DISCRIMINATIONS OF WHAT IS RIGHT ARE FROM WITHIN. 1. Măng Chî was a younger brother of Măng Chung, mentioned in Bk. II. Pt. II. ii. 3. Their relation to each other in point of age is determined by the characters 仲 and 季. Măng Chî had heard the previous conversation with Kâo, or heard of it, and feeling some doubts on the subject he applied to Kung-tû (Bk. II. Pt. II. v. 4) for their solution. 'On what ground is it said?'—i.e. by our master, by Mencius. 3. The questions here are evidently by Măng Chî.

內也。四節公都子不能答、以告孟子。孟子曰、敬叔父乎、敬弟乎。彼將曰、敬叔父。曰、弟爲尸、則誰敬。彼將曰、敬弟。子曰、惡在其敬叔父也。彼將曰、在位故也。子亦曰、在位故也、庸敬在兄、斯須之敬在鄉人。五節季子聞之曰、敬叔父則敬、敬弟則敬、果在外、非由內也。公都子曰、冬日、則飲湯、夏日、則飲水、然

4. Kung-tû was unable to reply, and told the conversation to Mencius. Mencius said, '*You should ask him*, "Which do you respect most,—your uncle, or your younger brother?" He will answer, "My uncle." Ask him *again*, "If your younger brother be personating a dead ancestor, to which do you show the greater respect,—*to him or to your uncle?*" He will say, "To my younger brother." You can go on, "But where is the respect due, as you said, to your uncle?" He will reply to this, "*I show the respect to my younger brother*, because of the position which he occupies," and you can likewise say, "*So my respect to the villager is* because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, *on occasion*, it is rendered to the villager."'

5. *Măng* Chî heard this and observed, 'When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without, and does not proceed from within.' Kung-tû replied, 'In winter we drink things hot, in summer we drink things cold; and

伯 is in the general sense of 長, 'elder.' 4. The translation needs to be supplemented, to show that Mencius gives his decision in the form of a dialogue between the two disciples. 叔父, 'a father's younger brother,' but used generally for 'an uncle.' 弟爲尸,—in sacrificing to the departed, some one—a certain one of the descendants, if possible—was made the 尸, or 'personator of the dead,' into whom the spirit of the other was supposed to descend to receive the worship. 惡在其敬,—the 其 = 'as you said.' 斯須 = 暫時; compare the 'Doctrine of the Mean,' i. 2. 5. 湯, 水, 'hot

則飲食亦在外也。

六公都子曰、告子曰、性無善、無不善也。或曰、性可以爲善、可以爲不善、是故文武興、則民好善、幽厲興、則民好暴。或曰、有性善、有性不善、是故以堯爲君而有象、以瞽瞍爲父而有舜、以紂爲兄之子、且以爲君、而有微子啓、王子比干。今曰、

so, *on your principle*, eating and drinking also depend on what is external!'

CHAP. VI. 1. The disciple Kung-tû said, 'The philosopher Kâo says, "*Man's* nature is neither good nor bad."

2. 'Some say, "*Man's* nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wăn and Wû, the people loved what was good, *while* under Yû and Lî, they loved what was cruel."

3. 'Some say, "The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yâo there yet appeared Hsiang; that with such a father as Kû-sâu there yet appeared Shun; and that with Châu for their sovereign, and the son of their elder brother besides, there were found Ch'î, the viscount of Wei, and the prince Pî-kan.

4. 'And now you say, "The nature is good." Then are all those wrong?'

water,' or 'soup,' and 'water;' 水 must be taken as 'cold' water. Kung-tû answers after the example of his master in the last paragraph of the preceding chapter.

6. EXPLANATION OF MENCIUS'S OWN DOCTRINE THAT MAN'S NATURE IS GOOD. 1. Chû Hsî says that the view of Kâo, as here affirmed, had been advocated by Sû Tung-p'o (東坡) and Hû, styled Wăn-ting Kung (胡文定公), near to his own times. 2. This is the view propounded by Kâo in the second chapter. 爲 is explained by 習, and 可以爲 = 可以使爲. 3. 啓 was the name of the viscount of Wei; see Analects, XVIII. i. Both he and Pî-kan are here made to be uncles of Châu, while Ch'î, according to the Shû-ching, was his half-brother. Chû Hsî supposes some error to have crept into the text. For convenience in translating, I have changed the order of 爲兄之子, 且以爲君. 王子, —as the sons of the princes of States were called 公子.—This view of human nature found

性善、然則彼皆非與。五節孟子曰、乃若其情、則可以爲善矣、乃所謂善也。六節若夫爲不善、非才之罪也。七節惻隱之心、人皆有之、羞惡之心、人皆有之、恭敬之心、人皆有之、是非之心、人皆有之、惻隱之心、仁也、羞惡之心、義也、恭敬之心、禮也、是非之心、

5. Mencius said, 'From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.

6. 'If men do what is not good, the blame cannot be imputed to their natural powers.

7. 'The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration *implies the principle of* benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving the principle of knowledge. Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly

an advocate afterwards in the famous Han Wăn-kung (韓文公) of the T'ang dynasty. 4, 5. 乃若,—'as to,' 'looking at.' Chû Hsî calls them an initial particle. The 其, of course, refers to 性 or 'nature,' which is the subject of the next clause—可以爲善. This being the amount of Mencius's doctrine, that by the study of our nature we may see that it is formed for goodness, there seems nothing to object to in it. By 情 is denoted 性之動, 'the movements of the nature,' i.e. the inward feelings and tendencies, 'stirred up.'—Châo Ch'î takes 若 here in the sense of 順, 'to obey,' 'to accord with,' on which the translation would be—'If it act in accordance with its feelings, or emotional tendencies. The meaning, however, is the same on the whole. 可以爲善 is not so definite as we could wish. Chû Hsî expands it:—人之情本但可以爲善, 而不可以爲惡 'the feelings of man may properly be used only to do good, and may not be used to do evil.' This seems to be the meaning. 6. 才—材質, 人之能也, 'man's ability,' 'his natural powers.' 若夫 (in and tone),—'as to,' 'in the case of.' 7. Compare Bk. II. Pt. I. vi. 4, 5. 恭敬之心, however, takes the place of 辭讓之心 there. 弗思耳 is the *apodosis* of a sentence, and the *protasis* must be supplied as in the translation. 舍

智也、仁、義、禮、智、非由外鑠我也、我固有之也、弗思耳矣、故曰、求則得之、舍則失之、或相倍蓰、而無算者、不能盡其才者也。八詩曰、天生蒸民、有物有則、民之秉夷、好是懿德。孔子曰、爲此詩者、其知道乎。故有物、必有則、民之秉夷也、故好是懿德。

furnished with them. *And a different view* is simply owing to want of reflection. Hence it is said, "Seek and you will find them. Neglect and you will lose them." Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. 'It is said in the Book of Poetry,

"Heaven in producing mankind,
Gave them their *various* faculties and relations with *their specific* laws.
These are the invariable rules of nature for all to hold,
And *all* love this admirable virtue."

Confucius said, "The maker of this ode knew indeed the principle *of our nature!*" We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue.'

—捨, 3rd tone. 或相倍云云,—與善相去, 或一倍, 云云, 'they lose them so that they depart from what is good, some as far again as others, &c.' 8. 詩曰, see the Shih-ching, III. Pt. III. Ode VI. st. 1, where we have 烝 for 蒸, and 彝 for 夷. 有物有則,—'have things, have laws,' but the things specially intended are our constitution with reference to the world of sense, and the various circles of relationship. The quotation is designed specially to illustrate par. 5, but the conclusion drawn is stronger than the statement there. It is said the people actually love (好, 4th tone), and are not merely constituted to love, the admirable virtue.

七章 孟子曰、富歲、子弟多賴、凶歲、子弟多暴、非天之降才爾殊也、其所以陷溺其心者然也。今夫麰麥、播種而耰之、其地同、樹之時、又同、浡然而生、至於日至之時皆熟矣、雖有不同、則地有肥磽、雨露之養、人事之不齊也。故凡同類者、舉相

CHAP. VII. 1. Mencius said, 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to any difference of their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil*.

2. 'There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and, when the full time is come, it is all found to be ripe. Although there may be inequalities *of produce*, that is owing to the *difference of the* soil, as rich or poor, to the *unequal* nourishment afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it*.

3. 'Thus all things which are the same in kind are like to one

7. ALL MEN ARE THE SAME IN MIND;—SAGES AND OTHERS. IT FOLLOWS THAT THE NATURE OF ALL MEN, LIKE THAT OF THE SAGES, IS GOOD. 1. 富歲, 'rich years,' = 豐年, 'plentiful years.' 賴 is given by Châo Ch'î as = 善, 'good,' and 暴 = 惡, 'evil.' But 暴 = the Mencian phrase—自暴, 'self-abandonment,' and there is the proper meaning of 賴, 'to depend on,' also in that term. 'In rich years, 子弟 (sons and brothers, i.e. the young whose characters are plastic) *depend on* the plenty and are good.' Temptations do not lead them from their natural bent. 爾殊也,—the use of 爾 here is peculiar. Most take it as = 如此, 'thus;'—see Wang Yin-chih, *in voc.* Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young:—'It is not from the powers conferred by Heaven that you are different.' 然, 'so,' referring specially to the self-abandonment. 2. 麰麥 go together = 'barley.' 播種 (3rd tone, the noun), 'sow the seeds.' 耰, properly, 'a kind of harrow.' 日至, not 'the solstice,' but 'the days (i.e. the time, harvest-time) are come.' 3. 舉 =

似也、何獨至於人而疑之、聖人與我同類者。故龍子曰、不知足而爲屨、我知其不爲蕢也。屨之相似、天下之足同也。口之於味、有同耆也、易牙先得我口之所耆者也、如使口之於味也、其性與人殊、若犬馬之與我不同類也、則天下何耆皆從易牙之於味也、至於味、天下期於易牙、是天下

another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. 'In accordance with this the scholar Lung said, "If a man make hempen sandals without knowing *the size of people's* feet, *yet* I know that he will not make *them like* baskets." Sandals are all like one another, because all men's feet are like one another.

5. '*So* with the mouth and flavours;—all mouths have the same relishes. Yî-yâ *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yî-yâ in their relishes? In the matter of tastes all the people model themselves after Yî-yâ; that is, the mouths of all men are like one another.

耆, 'all.' 何獨,云云, 'why only come to man and doubt it?' 4. 故, illustrating, not inferring. So, below; except perhaps in the last instance of its use. Of the Lung who is quoted nothing seems to be known;—see Bk. III. Pt. I. iii. 7. 屨, see Bk. III. Pt. I. iv. 1. 5. 耆-嗜. 口之於味有同耆也, literally, 'The relation of mouths to tastes is that they have the same relishes.' Yî-yâ was the cook of the famous duke Hwan of Ch'î (B.C. 684-642), a worthless man, but great in his art. 先得,云云, is better translated 'apprehended before me,' than 'was the first to apprehend,' &c., and *only* is evidently to be supplied. 如使口之於味,—the 口 here is to be understood with reference to Yî-yâ. 其性, 'its nature,' i.e. its likings and dislikings in the matter of tastes. 天下期於易牙,—期, 'to fix a limit,' or 'to aim at.

之口相似也。六章惟耳亦然、至於聲、天下期於師曠、是天下之耳相似也。七章惟目亦然、至於子都、天下莫不知其姣也、不知子都之姣者、無目者也。八章故曰、口之於味也、有同耆焉、耳之於聲也、有同聽焉、目之於色也、有同美焉、至於心、獨無所同然乎、心之所同然者、何也、謂理也、義也、聖人先得我心

6. 'And so also it is with the ear. In the matter of sounds, the whole people model themselves after the music-master K'wang; that is, the ears of all men are like one another.

7. 'And so also it is with the eye. In the case of Tsze-tû, there is no man but would recognise that he was beautiful. Any one who would not recognise the beauty of Tsze-tû must have no eyes.

8. 'Therefore I say,—*Men's* mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognising the same beauty:—shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles *of our nature*, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the deter-

6. 惟耳亦然,—惟 is here in the sense of our *but*, from *botan*, the connective particle, though it often corresponds to our other *but*, a disjunctive, or exceptive, = 'only.' 師曠, see Bk. IV. Pt. I. i. 1. 7. Tsze-tû was the designation of Kung-sun O (公孫閼), an officer of Chăng about B.C. 700, distinguished for his beauty. See his villainy and death in the seventh chapter of the 'History of the Several States.' 8. 無所同然乎,—然 is to be taken as a verb, 'to approve.' 謂 merely indicates the answers to the preceding question. It is not so much as 'I say' in the translation. 理 = 心之體, 'the mental constitution,' the moral nature, and 義 = 心之用, that constitution or nature, acting outwardly. 芻, 'hay,' 'fodder,' used for 'grass-fed animals,' such as sheep and oxen. 豢 = 'corn or rice-fed animals,' such as dogs and pigs.

之所同然耳、故理義之悅我心、猶芻豢之悅我口。

〔八章〕〔一節〕孟子曰、牛山之木、嘗美矣、以其郊於大國也、斧斤伐之、可以爲美乎、是其日夜之所息、雨露之所潤、非無萌蘖之生焉、牛羊又從而牧之、是以若彼濯濯也、人見其濯濯也、以爲未嘗有材焉、此豈山之性也哉。〔二節〕雖存乎人者、豈無仁義之心哉、其所以放

minations of righteousness are agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth.'

CHAP. VIII. 1. Mencius said, 'The trees of the Niû mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance *of the mountain*, and when people *now* see it, they think it was never finely wooded. But is this the nature of the mountain?

2. 'And so *also of* what properly belongs to man;—shall it be said that the mind *of any man* was without benevolence and righteous-

8. HOW IT IS THAT THE NATURE PROPERLY GOOD COMES TO APPEAR AS IF IT WERE NOT SO;—FROM NOT RECEIVING ITS PROPER NOURISHMENT. 1. The Niû mountain was in the south-east of Ch'î. It is referred to the present district of Lin-tsze (臨淄) in the department of Ch'ing-châu. 以其郊於大國—以其所生之郊在于大國. 可以爲美乎,—'could they be beautiful?' i. e. 'could they retain their beauty?' 是其日夜之所息,—the 是 is difficult;—'there is what they grow day and night,' the 息 referring to the 氣化生物, what we may call 'vegetative life.' The use of 濯濯 here is peculiar. 材—材木, 'trees of materials,' fine trees. 2. The connexion indicated by 雖,

其良心者、亦猶斧斤之於木也、旦旦而伐之、可以爲美乎、其日夜之所息、平旦之氣、其好惡與人相近也者幾希、則其旦晝之所爲、有梏亡之矣、梏之反覆、則其夜氣不足以存、夜氣不足以存、則其違禽獸不遠矣、人見其禽獸也、而以爲未嘗有才焉者、是豈人

ness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—*the mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind;* and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, and when people *now* see it, they think that it never had those powers *which I assert.* But does this condition represent the feelings proper to humanity?

'although,' may be thus traced:—'Not only is such the case of the Niû mountain. Although we speak of what properly belongs to man (存=在), we shall find that the same thing obtains.' The next clause is to be translated in the past tense, the question having reference to a mind or nature, which has been allowed to run to waste. 其, 'he,'='a man.' 放=失 良心,—'the good mental constitution or nature. 平, 'even,' indicates the time that lies *evenly* between the night and day. It is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night, being blended in it. The next clause is difficult. Châo Ch'î makes it:—'The mind is not far removed in its likings and dislikings (好, 惡, both in 4th tone) from those which are proper to humanity.' The more common interpretation is that which I have given. 幾希,—see Bk. IV. Pt. II.

之情也哉。三故苟得其養、無物不長、苟失其養、無物不消。四孔子曰、操則存、舍則亡、出入無時、莫知其鄉、惟心之謂與。

九章 一孟子曰、無或乎王之不智也。二雖有天下易生之物也、一日暴之、十日寒之、未有能生者也、吾見亦罕矣、吾退而寒之

3. 'Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

4. 'Confucius said, "Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place." It is the mind of which this is said!'

CHAP. IX. 1. Mencius said, 'It is not to be wondered at that the king is not wise!

2. 'Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come

xix. 1. 旦晝=日間. 3. 無物,—物 embraces both things in nature, and the nature of man. 4. This is a remark of Confucius for which we are indebted to Mencius. 舍=捨. 出入,云云,—'its outgoings and incomings have no set time; no one knows its direction.' 與, 2nd tone, = 'is it not?' or an exclamation. This paragraph is thus expanded by Chû Hsî:—'Confucius said of the mind, "If you hold it fast, it is here; if you let it go, it is lost and gone: so without determinate time is its outgoing and incoming, and also without determinate place." Mencius quoted his words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and how it may not be left unnourished for an instant. Learners ought constantly to be exerting their strength to insure the pureness of its spirit, and the settledness of its passion-nature, as in the calm of the morning, then will the mind always be preserved, and everywhere and in all circumstances its manifestations will be those of benevolence and righteousness.'

9. ILLUSTRATING THE LAST CHAPTER.—HOW THE KING OF CH'I'S WANT OF WISDOM WAS OWING TO NEGLECT AND BAD ASSOCIATIONS. 1. 或 is used for 惑, 'to be perplexed.' 乎 is an exclamation. The king is understood to be the king Hsüan of Ch'î; see I. ii. 2. 暴,—pû, often written 曝, 'to dry in the sun,' here = 溫, 'to warm genially.' 未有,云云,—the 未, 'not yet,' 'never,' puts the general truth as an inference from the past. 見,—the 4th tone, *hsien*. Chû Hsî points the last clause—吾,如有萌焉,何哉, 'though there

者至矣、吾如有萌焉、何哉。三 今夫弈之爲數、小數也、不專心致志、則不得也、弈秋、通國之善弈者也、使弈秋誨二人弈、其一人、專心致志、惟弈秋之爲聽、一人、雖聽之、一心以爲有鴻鵠將至、思援弓繳而射之、雖與之俱學、弗若之矣、爲是其智弗若與、曰、非然也。

all those who act upon him like the cold. Though I succeed in bringing out some buds *of goodness*, of what avail is it?

3. 'Now chess-playing is but a small art, but without his whole mind being given, and his will bent, to it, a man cannot succeed at it. Chess Ch'iû is the best chess-player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ch'iû. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so.'

may be sprouts of goodness, what can I do?' In this way, 吾 and 何哉 are connected, and there is the intermediate clause between them, which is an unusual thing in Chinese. Feeling this difficulty, Châo Ch'î makes 吾 the nominative to 有萌 and interprets,—'Although I wish to encourage the sprouting of his goodness, how can I do so?' I have followed this construction, taking the force of the terms, however, differently. 3. 今夫 (2nd tone), 云云,—'now the character of chess-playing as an art, is that it is a small art.' 弈秋,—Ch'iû was the man's name, and he was called *Chess* Ch'iû from his skill at the game. 鴻鵠, 'a great *hu*,' which is also called 'the heavenly goose' = the swan. 繳 (*cho*) 而射 (*shih*) 之;—see Analects, VII. xxvi. 爲 (4th tone) 是其智弗若與 (2nd tone),—'Is it because of this, the inferiority of his (*natural*) intelligence?' 是 and the following words being in apposition.

一 孟子曰、魚我所欲也、熊掌、亦我所欲也、二者、不可得兼、舍魚而取熊掌者也、生、亦我所欲也、義、亦我所欲也、二者、不可得兼、舍生而取義者也。二 生亦我所欲、所欲、有甚於生者、故不爲苟得也、死亦我所惡、所惡有甚於死者、故患有所不辟也。三 如使人之所欲、莫甚於生、則凡可以得生者、何

CHAP. X. 1. Mencius said, 'I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.

2. 'I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. 'If among the things which man likes there were nothing which he liked more than life, why should he not use every means

10. THAT IT IS PROPER TO MAN'S NATURE TO LOVE RIGHTEOUSNESS MORE THAN LIFE, AND HOW IT IS THAT MANY ACT AS IF IT WERE NOT SO. 1. 'Bear's palms' have been a delicacy in China from the earliest times. They require a long time, it seems, to cook them thoroughly. The king Ch'ăng of Ch'û, B.C. 625, being besieged in his palace, requested that he might have a dish of bear's palms before he was put to death,—hoping that help would come while they were being cooked. 2. 生亦我所欲,—the 亦 is retained from the preceding paragraph. We may render it by 'indeed.' 所欲云云, is to be translated indicatively. It is explanatory of the conclusion of the last paragraph,—舍生而取義. 不爲 (emphatic) 苟得, 'I won't do improper getting,' i. e. of life. The paraphrasts mostly say—不爲苟且以得生, 'I will not act improperly to get life.' 患, 'sorrow,' 'calamity,' =danger of death. 辟=避. It seems better to construe as I have done, making 患 governed by 辟, than to make 患=a clause by itself, and suppose 死 as the object of 辟

不用也、使人之所惡、莫甚於死者、則凡可以辟患者、何不爲也。四節 由是則生、而有不用也、由是則可以辟患、而有不爲也。五節 是故所欲有甚於生者、所惡有甚於死者、非獨賢者有是心也、人皆有之、賢者能勿喪耳。六節 一簞食、一豆羹、得之則生、弗得則死、嘑爾而與之、行道

by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

4. 'There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. 'Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. 'Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting

4. I translate here differently both from Châo Ch'î and Chû Hsî. They take 由是 to be—'From this righteousness-loving nature so displayed,' as if the paragraph were merely an inference from the two preceding. I understand the paragraph to be a repetition of the two preceding, and introductory to the one which follows. 由是則生, 'by this course (any particular course) there is life,' 而有不用, 'and yet in cases it is not used.' This gives a much easier and more legitimate construction. 5. 能勿喪 (4th tone),—stress must not be laid on the 能. 勿 is simply negative, not prohibitive. 6. 嘑, 4th tone. 嘑爾 is explained 咄啐之貌, 'the appearance of reproachful clamour,' but the 蹴爾 shows that more than the idea of 'appearance,' or demonstration is intended. 行道之人=乞人, below, and not simply 'any ordinary man upon the way,' as Chû Hsî makes it. 不屑, see Bk. II. Pt. I. ix. 1.—This paragraph is intended to illustrate the 人皆有之 of the preceding. Even in the poorest and most distressed of men,

之人弗受、蹴爾而與之、乞人不屑也。萬鍾、則不辨禮義而受之、萬鍾於我何加焉、爲宮室之美、妻妾之奉、所識窮乏者得我與。鄉爲身死而不受、今爲宮室之美爲之、鄉爲身死而不受、今爲妻妾之奉爲之、鄉爲身死而不受、今爲所識窮

voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. '*And yet* a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? *When he takes them*, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. 'In the former case *the offered bounty* was not received, though it would have saved from death, and now *the emolument* is taken for the sake of beautiful mansions. *The bounty* that would have preserved from death was not received, and *the emolument* is taken to get the service of wives and concubines. *The bounty* that would

the 羞惡之心 will show itself. 7. 萬鍾,—see Bk. II. Pt. II. x. 3. 萬鍾於我何加焉,—'what do they add to me?' There is here a contrast with the case in the former paragraph, which was one of life or death. The large emolument was not an absolute necessity. But also there is the lofty, and true, idea, that a man's personality is something independent of, and higher than, all external advantages. The meaning is better brought out in English by changing the person from the first to the third. 爲妻妾之奉, 'because of the services of wives and concubines.' 妻 is plural as well as 妾, though according to the law of China there could be only one wife, however many concubines there might be. 所識窮乏者得我—所知識窮乏者感我之惠, 'that the poor of his acquaintance may be grateful for his kindness.' A gloss in the 四書味根錄 says:—'The thinking of the poor would seem to be a thought of kindly feeling, but the true nature of it is shown in the 得我, *may get me*. The idea is not of benevolence, but selfishness.' 8. 鄉, the 4th tone,=向. 爲 (4th tone) 身死, 'for the body dying,' i.e. to save from dying. 是亦不可以已乎,—是 is

乏者得我而爲之是亦不可以已乎此之謂失其本心。

一孟子曰、仁、人心也、義、人路也。二舍其路而弗由、放其心而不知求、哀哉。三人有雞犬放、則知求之、有放心而不知求。四學問之道無他、求其放心而已矣。

一孟子曰、今有無名之指、

have saved from death was not received, and *the emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—"Losing the proper nature of one's mind."'

CHAP. XI. 1. Mencius said, 'Benevolence is man's mind, and righteousness is man's path.

2. 'How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. 'When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. 'The great end of learning is nothing else but to seek for the lost mind.'

CHAP. XII. 1. Mencius said, 'Here is a *man whose* fourth finger is bent and cannot be stretched out straight. It is not painful, nor

emphatic, = this large emolument, taken for such purposes.—For an example in point to illustrate par. 6, see the Lî-chî, II. Sect. II. iii. 17.

11. HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM. 1. 'Benevolence is man's mind, or heart,' i.e. it is the proper and universal characteristic of man's nature, as the 正義 on Châo Ch'î says,—人人有之, 'all men have it.' 'Benevolence' would seem to include here all the other moral qualities of humanity. Chû Hsî says 仁者心之德; yet we have the usual Mencian specification of 'righteousness' along with it. 4. 學問之道,—道=切要, 'that which is most important in.'—The Chinese sages always end with the recovery of 'the old heart;' the idea of 'a new heart' is unknown to them. One of the Ch'ăng says:—'The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge.'

12. HOW MEN ARE SENSIBLE OF BODILY, AND NOT OF MENTAL OR MORAL, DEFECTS. 1. 無名之指, 'the nameless finger,' i.e. the fourth, reckoning from the thumb as the first. It is

屈而不信、非疾痛害事也、如有能信之者、則不遠秦楚之路、爲指之不若人也。

〔二〕指不若人、則知惡之、心不若人、則不知惡、此之謂不知類也。

〔十三〕孟子曰、拱把之桐梓、人苟欲生之、皆知所以養之者、至於身、而不知所以養之者、豈愛身不若桐梓哉、

does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ch'in to Ch'û far *to go to him;* because his finger is not like the finger of other people.

2. 'When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—"Ignorance of the relative *importance of things*."'

CHAP. XIII. Mencius said, 'Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, *perhaps* with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or *tsze*? Their want of reflection is extreme.'

so styled, as of less use than the others, and less needing a name. 信,—read as, and with the meaning of, 伸 (*shin*). 不遠秦楚之路=雖越秦楚相去之路, 不以爲遠, 'though he should pass over all the way between Ch'in and Ch'û, he will not think it far.' 2. 不知類,—'not knowing kinds,' or degrees. 類=等.

13. MEN'S EXTREME WANT OF THOUGHT IN REGARD TO THE CULTIVATION OF THEMSELVES. The *t'ung* and *tsze* resemble each other. The latter is called by the Chinese 'the king of trees,' and its wood is well adapted for their block-engraving. Of the *t'ung* there are various arrangements, some making three kinds of it, some four, and some seven. The wood of the first kind, or white *t'ung* (白桐), is the best for making musical instruments like the lute. Bretschneider makes the *t'ung* to be the *paulownia;* and the *tsze*, the *rottlera Japonica*, or the *catalpa*. 至於身,—身, 'the body,' but here 'the person,' the whole human being. 豈 . . . 哉=‘is it to be supposed?' A supplementary note in the 備旨 says that 'by

弗思甚也。

十四 孟子曰、人之於身也、兼所愛、兼所愛、則兼所養也、無尺寸之膚不愛焉、則無尺寸之膚不養也、所以考其善不善者、豈有他哉、於己取之而已矣。二 體有貴賤、有小大、無以小害大、無以賤害貴、養其小者爲小人、養其大者爲大人。三 今有場師、舍其梧檟、養其樲棘、

CHAP. XIV. 1. Mencius said, 'There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on* himself where it should be applied?

2 'Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. 'Here is a plantation-keeper, who neglects his *wû* and *chiâ*, and cultivates his sour jujube-trees;—he is a poor plantation-keeper.

nourishing the 身 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man.'

14. THE ATTENTION GIVEN BY MEN TO THE NOURISHMENT OF THE DIFFERENT PARTS OF THEIR NATURE MUST BE REGULATED BY THE RELATIVE IMPORTANCE OF THOSE PARTS. 1. 身,—as in the last chapter, but with more special reference to the body. 兼所愛, 'unites what he loves,' i.e. loves all. 尺寸, 'a cubit or an inch,' but the meaning is—the least bit of, = our 'an inch.' 所以考, 云云, requires to be supplemented a good deal in translating. The meaning is plain:—A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last paragraphs of Analects, VI. xxviii. 2. 體, 'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3. The 場人 was an officer under the Châu dynasty, who had the superintendence of the ruler's plantations and orchards;—see the Châu Lî, II. Pt. XVI. xxiii. 1. The *wû* (the *sterculia platanifolia*, according to Bretschneider) and the

則爲賤場師焉。四節養其一指、而失其肩背、而不知也、則爲狼疾人也。五節飲食之人、則人賤之矣、爲其養小以失大也。六節飲食之人、無有失也、則口腹豈適爲尺寸之膚哉。

十五章 一節公都子問曰、鈞是人也、或爲大人、或爲小人、何也。孟子曰、從其大體爲大人、從其小體爲小人。二節曰、鈞是人也、或從

4. 'He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man *who resembles* a hurried wolf.

5. 'A man who *only* eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. 'If a man, *fond of his* eating and drinking, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?'

CHAP. XV. 1. The disciple Kung-tû said, 'All are equally men, but some are great men, and some are little men;—how is this?' Mencius replied, 'Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men.'

2. Kung-tû pursued, 'All are equally men, but some follow

chiâ are used like *t'ung* and *tsz* in the last chapter; or, as some make out, the *sterculia platanifolia* and the *catalpa Japonica*. Two valuable trees are evidently intended by them. 樲棘 go together, 樲 indicating the species. 棘 is generally used with the general meaning of thorns;—but it here indicates a kind of small wild date-tree. The date-tree proper is 棗; this wild tree, 棘; the different forms indicating the *high* tree and the *low bushy* shrub respectively. See the 集證, *in loc.* 4. 失 = 遺. 狼疾, 'a wolf hurried,' i. e. chased, and so unable to exercise the quick sight for which it is famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for, as they ought to be.

15. HOW SOME ARE GREAT MEN, LORDS OF REASON, AND SOME ARE LITTLE MEN, SLAVES OF SENSE. 1. 鈞 = 均, 'all equally.' 體, 'the members,' but here, more evidently than in the last chapter, it is spoken of our whole constitution, mental as well as physical. 2. 耳目之官, 'the offices of the ears and eyes.' We might

其大體或從其小體、何也。曰、耳目之官不思、而蔽於物、物交物、則引之而已矣、心之官則思、思則得之、不思則不得也、此天之所與我者、先立乎其大者、則其小者不能奪也、此爲大人而已矣。

孟子曰、有天爵者、有

that part of themselves which is great, and some follow that part which is little;—how is this?' Mencius answered, 'The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things;* by neglecting to think, it fails to do this. These—*the senses and the mind*—are what Heaven has given to us. Let a man first stand fast in *the supremacy of* the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.'

CHAP. XVI. 1. Mencius said, 'There is a nobility of Heaven,

suppose that the senses are so styled, as being conceived to be subject to the control of the ruling mind. We have below, however, the expression 心之官, and 官 is to be taken in both cases as = 'prerogative,' 'business.' Châo Ch'î and his glossarist do not take 耳目之官 as the subject of 思 in 不思, but interpret thus:—'The senses, if there be not the exercise of thought by the mind, are obscured by external things.' But the view of Chû Hsî, as in the translation, is preferable. It is very evident that 心 indicates our whole mental constitution. 物交物,—the first 物 is the external objects, what is heard and seen; the second denotes the senses themselves, which are only things. 引之而已,—而已 = 'as a matter of course.' 得之,—之 = 事物之理, 'the mind apprehends the true nature of the objects of sense,' and of course can guard against their deluding influence. 其大者, 'his what is great,' the nobler part of his constitution, i.e. the mind.—Kung-tû might have gone on to inquire,—'All are equally men. Some stand fast in the nobler part of their constitution, and some allow its supremacy to be snatched away by the inferior part. How is this?' and Mencius would have tried to carry the difficulty a step farther back, and after all have left it where it originally was. His saying that the nature of man is good may be reconciled with the doctrines of evangelical Christianity, but his views of human nature as a whole are open to the three objections stated in the note to the twenty-first chapter of the *Chung Yung*.

16. THERE IS A NOBILITY THAT IS OF HEAVEN, AND A NOBILITY THAT IS OF MAN. THE NEGLECT OF THE FORMER LEADS TO THE LOSS OF THE LATTER. 1. 忠 is the *heart* true in itself, loyal to benevolence and righteousness, and 信 is the *conduct*

人爵者、仁、義、忠、信、樂善不倦、此天爵也、公、卿、大夫、此人爵也。二古之人、修其天爵、而人爵從之。三今之人、修其天爵、以要人爵、既得人爵、而棄其天爵、則惑之甚者也、終亦必亡而已矣。

孟子曰、欲貴者人之同心也、人人有貴於己

and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in *these* virtues;—these constitute the nobility of Heaven. To be a kung, a ch'ing, or a tâ-fû;—this constitutes the nobility of man.

2. 'The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. 'The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other:—their delusion is extreme. The issue is simply this, that they must lose *that nobility of man* as well.'

CHAP. XVII. 1. Mencius said, 'To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

true to them. 公, 卿, 大夫,—see Bk. V. Pt. II. ii. 3-7. 3. 要, the 1st tone, = 求; 'their delusion is extreme,'—this is well set forth in the 日講:—夫修天爵以要人爵是脩之之日,原先有棄之之心,已不免於惑矣,至得人爵而棄天爵是得之之後,並不及要之之時,則惑之甚者也, 'Now when the nobility of Heaven is cultivated in order to seek for the nobility of man, at the very time it is cultivated, there is a previous mind to throw it away;—showing the existence of delusion. Then when the nobility of man has been got, to throw away the nobility of Heaven, exhibits conduct after attainment not equal to that in the time of search, so that the delusion is extreme.' 終亦必亡而已矣,—亡 has reference to the nobility of man, and is best translated as an active verb, to which the 亦 also points.—Many commentators observe that facts may be referred to, apparently inconsistent with the assertions in this chapter, and then go on to say that such inconsistency is but a lucky accident; the issue *should* always be as Mencius says. Yes; but all moral teachings must be imperfect where the thoughts are bounded by what is seen and temporal.

17. THE TRUE HONOUR WHICH MEN SHOULD DESIRE. 1. 爵 in the last chapter is the material dignity; 貴 in this is the honour,

者、弗思耳。二 人之所貴者、非良貴也。趙孟之所貴、趙孟能賤之。三 詩云、既醉以酒、既飽以德、言飽乎仁義也、所以不願人之膏粱之味也、令聞廣譽施於身、所以不願人之文繡也。

[十八] 孟子曰、仁之勝不仁也、猶水勝火、今之爲仁者、猶以一杯水、救一車薪之火

2. 'The honour which men confer is not good honour. Those whom Châo the Great ennobles he can make mean *again*.

3. 'It is said in the Book of Poetry,

"He has filled us with his wine,
He has satiated us with his goodness."

"*Satiated us with his goodness*," that is, satiated us with benevolence and righteousness, and he who is so satiated, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men.'

CHAP. XVIII. 1. Mencius said, 'Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when

such as springs from such dignity. 2. 人之所貴,—人 here and in the next paragraph refers to those who confer dignities. It is not to be understood—'what men consider honour.' 趙孟, 'Châo, the chief.' This title was borne by four ministers of the family of Châo, who at different times held the chief sway in Tsin. They were a sort of 'king-making Warwicks.' In the time of Mencius, the title had become associated with the name of the house. 3. 詩云,—see the Shih-ching, III. ii. Ode III. st. 1. The ode is one responsive from 'his fathers and brethren' to the sovereign who has entertained them. Mencius's application of it is a mere accommodation.

18. IT IS NECESSARY TO PRACTISE BENEVOLENCE WITH ALL ONE'S MIGHT. THIS ONLY WILL PRESERVE IT. 1. 不熄, 則謂之,—謂之 = 'were to say of it.' 與 is said by Chû Hsî to = 助, 'to aid.' The 甚 is joined to 與, and not to 不仁. Bad men seeing the ineffectiveness of feeble endeavours to *do* good are only encouraged in their own course. This meaning of 與 is found elsewhere. Châo Ch'î interprets :—'This also is worse than the case of those who practise what is not benevolent.' But both the sentiment and construction of

也、不熄、則謂之水不勝火、此又與於不仁之甚者也。二亦終必亡而已矣。

孟子曰、五穀者、種之美者也、苟爲不熟、不如荑稗、夫仁、亦在乎熟之而已矣。

孟子曰、羿之教人射、必至於彀、學者亦必志於彀。二大匠誨人、必以規矩、學者亦必以規矩。

the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. 'The final issue will simply be this—the loss *of that small amount of benevolence.*'

CHAP. XIX. Mencius said, 'Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'î* or the *pâi*. So, the value of benevolence depends entirely on its being brought to maturity.'

CHAP. XX. 1. Mencius said, 'Î, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

2. 'A master-workman, in teaching others, uses the compass and square, and his pupils do the same.'

this are more difficult than the other. 2. Compare chapter xvi. 3.

19. BENEVOLENCE MUST BE MATURED. 1. 'The five kinds of grain;'—see Bk. III. Pt. I. iv. 7. The *t'î* and *pâi* are two plants closely resembling one another. They are a kind of spurious grain, 'yielding a rice-like seed, but small. They are to be found at all times, in wet situations and dry, and when crushed and roasted, may satisfy the hunger in a time of famine.' Mencius's vivacity of mind and readiness at illustration lead him at times to broad unguarded statements, of which this seems to be one.

20. LEARNING MUST NOT BE BY HALVES. 1. Î,—see Bk. IV. Pt. II. xxiv. 1. 志,—used as 期 in chap. vii. 5. 必志, 'found it necessary to,' or simply the past tense emphatic. So, in the next paragraph. 2. 大匠 = 工師, 'a master-workman.' Chû Hsî says:—'This chapter shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach; and if a pupil neglect these, he cannot learn. In small arts it is so:—how much more with the principles of the sages!'

KÂO TSZE. PART II.

告子章句下

一章 任人有問屋廬子曰、禮與食孰重。曰、禮重。色與禮孰重。曰、禮重。曰、以禮食、則飢而死、不以禮食、則得食、必以禮乎、親迎、則不得妻、不親迎、則得妻、必親迎乎。屋廬子

CHAPTER I. 1. A man of *Zăn* asked the disciple Wû-lû, saying, 'Is *an observance of* the rules of propriety *in regard to eating*, or eating *merely*, the more important?' The answer was, '*The observance of* the rules of propriety is the more important'

2. 'Is *the gratifying* the appetite of sex, or *the doing so only* according to the rules of propriety, the more important?' The answer *again* was, '*The observance of* the rules of propriety *in the matter* is the more important.'

3. *The man* pursued, 'If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they *still* be observed *in such a case?* If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he *still* observe the rule *in such a case?*'

4. Wû-lû was unable to reply to *these questions*, and the next

1. THE IMPORTANCE OF OBSERVING THE RULES OF PROPRIETY, AND, WHEN THEY MAY BE DISREGARDED, THE EXCEPTION WILL BE FOUND TO PROVE THE RULE. EXTREME CASES MAY NOT BE PRESSED TO INVALIDATE THE PRINCIPLE. 1. 任 (in 2nd tone) was a small State, referred to the present Tsî-ning (濟寧) châu, of the department of Yen-châu, in Shan-tung. It was not far from Mencius's native State of Tsâu, the distance being only between twenty and thirty lî. The disciple Wû-lû, who is said to have published books on the doctrines of Lâo-tsze, was a native of the State of Tsin. His name was Lien (連). His questions are not to be understood of propriety in the abstract, but of the rules of propriety understood to regulate the other things which he mentions. 2. 色 is to be understood as in the translation, and this is its common signification in Mencius. I include the 曰, 禮重, in this paragraph. 3. 以禮食,—see the Lî Chî, XXVII. 26, *et al.* 親迎 (4th tone),—see the Lî Chî, XXVII. 38. 4. 之鄒,—之=往. Châo Ch'î

不能對、明日之鄒、以告孟子。孟子曰、於答是也何有。五 不揣其本、而齊其末、方寸之木、可使高於岑樓。六 金重於羽者、豈謂一鉤金、與一輿羽之謂哉。七 取食之重者、與禮之輕者、而比之、奚翅食重、取色之重者、與禮之輕者、而比之、奚翅色重。八 往應之曰、紾兄之臂、而奪之

day he went to Tsâu, and told them to Mencius. Mencius said, 'What difficulty is there in answering these inquiries?

5. 'If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

6. 'Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon-load of feathers?

7. 'If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? *So*, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?

8. 'Go and answer him thus, "If, by twisting your elder brother's

reads 於 as 烏 (wû, 1st tone), making it an exclamation—'oh!' 5. 揣, 'to measure, or feel with the hand.' 本 and 末 are used for 下 and 上. 岑 (ch'ăn), 'a high and pointed small hill.' Châo Ch'î takes 岑樓 together as meaning 'a peaked ridge of a hill,' and the dictionary gives this signification to the phrase. The view of Chû Hsî, which I have followed, is better. 6. 金 . . . 者,—者 indicates the clause to be a common saying, and carries us on to some explanation of it. 豈謂 . . . 之謂, 'How does it say (mean) the saying (meaning) of the gold of one hook, and the feathers of one waggon?' Compare Bk. I. Pt. I. vii. 10. 7. 奚翅 (-啻)-何但. 8. 紾 (read ch'ăn, 3rd tone), both by Châo Ch'î and Chû Hsî, is explained by 戾, 'to bend.' I prefer

食、則得食、不紾、則不得食、則將紾之乎、踰東家牆、而摟其處子、則得妻、不摟、則不得妻、則將摟之乎。

二 曹交問曰、人皆可以爲堯舜、有諸。孟子曰、然。二 交聞文王十尺、湯九尺、今交九尺四寸以長、食粟而已、如何則可。三 曰、奚

arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?"'

CHAP. II. 1. Chiâo of Tsâo asked *Mencius*, saying, '*It is said*, "All men may be Yâos and Shuns;"—is it so?' Mencius replied, 'It is.'

2. *Chiâo went on*, 'I have heard that king Wăn was ten cubits *high*, and T'ang nine. Now I am nine cubits four inches in height. *But* I can do nothing but eat *my* millet. What am I to do to realize that saying?'

3. *Mencius* answered him, 'What has this—*the question of size*—

the first meaning of the character given in the dictionary,—that of 轉, 'to turn,' here = 'to twist.' 而奪之食,—here 奪 is followed by two objectives, 之 being = 'from him.' Julien errs strangely in rendering '*Si, rumpens fratris majoris brachium, rapias illud comedendum.*' 東家牆, 'the wall of the house on the east,' i.e. a neighbour's wall. 東家 is a common designation for the master of a house, and I do not know of any instance of its use by a writer earlier than Mencius. 處 (3rd tone) 子, 'a virgin daughter,' one *dwelling* in the harem. 子, as sometimes elsewhere, is feminine.

2. ALL MAY BECOME YÂOS AND SHUNS, AND TO BECOME SO, THEY HAVE ONLY SINCERELY, AND IN THEMSELVES, TO CULTIVATE YÂO AND SHUN'S PRINCIPLES AND WAYS. 1. Châo Ch'î says that Chiâo was a brother of the prince of Ts'âo, but the principality of Ts'âo had been extinguished before the time of Mencius. The descendants of the ruling house had probably taken their surname from their ancient patrimony. Ts'âo is referred to the present district of Ting-t'âo (定陶) in the department of Tsâo-châu, in Shan-tung. 有諸,—compare Bk. I. Pt. II. ii. 1, *et al.* 2. On the heights mentioned here, see Analects, VIII. vi. 以長, 'for my height.' The 以, however, may be taken as simply euphonic. Chiâo's idea is, that physically he was between Wăn and T'ang, who might be considered as having become Yâos or Shuns, and therefore he also might become such, if he

有於是、亦爲之而已矣、有人於此、力不能勝一匹雛、則爲無力人矣、今日、舉百鈞、則爲有力人矣、然則舉烏獲之任、是亦爲烏獲而已矣、夫人豈以不勝爲患哉、弗爲耳。四 徐行後長者、謂之弟、疾行先長者、謂之不弟、夫徐行者、豈人所不能哉、所不爲也、堯舜之道、孝

to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, "I can lift 3,000 catties' weight," and he is a man of strength. And so, he who can lift the weight which Wû Hwo lifted is just another Wû Hwo. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. 'To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yâo and Shun was simply that of filial piety and fraternal duty.

were shown the right way. 3. 於是,—是 referring to the height, or body generally. 爲之,—之 referring to Yâo and Shun. 匹, is said to be an abbreviation for 鴄=鶩, 'a wild duck.' I do not see why it should not be taken simply as a numeral or classifier, and 一匹雛='a chicken.' Wû Hwo was a man noted for his strength. He is mentioned in connexion with the king Wû of Ts'in (B.C. 309–306). Accounts go that he made light of 30,000 catties! 4. 後 and 先 (4th tone) are verbs; 弟=悌. Chû Hsî here quotes from the commentator Ch'ăn (陳氏):—'Filial piety and fraternal duty are the natural outgoings of the nature, of which men have an intuitive knowledge, and for which they have an intuitive ability (良知良能). Yâo and Shun showed the perfection of the human relations, but yet they simply acted in accordance with this nature. How could they add a hair's point to it?' He also quotes another (楊氏), who says:—'The way of Yâo and Shun was great, but the pursuit of it lay simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their daily usages, but they do not

弟而已矣。子服堯之服、誦堯之言、行堯之行、是堯而已矣、子服桀之服、誦桀之言、行桀之行、是桀而已矣。曰、交得見於鄒君、可以假館、願留而受業於門。曰、夫道、若大路然、豈難知哉、人病不求耳、子歸而求之、有餘師。

三 公孫丑問曰、高子曰、小弁、小人之詩也。孟子曰、何以言

5. 'Wear the clothes of Yâo, repeat the words of Yâo, and do the actions of Yâo, and you will just be a Yâo. And, if you wear the clothes of Chieh, repeat the words of Chieh, and do the actions of Chieh, you will just be a Chieh.'

6. Chiâo said, 'I shall be having an interview with the prince of Tsâu, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.'

7. Mencius replied, 'The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers.'

CHAP. III. 1. Kung-sun Ch'âu asked *about an opinion of the scholar Kâo*, saying, 'Kâo observed, "The Hsiâo P'ân is the ode of a little man."' Mencius asked, 'Why did he say so?' 'Because of the murmuring *which it expresses*,' was the reply.

know it.' 5. The meaning is simply—Imitate the men, do what they did, and you will be such as they were. 6. 交得見 (4th tone), —it is better not to translate this conditionally, as it shows how Chiâo was presuming on his nobility. 7. 夫道, 'Now, the way'—i.e. the way of Yâo and Shun, or generally 'of truth.'

3. EXPLANATION OF THE ODES HSIÂO P'ÂN AND K'AI FÂNG. DISSATISFACTION WITH A PARENT IS NOT NECESSARILY UNFILIAL. 1. Kâo appears to have been a disciple of Tsze-hsiâ, and lived to Mencius's time. From the expression 高叟 in par. 2, it is plain, he is not to be confounded with Mencius's own disciple of the same surname, mentioned in Bk. II. Pt. II. xii. 2. 小弁,—see the Shih-ching, II. v. Ode III. 2. The ode is commonly understood to have been written by the master of Î-ch'iû (宜白), the son and heir-apparent of the sovereign Yû (B.C. 780-770). Led away by the arts of a

之、曰、怨。二曰、固哉、高叟之
爲詩也、有人於此、越人
關弓而射之、則己談笑
而道之、無他、疏之也、其
兄關弓而射之、則己垂
涕泣而道之、無他、戚之
也、小弁之怨、親親也、親
親仁也、固矣夫、高叟之
爲詩也。三曰、凱風、何以不
怨。四曰、凱風、親之過小者

2. *Mencius* answered, 'How stupid was that old Kâo in dealing with the ode! There is a man here, and a native of Yüeh bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly;—for no other reason but that he is not related to me. *But* if my own brother be bending his bow to shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Hsiâo P'ân is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kâo's criticism on the ode.'

3. *Ch'âu then said*, 'How is it that there is no dissatisfaction expressed in the K'ai Făng?'

4. Mencius replied, 'The parent's fault referred to in the K'ai

mistress, the sovereign degraded Î-ch'iû and his mother, and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Châo Ch'î, however, assigns it another authorship, but on this and other questions, connected with it, see the Shih-ching, *in loc.* 2. 固 is explained by Châo Ch'î by 陋 'narrow,' and by Chû Hsî by 執滯不通, 'bigoted and not penetrating.' 爲詩-治詩 有人…戚之,—here 已 is to be understood of the speaker or beholder, and 其兄 of his—the speaker's—brother. In 道 (-言, the verb) 之, 疏之, 戚之 之 refers to the shooter. 關, read *wan*, -彎. The paraphrast of Châo Ch'î points, however, and understands differently—'Here is a man of Yüeh, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly, because I am not related to the man of Yüeh. But if my brother is about to be shot, &c.' This is ingenious, but not so apt to the subject of the Hsiâo P'ân. When native scholars can construe a passage so differently, we may be sure it is not very definitely expressed. 3. 凱風,—see the Shih-ching, I. iii. Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother, who could not live quietly and chastely at home, but they take all the blame to themselves, and express no dissatisfaction with her. 4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the K'ai Făng must be wrong, or that Mencius's decision on it is

也、小弁、親之過大者也、親之過大、而不怨、是愈疏也、親之過小、而怨、是不可磯也、愈疏、不孝也、不可磯、亦不孝也。孔子曰、舜其至孝矣、五十而慕。

宋牼將之楚、孟子遇於石丘。曰、先生將何之。曰、吾聞秦楚構兵、我將見楚王、說而罷之、楚王不悅、我將

Făng is small; that referred to in the Hsiâo P'ân is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. 'Confucius said, "Shun was indeed perfectly filial! *And yet*, when he was fifty, he was full of longing desire about his parents."'

CHAP. IV. 1. Sung K'ang being about to go to Ch'û, Mencius met him in Shih-ch'iû.

2. 'Master, where are you going?' asked *Mencius*.

3. *K'ang* replied, 'I have heard that Ch'in and Ch'û are fighting together, and I am going to see the king of Ch'û and persuade him to cease hostilities. If he shall not be pleased *with my advice*,

absurd. But here again, see the Shih-ching, *in loc.* 愈疏, 'mores' (if we had such a verb), 'the distance.' The father's act was unkind; if the son responded to it with indifference, that would increase the distance and alienation between them. 是不可磯也,—the three characters 不可磯 are to be taken together. The mother is compared to a rock or stone in a stream, and the sons to the water fretting about it. But the case in the text is one where the children's affections should flow on undisturbed. 5. Compare Bk. V. Pt. I. i.

4. MENCIUS'S WARNINGS TO SUNG K'ANG ON THE ERROR AND DANGER OF COUNSELLING THE PRINCES FROM THE GROUND OF PROFIT, THE PROPER GROUND BEING THAT OF BENEVOLENCE AND RIGHTEOUSNESS. Compare Bk. I. Pt. I. i, *et al.* 1. K'ang was one of the travelling scholars of the times, who went from State to State, making it their business to counsel (說, *shui*, 4th tone) the princes, with a view for the most part, though not apparently with him, to exalt themselves. Shih-ch'iû was in the State of Sung. Here, and also in the next paragraph, 之 is the verb. 3. 構(=戰)兵 = 'battling weapons.' 罷

見秦王、說而罷之、二王、我將有所遇焉。曰、軻也、請無問其詳、願聞其指、說之、將何如。曰、我將言其不利也。曰、先生之志則大矣、先生之號則不可。先生以利、說秦楚之王、秦楚之王、悅於利、以罷三軍之師、是三軍之士、樂罷而悅於利也、爲人臣者、懷利以事其君、爲人子者、懷利以事其父、爲人弟者、懷利以事其兄、是

I shall go to see the king of Ch'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them.'

4. *Mencius* said, 'I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?' *K'ang* answered, 'I will tell them how unprofitable their course is to them.' 'Master,' said Mencius, 'your aim is great, but your argument is not good.

5. 'If you, starting from the point of profit, offer your persuasive counsels to the kings of Ch'in and Ch'û, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation *of war*, and find their pleasure in *the pursuit of* profit. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and

之, 'make an end of it.' 所遇,—see Bk. I. Pt. II. xv. 3. 4. 請=our 'if you'll allow me.' Then follows—'not asking the particulars, I should like,' &c. 其不利,—其 refers to the two States. 號,—I take the word 'argument' from Julien. The gloss in the 備旨 is—號是不利之名號, '號 is the name and title of unprofitable.' 5. 三軍之

君臣、父子、兄弟、終去仁義、懷利以相接、然而不亡者、未之有也。六先生以仁義、說秦楚之王、秦楚之王、悅於仁義、而罷三軍之師、是三軍之士、樂罷而悅於仁義也、爲人臣者、懷仁義以事其君、爲人子者、懷仁義以事其父、爲人弟者、懷仁義以事其兄、是君臣、父子、兄弟、去利、懷仁義以相接也、然而不王者、未之有也、何

righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state *of society*, without ruin being the result of it.

6. 'If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ch'in and Ch'û, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping *from war*, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning *the thought of* profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state *of society*, without the State where it prevailed rising to the royal sway. Why must you use that word "profit."'

師, 'the multitudes of the three armies;' see the Analects, VII. x. 士 embraces both 'officers and soldiers.' 6. 然而不王 (4th tone) 者未之有,—here the translation needs to be supplemented considerably.

必曰利。

五 一 孟子居鄒、季任爲任處守、以幣交、受之而不報。處於平陸、儲子爲相、以幣交、受之而不報。二 他日、由鄒之任、見季子、由平陸之齊、不見儲子、屋廬子喜曰、連得閒矣。三 問曰、夫子之任見季子、之齊不見儲子、爲其爲相與。四 曰、非也、書曰、享多儀、

CHAP. V. 1. When Mencius was residing in Tsâu, the younger brother of the chief of *Zăn*, who was guardian of *Zăn* at the time, paid his respects to him by *a present of* silks, which Mencius received, not *going* to acknowledge it. When he was sojourning in P'ing-lû, Ch'û, who was prime minister of the State, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsâu to *Zăn*, he visited the guardian; but when he went from P'ing-lû to *the capital of* Ch'î, he did not visit the minister Ch'û. The disciple Wû-lû was glad, and said, 'I have got an opportunity *to obtain some instruction.*'

3. He asked *accordingly*, 'Master, when you went to *Zăn*, you visited the chief's brother; and when you went to Ch'î, you did not visit Ch'û. Was it not because he is *only* the minister?'

4. *Mencius* replied, 'No. It is said in the Book of History, "In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal

5. HOW MENCIUS REGULATED HIMSELF IN DIFFERENTLY ACKNOWLEDGING FAVOURS WHICH HE RECEIVED. 1. 季任, and 季子 below, look much as if the former were the surname and name of the individual spoken of, yet Châo Ch'î's explanation of the terms, which is that followed in the translation, is no doubt correct. 任,—see chap. i. 以幣交,—see Bk. V. Pt. II. iv. 不報-不往報. 平陸,—see Bk. II. Pt. II. vi. 1. 2. The two 之 here, and in the next paragraph-往. 之齊, 'went to Ch'î,' i.e. to the capital of the State, as P'ing-lû was in Ch'î. 閒,—chien, 3rd tone. 連 (Wû-lû's name) 得閒-連得其閒隙而問, 'I have got an opportunity' (literally, crevice), 'to ask.' 4. 書曰,—see the Shû-ching, V. xii. 12, but in the classic the last clause 惟不役志于享 is not explanatory of the preceding, but is itself the first clause of a new sentence. See the Shû-

儀不及物、曰、不享、惟不役志于享。〔五〕爲其不成享也。〔六〕屋廬子悅、或問之、屋廬子曰、季子不得之鄒、儲子得之平陸。

〔六章〕淳于髡曰、先名實者、爲人也、後名實者、自爲也、夫子在三卿之中、名實未加於上下、而去之、仁者固如此乎。〔二〕孟子曰、居下位、不以

to the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering."

5. '*This is* because the things so offered do not constitute an offering to a superior.'

6. Wû-lû was pleased, and when some one asked him *what Mencius meant*, he said, 'The younger of Zăn could not go to Tsâu, but the minister Ch'û might have gone to P'ing-lû.'

CHAP. VI. 1. Shun-yü K'wăn said, 'He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers *of the State*, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?'

2. Mencius replied, 'There was Po-î;—he abode in an inferior

ching, *in loc.* 5. This is Mencius's explanation of the passage quoted. 6. The guardian of a State could not leave it to pay a visit in another. There was no reason, however, why Ch'û should not have paid his respects to Mencius in person.

6. HOW MENCIUS REPLIED TO THE INSINUATIONS OF SHUN-YÜ K'WĂN, CONDEMNING HIM FOR LEAVING OFFICE WITHOUT ACCOMPLISHING ANYTHING. 1. Shun-yü K'wăn,—see Bk. IV. Pt. I. xvii. That chapter and the notes should be read along with this. 名 and 實 are not here opposed to each other, as often,—'name' and 'reality.' The 'name' here is the fame of the 'reality.' 爲人, 'with a regard to others,' i.e. such a man's motive in public life is to benefit others. 自爲＝爲己, 'with a regard to himself,' i.e. such a man's motive is to cultivate his own good and excellence. 上 refers to the prince; 下 refers to the people. 仁者,—it is assumed that the fact of Mencius's being among the high ministers of State took him out of the category of those who made themselves their aim in life, and the 仁者 therefore is a hit of the questioner. Throughout the chapter, 仁 has perhaps more the idea of perfect virtue, free from all selfishness, than of benevolence. 2. Po-î, &c., see Bk. V. Pt. II. i, with the other references there given. That Î Yin went five

賢事不肖者、伯夷也、五就湯、五就桀者、伊尹也、不惡汙君、不辭小官者、柳下惠也、三子者、不同道、其趨一也、一者、何也、曰、仁也、君子亦仁而已矣、何必同。○三曰、魯繆公之時、公儀子爲政、子柳子思爲臣、魯之削也滋甚、若是乎、賢者之無益於國也。○四曰、虞不用百里奚而亡、秦穆公用之而霸、不用

situation, and would not, with his virtue, serve a degenerate prince. There was Î Yin;—he five times went to T'ang, and five times went to Chieh. There was Hûi of Liû-hsiâ;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—"To be perfectly virtuous." And so it is simply after this that superior men strive. Why must they all *pursue* the same *course*?'

3. *K'wăn* pursued, 'In the time of the duke Mû of Lû, the government was in the hands of Kung-î, while Tsze-liû and Tsze-sze were ministers. *And yet*, the dismemberment of Lû then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!'

4. *Mencius* said, '*The prince of* Yü did not use Pâi-lî Hsî, and thereby lost his State. The duke Mû of Chin used him, and became chief of all the princes. Ruin is the consequence of not employing

times to T'ang, and five times to Chieh is only mentioned here, however. He went to T'ang, it is said, in consequence of the pressing urgency of his solicitations, and then T'ang sent him to the tyrant to warn and advise him. Nothing could be farther at first from the wish of them both than to dethrone Chieh. 趨, 'to run,' used figuratively, 4th tone. 3. In this paragraph, K'wăn advances in his condemnation of Mencius. At first he charged him with having left his office before he had accomplished anything. Here he insinuates that though he had remained, he would not have served the State. Tsze-liû is the Hsieh Liû of Bk. II. Pt. II. xi; compare that chapter with this. Kung-î (named 休) was prime minister of Lû, a man of merit and principle. Mencius might have denied the fact alleged by K'wăn, of the increased dismemberment of Lû under duke Mû. 4. Pâi-lî Hsî,—see Bk. V. Pt. I. ix. 用, 不用,—the 'using' means follow-

賢則亡、削、何可得與。曰、昔者、王豹處於淇、而河西善謳、緜駒處於高唐、而齊右善歌、華周杞梁之妻、善哭其夫、而變國俗、有諸內、必形諸外、爲其事、而無其功者、髡未嘗覩之也、是故無賢者也、有、則髡必識之。曰、孔子爲魯司寇、不用、從而祭、燔肉不至、不稅冕而行、

men of virtue and talents;—how can it rest with dismemberment *merely*?'

5. *K'wăn* urged *again*, 'Formerly, when Wang P'âo dwelt on the Ch'î, the people on the west of the *Yellow* River all became skilful at singing in *his* abrupt manner. When Mien Ch'ü lived in Kâo-t'ang, the people in the parts of Ch'î on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Châu and Ch'î Liang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds *of a worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them.'

6. *Mencius* answered, 'When Confucius was chief minister of Justice in Lû, the prince came not to follow *his counsels*. Soon after there was the *solstitial* sacrifice, and when a part of the flesh presented

ing the minister's counsels and plans. 削, 何可得與 (end tone),—before 削 we must understand 求, 'If you seek for dismemberment merely, as the consequence,' &c. 5. The individuals named here all belonged to Ch'î, excepting the first, who was of Wei. 歌 is the general name for singing, and 謳, a particular style, said to be 短聲, 'short,' 'abrupt.' 齊右, it is said, 概指齊西鄙而言, i.e. 'The Right of Ch'î denotes all about the western borders of the State.' Hwa (4th tone) Châu and Ch'î Liang were officers slain in battle, whose wives bewailed their loss in so pitiful a manner as to affect the whole State. Their cries, it is said, even rent the wall of the capital of Ch'î. See the 集證 and the 四書拓餘說, *in loc.*—The object of K'wăn is simply to insinuate that Mencius was a pretender, for that wherever ability was it was sure to come out. 6. Mencius shields himself behind Confucius, implying that he was beyond

不知者、以爲爲肉也、其知者、以爲爲無禮也、乃孔子則欲以微罪行、不欲爲苟去、君子之所爲、衆人固不識也。

〔七章〕一 孟子曰、五霸者三王之罪人也、今之諸侯、五霸之罪人也、今之大夫、今之諸侯之罪人也。二 天子適諸侯、曰巡狩、諸侯

in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account *of the neglect* of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men cannot be expected to understand the conduct of a superior man.'

CHAP. VII. 1. Mencius said, 'The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The Great officers of the present day are sinners against the princes.

2. 'The sovereign visited the princes, which was called "A tour of Inspection." The princes attended at the court of the sovereign,

the knowledge of K'wăn.—The State of Ch'î, afraid of the influence of Confucius, who was acting as prime minister of Lû, sent to the duke a present of beautiful singing-girls and horses. The duke accepted them, and abandoned himself to dissipation. Confucius determined to leave the State, but not wishing to expose the bad conduct of his prince, looked about for some other reason which he might assign for going away, and found it in the matter mentioned. The 祭 is the 郊祭. 稅 is used for 脫. 爲苟去, 'to do a disorderly going away.'

7. THE PROGRESS AND MANNER OF DEGENERACY FROM THE THREE KINGS TO THE FIVE CHIEFS OF THE PRINCES, AND FROM THE FIVE CHIEFS TO THE PRINCES AND OFFICERS OF MENCIUS'S TIME. 1. The 'three kings' are the founders of the three dynasties of Hsiâ, Shang, and Châu. The 'five chiefs of the princes' were the duke Hwan of Ch'î (B.C. 684–642), the duke Wăn of Tsin (636–629), the duke Mû of Ch'in (659–620), the duke Hsiang of Sung (651–636), and the king Chwang of Ch'û (613–591). There are two enumerations of the 'five leading princes,' one called 三代之五伯, or chiefs of the three dynasties, and the other 春秋之五伯, or chiefs of the Ch'un-ch'iû. Only Hwan of Ch'î and Wăn of Tsin are common to the two. But Mencius is speaking only of those included in the second enumeration, and though there is some difference of opinion in regard to some of the individuals in it, the above list is probably that which he held. 'Sinners against,'—i.e. violating their principles and ways. 2. 天子...不給,—see Bk. I. Pt. II. iv. 5. 辟=闢; see

朝於天子、曰述職、春省耕、而補不足、秋省斂、而助不給、入其疆、土地辟、田野治、養老尊賢、俊傑在位、則有慶、慶以地、入其疆、土地荒蕪、遺老失賢、掊克在位、則有讓、一不朝、則貶其爵、再不朝、則削其地、三不朝、則六師移之、是故天子討而不伐、諸侯伐而不討、五霸者、摟諸侯以伐諸侯者也、

which was called "Giving a report of office." It was a custom in the spring to examine the ploughing, and supply any deficiency *of seed;* and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the sovereign* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand,* if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If *a prince* once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the royal forces *were set in motion,* and he was removed *from his government.* Thus the sovereign commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five

Bk. I. Pt. I. vii. 16. 俊傑在位,—see Bk. II. Pt. I. v. 1. 慶=賞, 'to reward.' 掊克=聚斂臣, 'impost-collecting ministers;' literally, perhaps, 'grasping and able men.' Down to 讓 is explicatory of 巡狩. What follows belongs to 述職. 六師 (=軍),—see Analects, VII. x. 是故='in harmony with these things,' all power being lodged with the sovereign, and the princes being dependent on him. 討=治, 'to super-

故曰、五霸者、三王之罪人也。○五霸桓公爲盛、葵丘之會諸侯、束牲載書而不歃血、初命曰、誅不孝、無易樹子、無以妾爲妻、再命曰、尊賢育才、以彰有德、三命曰、敬老慈幼、無忘賓旅、四命曰、士無世官、官事無攝、取士必得、無專殺大夫、五命曰、無曲防、無遏糴、無有封

chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. 'Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-ch'iû, he bound the victim and placed the writing upon it, but did not *slay it to* smear their mouths with the blood. The first injunction in their agreement was,—"Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to be the wife." The second was,—"Honour the worthy, and maintain the talented, to give distinction to the virtuous." The third was,—"Respect the old, and be kind to the young. Be not forgetful of strangers and travellers." The fourth was,—"Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a Great officer." The

intend, or order, punishment;' 伐, 'to inflict the punishment.' 3. The duke Hwan nine times brought together an assembly of the princes, the chief gathering being at K'wei-ch'iû, B.C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off, and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the north, as in the presence of the spirits of the sun and moon, after which all the members of the meeting took the blood, and smeared the sides of their mouths with it. This was called 歃 (*shâ*) 血. The victim was then placed in the pit, the articles of agreement placed upon it, and the whole covered up. This was called 載書. See the 集證, *in loc.* On the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, indicating that they were enjoined by the sovereign. 樹子, 'the son who has been tree-ed,' i.e. set up. 賓, 'guests,' officers from other States. 士無世官, 'officers no hereditary offices;' see Bk. I. Pt. II. 5. 3. 取士必得-必得其人. 無曲防, 'no crooked embankments.' 曲 has a

而不告、曰、凡我同盟之人、既盟之後、言歸于好。今之諸侯、皆犯此五禁、故曰、今之諸侯、五霸之罪人也。四節長君之惡、其罪小、逢君之惡、其罪大、今之大夫、皆逢君之惡、故曰、今之大夫、今之諸侯之罪人也。

八章一節魯欲使慎子爲將軍。二節孟

fifth was,—"Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without *first* announcing them *to the sovereign*." It was *then* said, "All we who have united in this agreement shall hereafter maintain amicable relations." The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. 'The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' *wickedness*, and therefore I say that the Great officers of the present day are sinners against the princes.'

CHAP. VIII. 1. *The prince of* Lû wanted to make the minister Shăn commander of his army.

2. Mencius said, 'To employ an uninstructed people *in war* may

moral application. No embankments must be made selfishly to take the water from others, or to inundate them. 無遏糴, 'do not repress the sale of grain,' i.e. to other States in famine or distress. 封, 'appointments,' to territory or to office. 4. 長君之惡, 'to lengthen the wickedness of the ruler,' i.e. to connive at and to aid it. 逢君之惡, 'to meet the wickedness of the ruler,' i.e. to anticipate and excite it.

8. MENCIUS'S OPPOSITION TO THE WARLIKE AMBITION OF THE PRINCE OF LÛ AND HIS MINISTER SHĂN KÛ-LÎ. 1. At this time Lû wanted to take advantage of difficulties in Ch'î, and get possession of Nan-yang. That was the name of the region on the south of mount T'âi, which had originally belonged to Lû. On the north of the mountain was the territory of Ch'î. Between the two States there had been frequent struggles for the district, which the duke P'ing of Lû (平公) now hoped to recover. Shăn, below, calls himself Kû-lî, but some say that that was the name of a Mohist under whom he had studied. His proper name was Tâo (到). He was a native of 趙, and not of Lû, but having a reputation for military skill, the duke of Lû wished to employ his services.

子曰、不教民而用之、謂之殃民、殃民者、不容於堯舜之世。三一戰勝齊、遂有南陽、然且不可。四愼子勃然不悅、曰、此則滑釐所不識也。五曰、吾明告子、天子之地方千里、不千里、不足以待諸侯、諸侯之地、方百里、不百里、不足以守宗廟之典籍。六周公之封於魯、爲方百里也、地非不足、而儉於百里、太公之封於齊也、亦爲方百

be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yâo and Shun.

3. 'Though by a single battle you should subdue Ch'î, and get possession of Nan-yang, the thing ought not to be done.'

4. Shăn changed countenance, and said in displeasure, 'This is what I, Kû-lî, do not understand.'

5. *Mencius* said, 'I will lay the case plainly before you. The territory appropriated to the sovereign is 1,000 *lî* square. Without a thousand *lî*, he would not have sufficient for his entertainment of the princes. The territory appropriated to a Hâu is 100 *lî* square. Without 100 *lî*, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

6. 'When Châu-kung was invested with *the principality of* Lû, it was a hundred *lî* square. The territory was indeed enough, but it was not more than 100 *lî*. When T'âi-kung was invested with the principality of Ch'î, it was 100 *lî* square. The territory was indeed enough, but it was not more than 100 *lî*.

將軍, now the common term for general, appears to have come into vogue about Mencius's time. In the text it = 'commander-in-chief.' 2. Compare Analects, XIII. xxx.—We may infer from this paragraph, that Shăn had himself been the adviser of the projected enterprise.

5. 宗廟之典籍, 'the statute-records of the ancestral temple.' Those records prescribed everything to be observed in the public sacrifices, interviews with other princes, &c., and were kept in the temple. 6. Compare

里也、地非不足也、而儉於百里。七今魯方百里者五、子以爲有王者作、則魯在所損乎、在所益乎。八徒取諸彼以與此、然且仁者不爲、況於殺人以求之乎。九君子之事君也、務引其君以當道、志於仁而已。

九 孟子曰、今之事君者曰、我能爲君辟土地、充府庫、今之所謂良臣、古之所謂民賊也、君不鄉

7. 'Now Lû is five times 100 *li* square. If a *true* royal ruler were to arise, whether do you think that Lû would be diminished or increased by him?

8. 'If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men!

9. 'The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.'

CHAP. IX. 1. Mencius said, 'Those who now-a-days serve their sovereigns say, "We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals." Such persons are now-a-days called "Good ministers," but anciently they were called "Robbers of the people." If a sovereign follows not

Analects, VI. xxii. 儉, 'sparingly,' = only. 8. 徒, 'merely,' i. e. if there were no struggle and no slaughter in the matter. 9. 當道 here is different from the same phrase, 當路, in Bk. II. Pt. I. i. 1.

9. HOW THE MINISTERS OF MENCIUS'S TIME PANDERED TO THEIR SOVEREIGNS' THIRST FOR WEALTH AND POWER. 1. 辟(=闢)土地,—it is to be understood that this was to be done at the expense of the people, taking their commons from them, and making them labour. Otherwise, it does not seem objectionable.—Châo Ch'î, however, gives the phrase another meaning, making it = 侵小國, 'appropriate small States,' but this is contrary to analogous passages, and confounds this paragraph with

道、不志於仁、而求富之、是富桀也。我能爲君約與國、戰必克、今之所謂良臣、古之所謂民賊也、君不鄉道、不志於仁、而求爲之强戰、是輔桀也。由今之道、無變今之俗、雖與之天下、不能一朝居也。

十 白圭曰、吾欲二十而取一、何如。孟子曰、子之道、貉

the right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Chieh.

2. '*Or they will say*, "We can for our sovereign form alliances with other States, so that our battles must be successful." Such persons are now-a-days called "Good ministers," but anciently they were called "Robbers of the people." If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Chieh.

3. 'Although a prince, pursuing the path of the present day, and not changing its practices, were to have the throne given to him, he could not retain it for a single morning.'

CHAP. X. 1. Pâi Kwei said, 'I want to take a twentieth *of the produce only as the tax*. What do you think of it?'

2. Mencius said, 'Your way would be that of the Mo.

the next; compare Bk. IV. Pt. I. xiv. 2. 約與國, 'ally with *other* States.' Here Châo Ch'î differs again, making 約=期, 'to determine beforehand,' 'undertake,' and joining 與國戰, 'undertake in fighting with hostile countries to conquer.' This also is an inferior construction. 3. 朝居=朝居其位, 'occupy the position for a morning.'

10. AN ORDERED STATE CAN ONLY SUBSIST WITH A PROPER SYSTEM OF TAXATION, AND THAT ORIGINATING WITH YAO AND SHUN IS THE PROPER ONE FOR CHINA. 1. Pâi Kwei, styled Tan (see next chapter), was a man of Châu, ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter.—So, Châo Ch'î, and Chû Hsî has followed him. The author of the 四書拓餘說, however, contends that the Pâi Kwei described as above on the authority of the 'Historical Records,' 列傳, lxix, was not the same here introduced. See that Work, *in loc.* 2. 貉 or 貊 was a common name for the barbarous tribes on the north. They were a pastoral people, and the climate of their country was cold. No doubt their civilization was inferior to that of

道也。二節萬室之國、一人陶、則可乎。曰、不可、器不足用也。三節曰、夫貉五穀不生、惟黍生之、無城郭宮室宗廟祭祀之禮、無諸侯幣帛饔飧、無百官有司、故二十取一而足也。四節今居中國、去人倫、無君子、如之何其可也。五節陶以寡、且不可以爲國、況無君子乎。六節欲輕之於堯舜之道者、大貉小貉也、欲重之於

3. 'In a country of ten thousand families, would it do to have *only* one potter?' *Kwei* replied, 'No. The vessels would not be enough to use.'

4. *Mencius* went on, 'In Mo *all* the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one-twentieth of the produce is sufficient *there*.

5. 'But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?

6. 'With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?

7. 'If we wish to make the taxation lighter than the system of Yâo and Shun, we shall just have a great Mo and a small Mo.

China, but Mencius's account of them must be taken with allowance. 4. 城郭,—see Bk. II. Pt. II. i. 2. 宮室 go together as a general designation of edifices, called 宮, as 'four-walled and roofed,' and 室 (實) as 'furnished.' So 祭祀 go together as synonymous, and also 幣帛, 'pieces of silk, given as presents.' 饔, 'the morning meal;' 飧, 'the evening meal;' together = 'entertainments.' 5, 6. 君子,—referring to the 百官, 有司. 7. The meaning is, that, under such systems, China would become in the one case a copy of the Mo, and in the other of its state under the tyrant Chieh.

堯舜之道者、大桀小桀也。

十一章 白圭曰、丹之治水也、愈於禹。二 孟子曰、子過矣、禹之治水、水之道也。三 是故禹以四海爲壑、今吾子以鄰國爲壑。四 水逆行、謂之洚水、洚水者、洪水也、仁人之所惡也、吾子過矣。

十二章 孟子曰、君子不亮、惡乎執。

十三章 魯欲使樂正子爲政、孟子曰、吾聞之、喜而不寐。二 公孫丑

If we wish to make it heavier, we shall just have the great Chieh and the small Chieh.'

CHAP. XI. 1. Pâi Kwei said, 'My management of the waters is superior to that of Yü.'

2. Mencius replied, 'You are wrong, Sir. Yü's regulation of the waters was according to the laws of water.

3. 'He therefore made the four seas their receptacle, while you make the neighbouring States their receptacle.

4. 'Water flowing out of its channels is called an inundation. Inundating waters are a vast *waste* of water, and what a benevolent man detests. You are wrong, my good Sir.'

CHAP. XII. Mencius said, 'If a scholar have not faith, how shall he take a firm hold *of things*?'

CHAP. XIII. 1. *The prince of* Lû wanting to commit the administration of his government to the disciple Yo-chăng, Mencius said, 'When I heard of it, I was so glad that I could not sleep.'

2. Kung-sun Ch'âu asked, 'Is Yo-chăng a man of vigour?' and

11. PÂI KWEI'S PRESUMPTUOUS IDEA THAT HE COULD REGULATE THE WATERS BETTER THAN YÜ DID. 1. There had been some partial inundations, where the services of Pâi Kwei were called in, and he had reduced them by turning the waters into other States, saving one at the expense of injuring others. 2. 水之道＝順水之性. 4. See Bk. III. Pt. II. ix. 3, but 洪水 has there a particular application.

12. FAITH IN PRINCIPLES NECESSARY TO FIRMNESS IN ACTION. 亮 used as 諒. Chû Hsi explains it by 信.

13. OF WHAT IMPORTANCE TO A MINISTER—TO GOVERNMENT—IT IS TO LOVE WHAT IS GOOD. 1. 爲政, 'to administer the government,' as in

曰、樂正子强乎。曰、否。有知慮乎。曰、否。多聞識乎。曰、否。然則奚爲喜而不寐。曰、其爲人也、好善。好善足乎。曰、好善優於天下、而況魯國乎。夫苟好善、則四海之內、皆將輕千里而來、告之以善。夫苟不好善、則人將曰、訑訑予既已知之矣、訑訑之聲音顏色、距人於千里之外、士止於千里之外、則

was answered, 'No.' 'Is he wise in council?' 'No.' 'Is he possessed of much information?' 'No.'

3. 'What then made you so glad that you could not sleep?'

4. 'He is a man who loves what is good.'

5. 'Is the love of what is good sufficient?'

6. 'The love of what is good is more than a sufficient qualification for the government of the kingdom;—how much more is it so for the State of Lû!

7. 'If *a minister* love what is good, all within the four seas will count 1,000 *lî* but a small distance, and will come and lay their good thoughts before him.

8. 'If he do not love what is good, men will say, "How self-conceited he looks? *He is saying to himself*, I know it." The language and looks of that self-conceit will keep men off at a distance of 1,000 *lî*. When good men stop 1,000 *lî* off, calumniators, flatterers, and sycophants will make their appearance. When a minister

chap. vi. 3. 2. 有知慮乎,—知 is in the 3rd tone; 'has he wisdom and deliberation?'—The three gifts mentioned here were those considered most important to government in that age, and Kung-sun Ch'âu knowing Yo-chăng to be deficient in them, put his questions accordingly. 4. On this paragraph it is said in the 日講:—'In the administration of government, the most excellent quality is without prejudice and dispassionately (虛中) to receive what is good. Now in regard to all good words and good actions, Yo-chăng in his heart sincerely loved them.' 5, 6. 足 is what is simply sufficient. 優 is what is sufficient and more. 8. 訑訑, as defined by Chû Hsî, is—自足其智,不嗜善言之

讒諂面諛之人至矣、與讒諂面諛之人居、國欲治、可得乎。

陳子曰、古之君子、何如則仕。孟子曰、所就三、所去三。迎之致敬以有禮、言將行其言也、則就之、禮貌未衰、言弗行也、則去之。其次、雖未行其言也、迎之致敬以有禮、則就之、禮貌衰、則

lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?'

CHAP. XIV. 1. The disciple Ch'ăn said, 'What were the principles on which superior men of old took office?' Mencius replied, 'There were three cases in which they accepted office, and three in which they left it.

2. 'If received with the utmost respect and all polite observances, and they could say *to themselves* that the prince would carry their words into practice, then they took office with him. *Afterwards*, although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

3. 'The second case was that in which, though *the prince could not be expected* at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

訑, 'the appearance of being satisfied with one's own knowledge, and having no relish for good words.' 士=善人.

14. GROUNDS OF TAKING AND LEAVING OFFICE. Compare Bk. V. Pt. II. iv. 7. The three cases mentioned here are respectively the 行可之仕, the 際可, and the 公養, of that place. 1. This Ch'ăn is the Ch'ăn Tsin, Bk. II. Pt. II. iii. 2. 迎 is simply=接待, not 'to go out to meet.' 3. 雖未行其言 is to be understood as thought in the scholar's mind, corresponding to 言將行其言 in the preceding paragraph. In the 日講 indeed, the 言 there is made to be the language of the ruler, but see the gloss of the 備旨,

去之。其下、朝不食、夕不食、饑餓不能出門戶、君聞之、曰、吾大者、不能行其道、又不能從其言也、使饑餓於我土地、吾恥之、周之、亦可受也、免死而已矣。

孟子曰、舜發於畎畝之中、傅說舉於版築之間、膠鬲、舉於魚鹽之中、管夷吾、舉於士、孫叔敖、舉於海、百

4. 'The last case was that of *the superior man* who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, "I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country;" the assistance offered in such a case might be received, but not beyond what was sufficient to avert death.'

CHAP. XV. 1. Mencius said, 'Shun rose from among the channelled fields. Fû Yüeh was called to office from the midst of his building frames; Chiâo-ko from his fish and salt; Kwan Î-wû from the hands of his gaoler; Sun-shû Âo from *his hiding by* the sea-shore; and Pâi-lî Hsî from the market-place.

to &c. 4. The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.

15. TRIALS AND HARDSHIPS THE WAY IN WHICH HEAVEN PREPARES MEN FOR GREAT SERVICES. 1. With Shun, Kwan Î-wû, and Pâi-lî Hsî, the student must be familiar. Fû Yüeh,—see the Shû-ching, Pt. IV. Bk. VII, where it is related that the sovereign Kâo Tsung having 'dreamt that God gave him a good assistant,' caused a picture of the man he had seen in his dream to be made, and 'search made for him through the kingdom, when he was found dwelling in the wilderness of Fû-yen (傅巖之野).' In the 'Historical Records,' it is said the surname was given in the dream as 傅, and the name as 悅. Chiâo Ko is mentioned in Bk. II. Pt. I. i. 8, where it is said in the notes that his worth when living in retirement, was discovered by king Wăn. He was then selling fish and salt, and on Wăn's recommendation was raised to office by the last sovereign of Yin, to whose fortunes he continued faithful. Sun-shû Âo was prime minister to Chwang of Ch'û, the last of the five chiefs of the princes. So much is beyond dispute, but the circumstances of his elevation, and the family to which he belonged, are uncertain. See the 四書拓餘說, in loc. 版築, 'planks and building.' Many of the houses in China are built of earth and mortar beaten together within a moveable frame, in which the walls are formed.

里奚、舉於市。二故天將降大任於是人也、必先苦其心志、勞其筋骨、餓其體膚、空乏其身、行拂亂其所爲、所以動心忍性、曾益其所不能。三人恆過、然後能改、困於心、衡於慮、而後作、徵於色發於聲、而後喻。四入則無法家拂士、出則無敵國外患者、國恆亡。五然後知生於憂

2. 'Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. 'Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. 'If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. 'From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.'

舉士,—士 is the officer who was in charge of him. 2. 餓其體膚, 'hungers his members and skin.' 空乏其身, 'empties his person.' 行拂, 云云, 'as to his doings, confounds what he is doing.' 行 is taken as 行事, and 爲 as 心所謀爲. 曾,—used for 增. 3. The same thing holds true of ordinary men. They are improved by difficulties. 衡,—used for 横. 徵於色, 云云,—the meaning is, that, though most men are not quick of apprehension, yet when things are clearly before them, they can lay hold of them. 4. The same thing is true of a State. 法家, 'law families,' i.e. old families to whom the laws of the State are familiar and dear. 拂 is used for 弼. Such families and officers will stimulate the prince's mind by their lessons and remonstrances, and

患而死於安樂也。

孟子曰、教亦多術矣、予不屑之教誨也者、是亦教誨之而已矣。

CHAP. XVI. Mencius said, 'There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him.'

foreign danger will rouse him to carefulness and exertion.

16. HOW A REFUSAL TO TEACH MAY BE TEACHING. The 亦 in 亦教 is not without its force, but we can hardly express it in a translation. 予不屑之教誨=予不屑教誨之. The 者 carries us on to the next clause for an explanation of what has been said.

BOOK VII.

TSIN SIN. PART I.

盡心章句上

孟子曰、盡其心者、知其性也、知其性、則知天矣。存其

CHAPTER I. 1. Mencius said, 'He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.

TITLE OF THIS BOOK.—Like the previous Books, this is named from the commencing words—盡心, 'The exhausting of all the mental constitution.' It contains many more chapters than any of them, being, for the most part, brief enigmatical sentences, conveying Mencius's views of human nature. It is more abstruse also, and the student will have much difficulty in satisfying himself that he has really hit the exact meaning of the philosopher. The author of the 四書味根錄 says:—'This Book was made by Mencius in his old age. Its style is terse, and its meaning deep, and we cannot discover an order of subjects in its chapters. He had completed the previous six Books, and this grew up under his pencil, as his mind was affected, and he was prompted to give expression to his thoughts. The first chapter may be regarded, however, as a compendium of the whole.'

1. BY THE STUDY OF OURSELVES WE COME TO THE KNOWLEDGE OF HEAVEN, AND HEAVEN IS SERVED BY OUR OBEYING OUR NATURE. 1. 盡其心 is, I conceive, to make one's self acquainted with all his mind, to arrest his consciousness, and ascertain what he is. This of course gives a man the knowledge of his nature, and as he is the creature of Heaven, its attributes must be corresponding. It is much to be wished that instead of the term Heaven, vague and indefinite, Mencius had simply said 'God.' I can get no other meaning from this paragraph. Chû Hsî, however, and all his school say that there

心、養其性、所以事天也。三殀壽不貳、修身以俟之、所以立命也。

二 一孟子曰、莫非命也、順受其正。

2. 'To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. 'When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue;*—this is the way in which he establishes his *Heaven*-ordained being.'

CHAP. II. 1. Mencius said, 'There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto.

is no work or labour in 盡其心; that it is the 知至 of the Confucian chapter in the 'Superior Learning,' according to their view of it; that all the labour is in 知其性, which is the 物格 of that chapter. If this be correct, we should translate:—'He who completely develops his mental constitution, has known (come to know) his nature,' but I cannot construe the words so. 2. The 'preservation' is the holding fast what we have from Heaven, and the 'nourishing' is the acting in harmony therewith, so that the 'serving Heaven' is just being and doing what It has intimated in our constitution to be Its will concerning us. 3. 命 is our nature, according to the opening words of the *Chung Yung*,—天命之謂性. 立 is to be taken as an active verb. 不貳 = 不疑, 'causes no doubts,' i.e. no doubts as to what is to be done. 俟之,—之 referring to 殀壽.—It may be well to give the views of Châo Ch'î on this chapter. On the first paragraph he says:—'To the nature there belong the principles of benevolence, righteousness, propriety, and knowledge. The mind is designed to regulate them (心以制之); and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent.' On the second paragraph he says:—'When one is able to preserve his mind, and to nourish his correct nature, he may be called a man of perfect virtue (仁人). The way of Heaven loves life, and the perfect man also loves life. The way of Heaven is without partiality, and only approves of the virtuous. Thus the acting *of the perfect man* agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven.' On the third paragraph he says:—'The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yüan, or long as that of the duke of Shâo, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root *of Heaven's appointments* (此所以立命之本).' These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Chû Hsî. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.

2. MAN'S DUTY AS AFFECTED BY THE DECREES OR APPOINTMENTS OF HEAVEN. WHAT MAY BE CORRECTLY ASCRIBED THERETO AND WHAT NOT. Chû Hsî says this is a continuation of the last chapter, developing the meaning of the last paragraph. There is a connexion between the chapters, but 命 is here taken more widely, as extending not only to man's nature, but all the events that befall him. 1. 正命, 'the correct appointment,' i.e. that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Chû Hsî's definition is—莫之致而至者乃爲正命, 'that which comes without being brought on is the correct appointment.'—Châo Ch'î says

二 是故知命者、不立乎巖牆之下。三 盡其道而死者、正命也。四 桎梏死者、非正命也。

[三] 孟子曰、求則得之、舍、則失之、是求有益於得也、求在我者也。二 求之有道、得之有命、是求無益於得也、求在外者也。

[四] 孟子曰、萬物皆備於

2. 'Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. 'Death sustained in the discharge of one's duties may correctly be ascribed to the appointment *of Heaven*.

4. 'Death under handcuffs and fetters cannot correctly be so ascribed.'

CHAP. III. 1. Mencius said, 'When we get by our seeking and lose by our neglecting;—in that case seeking is of use to gettiug, and the things sought for are those which are in ourselves.

2. 'When the seeking is according to the proper course, and the getting is *only* as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves.'

CHAP. IV. 1. Mencius said, 'All things are already complete in us.

there are three ways of speaking about the appointments or decrees of Heaven. Doing good and getting good is called 受命, 'receiving what is appointed.' Doing good and getting evil is called 遭命, 'encountering what is appointed.' Doing evil and getting evil is called 隨命, 'following after what is appointed.' It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Châo understands death, and that only, and we should acquiesce in this, if there did not seem to be a connexion between this chapter and the preceding. 2. 知命者,—he who knows, or has the true notion of, &c. 巖, 'precipitous' and likely to fall. 4. The fetters are understood to be those of an evil doer. 桎 are fetters for the hands, and 梏 those for the feet.

3. VIRTUE IS SURE TO BE GAINED BY SEEKING IT, BUT RICHES AND OTHER EXTERNAL THINGS NOT. This general sentiment is correct, but the exact truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of *no* use to getting. The things 'in ourselves' are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things 'without ourselves' are riches and dignities. The 'proper course' to seek these is that ascribed to Confucius, 'advancing according to propriety, and retiring according to righteousness,' but yet they are not at our command and control.

4. MAN IS FITTED FOR, AND HAPPY IN, DOING GOOD, AND MAY PERFECT HIMSELF THEREIN. 1. This paragraph is mystical. The all things are taken

我矣。二反身而誠、樂莫大焉。三彊恕而行、求仁莫近焉。

五孟子曰、行之、而不著焉、習矣、而不察焉、終身由之、而不知其道者、衆也。

六孟子曰、人不可以無恥、無恥之恥、無恥矣。

七孟子曰、一恥之於人大

2. 'There is no greater delight than to be conscious of sincerity on self-examination.

3. 'If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the realization of* perfect virtue, nothing can be closer than his approximation to it.'

CHAP. V. Mencius said, 'To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes.'

CHAP. VI. Mencius said, 'A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion* to be ashamed.'

CHAP. VII. 1. Mencius said, 'The sense of shame is to a man of great importance.

as the *principles* of all things, which all things moreover are chiefly the relations of society. When we extend them farther, we get embarrassed. 2. The 誠 here is that so largely treated of in the Chung Yung. 3. 恕 is the judging of others by ourselves, and acting accordingly. Compare the Doctrine of the Mean, xiii. 3.

5. HOW MANY ACT WITHOUT THOUGHT. Compare the Analects, VIII. ix. 行之, 由之, —之 is to be understood of 道, but 其道 = 'its nature,' its propriety, which is the object of 著, and its grounds, which is the object of 察. Chû Hsî defines 著 as 知之明, 'knowing clearly,' and 察 as 識之精, 'knowing minutely and exactly.' 'There is much activity,' says the 備旨, 'in the two verbs.' This use of 著 is not common.

6. THE VALUE OF THE FEELING OF SHAME. The last 恥 = shameful conduct.

7. THE SAME SUBJECT. The former chapter, it is said, was by way of exhortation (以勸); this is by way of warning (以戒). The second paragraph is aimed at the wandering scholars of Mencius's time, who were full of plots and schemes to unite and disunite the various princes. 機, 'springs of motion,' 'machinery.' The third paragraph may also be translated, 'If a man be not ashamed at his being not like other men, in what will he be like them?'

矣。(二) 爲機變之巧者、無所用恥
焉。(三) 不恥不若人、何若人有。
〔八〕 孟子曰、古之賢王、好善而
忘勢、古之賢士、何獨不然、樂
其道、而忘人之勢、故王公不
致敬盡禮、則不得亟見之、見、
且猶不得亟、而況得而臣之
乎。
〔九〕 (一) 孟子謂宋句踐曰、子好遊

2. 'Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

3. 'When one differs from other men in not having this sense of shame, what will he have in common with them?'

CHAP. VIII. Mencius said, 'The able and virtuous monarchs of antiquity loved virtue and forgot their power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?'

CHAP. IX. 1. Mencius said to Sung Kâu-ch'ien, 'Are you fond, Sir, of travelling *to the different courts*? I will tell you about such travelling.

8. HOW THE ANCIENT SCHOLARS MAINTAINED THE DIGNITY OF THEIR CHARACTER AND PRINCIPLES. 善 is not virtue in the abstract, but the good which they saw in others, in the scholars namely. 勢 is their own 'power.' As applied to the scholars, however, these things have to be reversed. They loved their own virtue (其道), and forgot the power of men, i.e. of the princes.

9. HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED. THE EXAMPLE OF ANTIQUITY. 1. Some make the party spoken to in this chapter to be Kâu (句 read as 鉤)-ch'ien of Sung. Nothing is known

乎、吾語子遊。二節人知之、亦囂囂、人不知、亦囂囂。三節曰、何如、斯可以囂囂矣。曰、尊德樂義、則可以囂囂矣。四節故士窮不失義、達不離道。五節窮不失義、故士得己焉、達不離道、故民不失望焉。六節古之人、得志、澤加於民、不得志、修身見於世、窮則獨善其身、達則兼善天下。

2. 'If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same.'

3. *Kâu-ch'ien* said, 'What is to be done to secure this perfect satisfaction?' Mencius replied, 'Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

4. 'Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.

5. 'Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people from him are not disappointed.

6. 'When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole kingdom virtuous as well.'

of him, but that he was one of the adventurers, who travelled about tendering their advice to the different princes. 2. To translate 知之 as I have done here, can hardly be called a paraphrase. Chû Hsî, after Châo Ch'î, explains 囂囂 as 'the appearance of self-possession and freedom from desire.' 'Perfectly satisfied,' conveys the idea of the phrase. 3. It is to be understood that the 'virtue' is that which the scholar has in himself, and the 'righteousness' is the course which he pursues. 4. 窮,-人不知之; 達 is the reverse. 5. 'Holds possession of himself,'—i.e. has what he chiefly loves and seeks. 6. 古之人,-人-士.—Chû Hsî observes:—'This chapter shows how the scholar, attaching weight to what is internal, and holding what is external light, will approve himself good in all places and circumstances.'

十 孟子曰、待文王而後興者、凡民也、若夫豪傑之士、雖無文王猶興。

十一 孟子曰、附之以韓魏之家、如其自視欿然、則過人遠矣。

十二 孟子曰、以佚道使民、雖勞不怨、以生道殺民、雖死不怨殺者。

十三 一 孟子曰、霸者之民、驩

CHAP. X. Mencius said, 'The mass of men wait for a king Wăn, and then they will receive a rousing impulse. Scholars distinguished *from the mass*, without a king Wăn, rouse themselves.'

CHAP. XI. Mencius said, 'Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond *the mass of* men.'

CHAP. XII. Mencius said, 'Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death.'

CHAP. XIII. 1. Mencius said, 'Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

10. HOW PEOPLE SHOULD GET THEIR INSPIRATION TO GOOD IN THEMSELVES. 凡民, 'all the people,' i.e. ordinary people. 豪傑=俊傑, in Bk. II. Pt. I. v. 1. When a distinction is made between the characters, he who in wisdom is the first of 10,000 men, is called 英; the first of 1,000 is called 俊; the first of 100 is called 豪; the first of 10 is called 傑.

11. NOT TO BE ELATED BY RICHES IS A PROOF OF SUPERIORITY. Han and Wei,—see Bk. I. Pt. I. i. 1, notes; 'The families of Han and Wei,'—i.e. the wealth and power of those families. 附, used for 益, 'to increase,' indicates the externality of the additions. 欿然 is defined =不自滿足意, 'not being full of and satisfied with one's self.'

12. WHEN A RULER'S AIM IS EVIDENTLY THE PEOPLE'S GOOD, THEY WILL NOT MURMUR AT HIS HARSHEST MEASURES. The first part is explained rightly of toils in agriculture, road-making, bridge-making, &c., and the second of the administration of justice, where I should prefer to think that Mencius had the idea of a just war before him; compare Analects, XX. ii. 2. 佚道, 'a way of ease;' 生道, 'a way of life.'

13. THE DIFFERENT INFLUENCE EXERCISED BY A CHIEF AMONG THE PRINCES, AND BY A TRUE SOVEREIGN. 1. 虞 is explained in the dictionary, with reference to this passage, by 樂. It is the same as 娛 and 驩虞=歡娛. 皞皞 is 廣大自得之貌

虞如也、王者之民、皞皞如也。殺之而不怨、利之而不庸、民日遷善而不知爲之者。夫君子所過者化、所存者神、上下與天地同流、豈曰小補之哉。

孟子曰、仁言不如仁聲之入人深也。善政不如善教之得民也。善政、

2. 'Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. 'Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!'

CHAP. XIV 1. Mencius said, 'Kindly words do not enter so deeply into men as a reputation for kindness.

2. 'Good government does not lay hold of the people so much as good instructions.

3. 'Good government is feared by the people, while good instruc-

'the appearance of enlargement and self-possession.' In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yâo, when 'entire harmony reigned under heaven, and the lives of the people passed easily away.' Then the old men smote the clods, and sang, 日出而作, 日入而息, 鑿井而飲, 耕田而食, 帝力於我何有哉, 'At sunrise we rise, and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—What is the strength of the Tî to us?' 2. 庸 is used in the sense of 功, 'merit,' or meritorious work, and the analogy of the other clauses determines the meaning of 不庸, as in the translation. 3. 君子 has reference to the 王者, par. 1. It is used here in its highest application,—'the sage.' 所過, 所存,—the latter phrase is interpreted morally, being = 'when he has fixed his mind to produce a result.' This is unnecessary. 神, 'spiritual,' 'mysterious:'—the effects are sure and visible, but the operation is hidden. In the influence of Shun in the time of his obscurity, when the ploughmen yielded the furrow, and the potters made their vessels all sound, we have an example, it is said, of the 所過者化. In what it is presumed would have been the influence of Confucius, had he been in the position of a ruler, as described, Analects XIX. xxv, we have an example of the 所存者神. 補之, as an object for 之, I supply 'society.' It is understood that a leader of the princes only helps the people in a small way.

14. THE VALUE TO A RULER OF REPUTATION AND MORAL INFLUENCES. Kindly words are but brief.

民畏之、善教、民愛之、善政得民財、善教得民心。

孟子曰、人之所不學而能者、其良能也、所不慮而知者、其良知也。二孩提之童、無不知愛其親也、及其長也、無不知敬其兄也。三親親、仁也、敬長、義也、無他、達之天下也。

孟子曰、舜之居深山之

tions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.'

CHAP. XV. 1. Mencius said, 'The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. 'Children carried in the arms all know to love their parents, and when they are grown *a little*, they all know to love their elder brothers.

3. 'Filial affection for parents is *the working of* benevolence. Respect for elders is *the working of* righteousness. There is no other reason *for those feelings*;—they belong to all under heaven.'

CHAP. XVI. Mencius said, 'When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and

and on an occasion. A reputation for kindness must be the growth of time and of many evidences. With the whole chapter, compare Analects, II. iii.

15. BENEVOLENCE AND RIGHTEOUSNESS ARE NATURAL TO MAN, PARTS OF HIS CONSTITUTION. 1. I translate 良 by 'intuitive,' but it serves also to denote the 'goodness' of the nature of man. Chû Hsî so defines it:—良者本然之善也. 2. 孩 is defined in the dictionary by 小兒笑, 'an infant smiling.' When an infant has reached to this, then it is 人所提挈, 'taken by people in their arms.' 3. 達之天下 must be supplemented by 無不同, 'extend them (carry the inquiry about them) to all under heaven, and they are the same.' This is just laying down universality as a test that those feelings are intuitive to us. Châo Ch'î, however, explains differently:—'Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven.'

16. HOW WHAT SHUN WAS DISCOVERED ITSELF IN HIS GREATEST OBSCURITY. 決江河,—the 決 is the water itself bursting its banks; the agency of man in the matter is not to be supposed. So in the 備旨:—決江河謂

中、與木石居、與鹿豕遊、其所以異於深山之野人者幾希、及其聞一善言、見一善行、若決江河、沛然莫之能禦也。

〔十七章〕孟子曰、無爲其所不爲、無欲其所不欲、如此而已矣。

〔十八章〕〔一節〕孟子曰、人之有德慧術知者、恆存乎疢疾。〔二節〕獨孤臣

wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood.'

CHAP. XVII. Mencius said, 'Let a man not do what *his own sense of righteousness tells him* not to do, and let him not desire what his *sense of righteousness tells him not* to desire;—to act thus is all he has to do.'

CHAP. XVIII. 1. Mencius said, 'Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

2. 'They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions

江之決也, 非人決之也. 江河 may be taken generally, or with special reference to the Yang-tsze and Yellow river. I prefer the former.

17. A MAN HAS BUT TO OBEY THE LAW IN HIMSELF. The text is literally—'Not doing what he does not do,' &c. Much must be supplied to make it intelligible in a translation. Chāo Ch'î interprets and supplies quite differently:—'Let a man not make another do what he does not do himself,' &c.

18. THE BENEFITS OF TROUBLE AND AFFLICTION. 1. Compare Bk. VI. Pt. II. xv. 德 and 慧, 術 and 知 (4th tone) go together,—'intelligence of virtue, and wisdom of arts.' 存 retains its proper meaning of 在, 'to be in.' 疢 means properly 'fever,' 'any feverish disease,' but here 疢疾 = distresses generally. 2. 惟,—not joined with 孤, but qualifying the whole sentence. 獨 = 孤, 'fatherless,' friendless, not having favour with the sovereign. 孽子 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank. 孽 is often taken as if it were 蘖, the shooting forth of a tree after it has been cut down, moreover, the -ss- in it should be 火.

孽子、其操心也危、其慮患也深、故達。

十九 一 孟子曰、有事君人者、事是君、則爲容悅者也。二 有安社稷臣者、以安社稷爲悅者也。三 有天民者、達可行於天下、而後行之者也。四 有大人者、正己而物正者也。

二十 一 孟子曰、君子有三樂

against calamity. On this account they become distinguished for their intelligence.'

CHAP. XIX. 1. Mencius said, 'There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favour.

2. 'There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

3. 'There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the kingdom, proceed *so* to carry them out.

4. 'There are those who are great men. They rectify themselves and others are rectified.'

CHAP. XX. 1. Mencius said, 'The superior man has three

19. FOUR DIFFERENT CLASSES OF MINISTERS. 1. 有事君人者,—the 人 is joined with 有, and not to be taken with 君. Mencius speaks of 人, 'persons,' and not 臣, 'ministers,' to indicate his contempt. 爲容悅 is difficult. The common view is what I have given. 容是使君容我, 悅是使君悅我, '*yung* is to cause the prince to bear with—countenance—them;—*yüeh* is to cause the prince to be pleased with them.' In this case, 爲° should be read in 4th tone. It is said, however, to have 專務意, 'the idea of aiming at exclusively.' 2. 社稷臣, see Confucian Analects, XVI. i. 4. 悅, it will be seen, is not used here, as in the last paragraph. 3. 天民, 'Heaven's people,' those who seem dearer to Heaven and more favoured by it;—compare Bk. V. Pt. I. vii. 5. 4. 'The great men' are the sages, the highest style of men. 物 is to be understood of persons=君民, 'the sovereign and the people.' —The first class of ministers may be styled the mercenary; the second, the loyal; the third have no selfishness, and they embrace the whole kingdom in their regards, but they have their defined aims to be attained by systematic effort, while the fourth, unconsciously but surely, produce the grandest results.

20. THE THINGS WHICH THE SUPERIOR MAN DELIGHTS IN. TO OCCUPY THE THRONE IS NOT AMONG THEM. 1. 王°天下 is to be taken as simply=有天下. The possession of the

而王天下不與存焉。二父母
俱存、兄弟無故、一樂也。三仰
不愧於天、俯不怍於人、二
樂也。四得天下英才而教育
之、三樂也。五君子有三樂、而
王天下不與存焉。

二十一章孟子曰、廣土衆民、君子
欲之、所樂不存焉。二中天下
而立、定四海之民、君子樂
之、所性不存焉。三君子所性、

things in which he delights, and to be ruler over the kingdom is not one of them.

2. 'That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. 'That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. 'That he can get from the whole kingdom the most talented individuals, and teach and nourish them;—this is the third delight.

5. 'The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.'

CHAP. XXI. 1. Mencius said, 'Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. 'To stand in the centre of the kingdom, and tranquillize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

3. 'What belongs by his nature to the superior man cannot be

sovereign sway is indicated, and not the carrying out of the true royal principles. 2. 兄弟無故 may be understood of every painful thing in the condition of his brothers, which would distress him. 3. We cannot but attach a personal meaning to 'Heaven' here.

21. MAN'S OWN NATURE THE MOST IMPORTANT THING TO HIM, AND THE SOURCE OF HIS TRUE ENJOYMENT. 1. This describes the condition of the prince of a large State, who has thereby many opportunities of doing good. 2. This advances on the meaning of the first paragraph. The individual indicated is the sovereign, who by his position can benefit the myriads of the people, and therein he feels delight. 所性—what belongs to him by nature. 3. 君子

雖大行不加焉、雖窮居不損焉、分定故也。四君子所性、仁、義、禮、智、根於心、其生色也睟然見於面、盎於背、施於四體、四體不言而喻。

二十二一孟子曰、伯夷辟紂、居北海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、太公辟紂、居

increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him *by Heaven*.

4. 'What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand *to arrange themselves*, without being told.'

CHAP. XXII. 1. Mencius said, 'Po-î, that he might avoid Châu, was dwelling on the coast of the northern sea when he heard of the rise of king Wăn. He roused himself and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." T'âi-kung, to avoid Châu, was dwelling on the coast of the eastern sea. When he heard of the rise of king

is not to be interpreted only of the prince of a State or the sovereign. Indeed in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significancy. 分 (4th tone) 定故也,—the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea. 4. 其生色也 extend over all the rest of the paragraph. 生 and 色 are in apposition; 色 is not to be taken as under the government of 生. The meaning is simply that moral and intellectual qualities indicate themselves in the general appearance and bearing. 睟然 is explained as 清和潤澤之貌 'the appearance of what is pure, harmonious, moistening, and rich,' and 盎 as 豐厚盈溢之意, 'meaning what is affluent, generous, full and overflowing.'—The whole description is rather strained.

22. THE GOVERNMENT OF KING WĂN BY WHICH THE AGED WERE NOURISHED. 1. Compare Bk. IV. Pt. I. xiii. 1. 2. This is to be translated historically, as it describes king Wăn's government; compare Bk. I. Pt. I. iii. 4. 匹婦, corresponding to 匹夫, below;—'the private

東海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、天下有善養老、則仁人以爲己歸矣。○二節五畝之宅、樹牆下以桑、匹婦蠶之、則老者足以衣帛矣、五母雞、二母彘、無失其時、老者足以無失肉矣、百畝之田、匹夫耕之、八口之家、可以無飢矣。○三節所謂西伯善養老者、制其田里、教之樹畜、導其

Wăn, he said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." If there were a prince in the kingdom, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. 'Around the homestead with its five mâu, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mâu, and thus their families of eight mouths were secured against want.

3. 'The expression, "The chief of the West knows well how to nourish the old," refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish

woman,' 'the private man.' 蠶之, 'silk-wormed them,' i.e. nourished silkworms with them. It is observed by 淮南子.—'The silkworm eats and does not drink, going through its transformations in twenty-seven days. The wife of the Yellow Tî (B.C. 2697–2597), whose surname was Hsî-ling (西陵氏), first taught the people to keep silkworms, and to manage their silk, in order to provide clothes. Future ages sacrifice to her as the 先蠶.' Mencius has not mentioned before the number of brood sows and hens apportioned to a family. 3. 此之謂 responds to 所謂 . . . 者, at the beginning. The whole paragraph is the

妻子、使養其老、五十、非帛不煖、七十、非肉不飽、不煖不飽、謂之凍餒、文王之民、無凍餒之老者、此之謂也。

二十三章 孟子曰、易其田疇、薄其稅斂、民可使富也。○二節 食之以時、用之以禮、財不可勝用也。○三節 民非水火、不生活、昏暮叩人之門戶、求水火、無弗

their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of king Wăn, there were no aged who were starved or famished. This is the meaning of the expression in question.'

CHAP. XXIII. 1. Mencius said, 'Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. 'Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. 'The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the

explanation of that expression. 田里,—里 is the dwelling-place, the five *mâu* allotted for buildings.

23. TO PROMOTE THE VIRTUE OF THE PEOPLE, THE FIRST CARE OF A GOVERNMENT SHOULD BE TO CONSULT FOR THEIR BEING WELL OFF. 1. 易, î,—4th tone, as in Bk. I. Pt. I. v. 3, *et al.* 田, 'grain fields.' 疇, 'flax fields.' 易 and 薄 are both in the imperative, indicating the work of the ruler or government. So 食 and 用 in par. 2, where 之 may be referred to 財, or the resources arising from the government just indicated. 以時 may be best explained from Bk. I. Pt. I. iii. 3, 4. 以禮,—the 禮 are the festive occasions of capping, marriage, &c., excepting on which a strict economy should be enforced. 3. Compare Bk. I. Pt. I. vii. 20-22. 昏 properly denotes half an hour after sunset, or thereabouts. 暮 is 日晚, 'the evening of the day.' The time of the request is inopportune, and the manner of it not according to propriety;—and yet it is granted. 菽 is the

與者、至足矣、聖人治天下、使有菽粟如水火、菽粟如水火、而民焉有不仁者乎。

二十四 孟子曰、孔子登東山而小魯、登太山而小天下、故觀於海者、難爲水、遊於聖人之門者、難爲言。二 觀水有術、必觀其瀾、日月有明、容光必照焉。三 流水之爲物也、不盈科不行、君子之志於

abundance of these things. A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?'

CHAP. XXIV. 1. Mencius said, 'Confucius ascended the eastern hill, and Lû appeared to him small. He ascended the T'âi mountain, and all beneath the heavens appeared to him small. So he who has contemplated the sea, finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*.

2. 'There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted *even* through an orifice illuminates.

3. 'Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his

general name for all kinds of peas and beans. 粟,—as in Analects, XII. xi. 3.

24. HOW THE GREAT DOCTRINES OF THE SAGES DWARF ALL SMALLER DOCTRINES, AND YET ARE TO BE ADVANCED TO BY SUCCESSIVE STEPS. 1, 2. This paragraph illustrates the greatness of the sage's doctrines. The eastern hill was on the east of the capital of Lû. Some identify it with a small hill, called Fang (防), in the district of Ch'ü-fâu (曲阜), at the foot of which Confucius's parents were buried; others with a hill named Măng (蒙), in the district of Pî, in the department of Î-châu. The T'âi mountain is the chief of the five great mountains of China. It lay on the extreme east of Ch'î, in the present district of T'âi-an, in the department of the same name. In 難爲水, 爲 is used as in 爲衆, Bk. IV. Pt. I. vii. 5. After seeing the surging ocean, the streams are not worth being taken into account. And light penetrating every cranny assures us of its splendour in the great luminaries. 3. 君子 is here the aspiring student. 章, 'an elegant piece,' here for 'one lesson,' 'one truth.'

道也、不成章不達。

孟子曰、雞鳴而起、孳孳爲善者、舜之徒也。雞鳴而起、孳孳爲利者、蹠之徒也。欲知舜與蹠之分、無他、利與善之閒也。

孟子曰、楊子取爲我、拔一毛而利天下、不爲也。墨子兼愛、摩

mind on the doctrines *of the sage*, does not advance to them but by completing one lesson after another.'

CHAP. XXV. 1. Mencius said, 'He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2. 'He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. 'If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of* gain and *the thought of* virtue.'

CHAP. XXVI. 1. Mencius said, 'The principle of the philosopher Yang was—"Each one for himself." Though he might have benefited the whole kingdom by plucking out a single hair, he would not have done it.

2. 'The philosopher Mo loves all equally. If by rubbing *smooth*

25. THE DIFFERENT RESULTS TO WHICH THE LOVE OF GOOD AND THE LOVE OF GAIN LEAD. 1. 'A disciple of Shun,'—i.e. although such a man may not himself attain to be a sage, he is treading in the steps of one. 2. Chih (蹠 being used for 跖) is the robber Chih; see Bk. III. Pt. II. x. 3. 爲利,—爲 is used here as in chap. xix. 1. I should prefer myself to read it in the 4th tone. It is observed by the scholar Ch'ăng that 'by good and gain are intended the public mind and the selfish mind (公私而已).' 3. 利與善之閒 is intended to represent the slightness of the separation between them, in its initial principles, and I therefore supply 'the thought of.'

26. THE ERRORS OF YANG, MO, AND TSZE-MO. OBSTINATE ADHERENCE TO A COURSE WHICH WE MAY DEEM ABSTRACTLY RIGHT IS PERILOUS. 1. 'The philosopher Yang,'—see Bk. III. Pt. II. ix. 9, 10, 14. Chû Hsi says:—取者僅足之意, '取 conveys the idea of what is barely sufficient.' This is not correct. 楊子取=楊子所取, 'that which the philosopher Yang chose, was.' .... In the writings of the scholar Lieh (列子), Bk. VII, we find Yang Chû speaking of Po-ch'ăng Tsze-kâo (伯成子高) that 'he would not pull out one of his hairs to benefit others,' and when questioned himself 'if he would pull out a hair to help an age,' declining to reply. 2. 'The philosopher Mo,'—see Bk. III. Pt. I v. 1; Pt. II. ix. 9, 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the kingdom. The smoothness would arise from labours undergone for the kingdom, like those of the great Yü, who wrought

項放踵、利天下爲之。○三節子莫執中、執中爲近之、執中無權、猶執一也。○四節所惡執一者、爲其賊道也、舉一而廢百也。

二十七章 孟子曰、○一節飢者甘食、渴者甘飲、是未得飲食之正也、飢渴害之也、豈惟口腹有飢渴之害、人心亦皆有害。○二節人能無以飢

his whole body from the crown to the heel, he could have benefited the kingdom, he would have done it.

3. 'Tsze-mo holds a medium *between these*. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4. 'The reason why I hate that holding to one point is the injury it does to the way *of right principle*. It takes up one point and disregards a hundred others.'

CHAP. XXVII. 1. Mencius said, 'The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. 'If a man can prevent the evils of hunger and thirst from

and waded till he had worn away all the hair on his legs. See the 集證, in loc. 3. Of Tsze-mo nothing seems to be known, but that he belonged to Lû. 執中 must be clearly understood as referring to a Mean between the selfishness of Yang Chû and the transcendentalism of Mo Tî. 近之＝近道, the 道 mentioned in par. 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the kingdom, and a case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is right with reference to the whole circumstances of every case and time.

27. THE IMPORTANCE OF NOT ALLOWING THE MIND TO BE INJURED BY POVERTY AND A MEAN CONDITION. 1. 甘 perhaps is used adverbially,＝'readily;' compare Bk. II. Pt. I. i. 11. The two clauses 是未 and 飢渴 run parallel to each other, the latter being explanatory of the former. 害之,—之＝口腹. With reference to the mind, hunger and thirst stand for poverty and a mean condition. 2. 能無以 . . . 爲＝'can prevent being,' 無 being

湯之害、爲心害、則不及人不爲憂矣。

【二十八】孟子曰、柳下惠不以三公易其介。

【二十九】孟子曰、有爲者、辟若掘井、掘井九軔、而不及泉、猶爲棄井也。

【三十】一孟子曰、堯舜、性之也、湯武、身之也、五霸、假之也。二久假而不歸、

being any evils to his mind, he need not have any sorrow about not being equal to other men.'

CHAP. XXVIII. Mencius said, 'Hûi of Liû-hsiâ would not for the three highest offices of State have changed his firm purpose of life.'

CHAP. XXIX. Mencius said, 'A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, *and stop* without reaching the spring, is after all throwing away the well.'

CHAP. XXX. 1. Mencius said, '*Benevolence and righteousness* were natural to Yâo and Shun. T'ang and Wû made them their own. The five chiefs of the princes feigned them.

2. 'Having borrowed them long and not returned them, how could it be known they did not own them?'

emphatic. 不及人,—人 refers to great men, sages, and worthies. Such a man has himself really advanced far in the path of greatness.

28. HÛI OF LIÛ-HSIÂ'S FIRMNESS. 'Hûi of Liû-hsiâ,'—see Bk. II. Pt. I. ix. 2, 3; Bk. V. Pt. II. i. 3, 5; Bk. VI. Pt. II. vi. 2. 和, 'mildness,' 'friendly impressibility,' was a characteristic of Hûi, and Mencius, therefore, notices how it was associated with firmness of mind. The 'three *kung*' are the three highest officers about the royal court, each equal in dignity to the highest rank of nobility.

29. ONLY THAT LABOUR IS TO BE PRIZED WHICH ACCOMPLISHES ITS OBJECT. 辟,—used for 譬. 軔=仞, 'eight cubits.' In the Analects, XIX. xxiii. 3, it is said, in the note, that the 仞 was seven cubits, while here its length is given as eight. Its exact length is a moot point. See the 集證, in loc. 有爲者, 'one who has that which he is doing.' The application may be very wide.

30. THE DIFFERENCE BETWEEN YÂO, SHUN, T'ANG, AND WÛ, ON THE ONE HAND, AND THE FIVE CHIEFS, ON THE OTHER, IN RELATION TO BENEVOLENCE AND RIGHTEOUSNESS. 1. 之 no doubt refers to 仁義, 'benevolence and righteousness,' and a translation can hardly be made without supplying those terms. Though Yâo and Shun stood on a higher platform than T'ang and Wû, they agreed in sincerity, which is the common point of contrast between them and the chiefs. 身之, 'incorporated them'—made them their own. 2. Chû Hsî explains 歸 by 還, 'returned.' Admitting this, the meaning of 假 passes from 'feigning' to 'borrowing.' He seems to prefer viewing 惡知

惡知其非有也。

〔三十一〕公孫丑曰、伊尹曰、予不狎于不順、放太甲于桐、民大悅、太甲賢、又反之、民大悅。〔二〕賢者之爲人臣也、其君不賢、則固可放與。〔三〕孟子曰、有伊尹之志、則可、無伊尹之志、則簒也。

〔三十二〕公孫丑曰、詩曰、不素餐兮、君子之不耕而食、何也、

CHAP. XXXI. 1. Kung-sun Ch'âu said, 'Î Yin said, "I cannot be near *and see him so* disobedient *to reason*," and therewith he banished T'âi-chiâ to T'ung. The people were much pleased. When T'âi-chiâ became virtuous, he brought him back, and the people were *again* much pleased.

2. 'When worthies are ministers, may they indeed banish their sovereigns *in this way* when they are not virtuous?'

3. Mencius replied, 'If they have the same purpose as Î Yin, they may. If they have not the same purpose, it would be usurpation.'

CHAP. XXXII. Kung-sun Ch'âu said, 'It is said, in the Book of Poetry,

"He will not eat the bread of idleness!"

How is it that *we see* superior men eating without labouring?' Mencius replied, 'When a superior man resides in a country, if its

as = 'how could they themselves know?' but I much prefer the view in the translation.

31. THE END MAY JUSTIFY THE MEANS, BUT THE PRINCIPLE SHOULD NOT BE READILY APPLIED. 1. Compare Bk. V. Pt. I. vi. 5. 伊尹曰,—see the Shû-ching, Pt. IV. v. Bk. I. 9. The words are taken somewhat differently in the commentary on the *ching*, but I have followed what seems the most likely meaning of them. 3. 志 is the purpose, not suddenly formed on an emergency, but the determination and object of the whole life. It is said—志以其素定者言.

32. THE SERVICES WHICH A SUPERIOR MAN RENDERS TO A COUNTRY ENTITLE HIM, WITHOUT HIS DOING OFFICIAL DUTY, TO SUPPORT. This is an instance of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; compare Bk. III. Pt. II. iv. 詩曰,—see the Shih-ching, I. ix. Ode VI. 素 = 空, 'empty,' without doing service. The old commentators and the new differ somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be receiving emolument, who do not actively serve their country. 耕 'ploughing,' labouring. This term is suggested from the ode,

孟子曰、君子居是國也、其君用之、則安、富、尊、榮、其子弟從之、則孝、悌、忠、信、不素餐兮、孰大於是。

王子墊問曰、士何事。二孟子曰、尚志。三曰、何謂尚志。曰、仁義而已矣、殺一無罪、非仁也、非其有而取之、非義也、居惡在、仁是也、路惡在、義是也、居仁由義、大人之事備矣。

sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?'

CHAP. XXXIII. 1. The king's son, Tien, asked *Mencius*, saying, 'What is the business of the *unemployed* scholar?'

2. Mencius replied, 'To exalt his aim.'

3. *Tien* asked *again*, 'What do you mean by exalting the aim?' The answer was, '*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not *a right to* is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. Where else should he dwell? What other path should he pursue? When benevolence is the dwelling-place *of the heart*, and righteousness the path *of the life*, the business of a great man is complete.'

where it occurs, 用之, 'use him,' i.e. his counsels, not as a minister.

33. HOW A SCHOLAR PREPARES HIMSELF FOR THE DUTIES TO WHICH HE ASPIRES. 1. Tien was the son of the king of Ch'i. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favourites with Mencius, but he prefers to reply to the prince according to his ideal of the scholar. 3. 仁 . . . 義是也 represent the scholar's thoughts, his nursing his aim. We can hardly take 大人 as in chap. xix. 4, where it denotes the sages, the very highest style of men. Here it denotes rather the individuals in the various grades of official employment, to which 'the scholar' may attain.

孟子曰、仲子、不義與之齊國而弗受、人皆信之、是舍簞食豆羹之義也、人莫大焉亡親戚君臣上下、以其小者、信其大者、奚可哉。

桃應問曰、舜爲天子、臯陶爲士、瞽瞍殺人、則如之何。孟子曰、執之而

CHAP. XXXIV. Mencius said, 'Supposing that the kingdom of Ch'î were offered, contrary to righteousness, to *Ch'ăn* Chung, he would not receive it, and all people believe in him, *as a man of the highest worth*. But this is *only* the righteousness which declines a dish of rice or a plate of soup. A man can have no greater *crimes* than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great *excellences* because he possesses a small one?'

CHAP. XXXV. 1. T'âo Ying asked, saying, 'Shun being sovereign, and Kâo-yâo chief minister of justice, if Kû-sâu had murdered a man, what would have been done in the case?'

2. Mencius said, '*Kâo-yâo* would simply have apprehended him.'

34. HOW MEN JUDGE WRONGLY OF CHARACTER, OVERLOOKING, IN THEIR ADMIRATION OF ONE STRIKING EXCELLENCE, GREAT FAILURES AND DEFICIENCIES. 仲子 is the Ch'ăn Chung of Bk. III. Pt. II. x, which see. I substitute the surname to avoid translating 子. In the translation of 人莫大焉, 焉 is taken as used for 乎, and what follows is under the regimen of 大, as if we were to complete the construction in this way:—人之罪莫大乎亡親云云. Châo Ch'î interprets quite differently:—'But what a man should exalt is the greatest virtues, the propriety and righteousness in the great relations of life. He, however, denies them, &c.' Certainly the solecism of taking 焉 for 乎 is better than this. 亡,—used for 無, but as a verb. Wang Yin-chih construes as I do, making the 焉=乎, =於, and construing 大 consequently in the comparative degree.

35. WHAT SHUN AND HIS MINISTER OF CRIME WOULD HAVE DONE, IF SHUN'S FATHER HAD COMMITTED A MURDER. 1. T'âo Ying was a disciple of Mencius. This is all that is known of him. 士 is not to be understood here as merely = 士師, Analects, XVIII. ii; XIX. xix. The 士 of Shun's time was the same as the 大司寇 of the Châu dynasty, the officer of Crime, under whom were the 士師, and others more subordinate. See the 集證 in loc. 2. We must understand Kâo-yâo as the

巳矣。○三節然則舜不禁與。○四節曰、夫舜惡得而禁之、夫有所受之也。○五節然則舜如之何。○六節曰、舜視棄天下、猶棄敝蹝也、竊負而逃、遵海濱而處、終身訢然樂而忘天下。

○三十六章孟子自范之齊、望見齊王之子、喟然歎曰、居移氣、養移體、大哉居乎、夫非盡人之子與。○二節孟子曰、王子宮

3. 'But would not Shun have forbidden such a thing?'

4. 'Indeed, how could Shun have forbidden it? *Kâo-yâo* had received *the law* from *a proper* source.'

5. 'In that case what would Shun have done?'

6. 'Shun would have regarded abandoning the kingdom as throwing away a worn-out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the kingdom.'

CHAP. XXXVI. 1. Mencius, going from Fan to Ch'î, saw the king of Ch'î's son at a distance, and said with a deep sigh, 'One's position alters the air, *just as* the nurture affects the body. Great is the influence of position! Are *we* not all men's sons *in this respect*?'

2. Mencius said, 'The residence, the carriages and horses, and

nominative to 執之 must refer to Kû-sâu, though critics now understand 法 as the antecedent. No doubt the meaning is, 'He would simply have observed the law, and dealt with Kû-sâu accordingly.' 3. 有所受之,—compare Bk. III. Pt. I. ii. 3. It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. Kâo-yâo again must be understood as the nominative to 有. He, as minister of Crime, had to maintain Heaven's authority superior to the sovereign's will.

36. HOW ONE'S MATERIAL POSITION AFFECTS HIS AIR, AND MUCH MORE MAY MORAL CHARACTER BE EXPECTED TO DO SO. 1. Fan was a city of Ch'î, a considerable distance from the capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Pû-châu (濮州), in the department of Ts'âo-châu (曹州). Châo Ch'î says that Fan was a city of Ch'î, the appanage of the king's sons by his concubines. On this view we should translate 王子 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 王子, which the text does not at all necessitate. In 之齊, and 之宋 (p. 3), 之=往. 養=奉養.

室、車馬、衣服、多與人同、而王子若彼者、其居使之然也、況居天下之廣居者乎。三魯君之宋、呼於垤澤之門、守者曰、此非吾君也、何其聲之似我君也、此無他、居相似也。

三十七章 一孟子曰、食而弗愛、豕交之也、愛而不敬、獸畜之也。二恭敬者、幣之未將者也。三恭

the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a *peculiar air distinguish* him whose position is in the wide house of the world!

3. 'When the prince of Lû went to Sung, he called out at the Tieh-châi gate, and the keeper said, "This is not our prince. How is it that his voice is so like that of our prince?" This was occasioned by nothing but the correspondence of their positions.'

CHAP. XXXVII. 1. Mencius said, 'To feed *a scholar* and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

2. 'Honouring and respecting are what exist before any offering of gifts.

3. 'If there be honouring and respecting without the reality

'revenue or income.' 夫非盡人之子與,—some understand 王子 in the phrase between 夫 and 非, 'now, are not all kings' sons,' &c. But I prefer to understand with Châo Ch'î, 凡人與王子, and in English to supply *we* rather than *they*. 2. 孟子曰 seem here to be superfluous. 天下之廣居,—see Bk. III. Pt. II. iii. 2. 垤澤 'ant-hill marsh,' was simply the name of a gate in the capital of Sung.

37. THAT HE BE RESPECTED IS ESSENTIAL TO A SCHOLAR'S ENGAGING IN THE SERVICE OF A PRINCE. 1. 豕交之, 'having pig intercourse with him.' 交=接 or 待. 獸, as distinguished from 豕, leads us to think of dogs or horses, animals to which we entertain a sentiment higher than to those which we keep and fatten merely for our eating. 2. 恭敬者=所謂恭敬者. The paragraph is an explanation of what is meant by those terms. 將=奉, 'presented,' 'offered.' 3. 拘=留.

敬而無實、君子不可虛拘。

三十八 孟子曰、形色、天性也、惟聖人、然後可以踐形。

三十九 齊宣王欲短喪、公孫丑曰、爲朞之喪、猶愈於已乎。二 孟子曰、是猶或紾其兄之臂、子謂之姑徐徐云爾、亦教之孝弟而已矣。三 王子有其母死者、其傅爲之請數月之喪、公孫丑曰、若此者

of them, a superior man may not be retained by such empty *demonstrations*.'

CHAP. XXXVIII. Mencius said, 'The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization.'

CHAP. XXXIX. 1. The king Hsüan of Ch'i wanted to shorten the period of mourning. Kung-sun Ch'âu said, 'To have one whole year's mourning is better than doing away with it altogether.'

2. Mencius said, 'That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—"Gently, gently, if you please." Your only course should be to teach such an one filial piety and fraternal duty.'

3. *At that time*, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe

38. ONLY WITH A SAGE DOES THE BODY ACT ACCORDING TO ITS DESIGN. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—the ears, eyes, hands, feet, &c.; and 色 for their manifested operations,—hearing, seeing, handling, &c. 踐 is used as in the phrase 踐言, 'to tread upon the words,' that is, to fulfil them, to walk, act, according to them. The use of 色, in chap. xxi. 4, is analogous to this use of it here. One critic says:—形色天性、言形色皆天性所在、非指形色爲天性也, 'The bodily organs with their operations belong to our Heaven-conferred nature; the meaning is that in these is our Heavenly nature, not that they are that nature.'

39. REPROOF OF KUNG-SUN CH'ÂU FOR ASSENTING TO THE PROPOSAL TO SHORTEN THE PERIOD OF MOURNING. Compare Analects, XVII. xxi. 1. The mourning is to be understood as that of three years for a parent. 3. The king's son here must have been a son by a concubine. Chû Hsî, after Châo Ch'î, supposes that he was not permitted to mourn the three years, through

何如也。〔四〕曰、是欲終之而不可得也、雖加一日、愈於已。謂夫莫之禁而弗爲者也。

【四十章】〔一〕孟子曰、君子之所以教者五。〔二〕有如時雨化之者。〔三〕有成德者、有達財者。〔四〕有答問者。〔五〕有私淑艾者。〔六〕此五者、君子之所以教也。

a few months' mourning. Kung-sun Ch'âu asked, 'What do you say of this?'

4. *Mencius* replied, 'This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing itself.'

CHAP. XL. 1. Mencius said, 'There are five ways in which the superior man effects his teaching.

2. 'There are some on whom his influence descends like seasonable rain.

3. 'There are some whose virtue he perfects, and some of whose talents he assists the development.

4. 'There are some whose inquiries he answers.

5. 'There are some who privately cultivate and correct themselves.

6. 'These five ways are the methods in which the superior man effects his teaching.'

the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full queen or wife, seems to be incorrect. See the 集證, *in loc.* While the father was alive, a son shortened the period of mourning for his mother. 4. 謂夫,—夫 has a pronominal force.

40. HOW THE LESSONS OF THE SAGE REACH TO ALL DIFFERENT CLASSES. 1. The wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however, by the different characters of men. 2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen Yüan and Tsăng Shăn. 3. 成德者=成其德者. So a 其 is to be understood before 財 (=材), and 問. So was it with Confucius and the disciples Yen and Min. 4. So was it with Mencius and Wan Chang. 5. This is a class, who never come into actual contact with their teacher, but hear of his doctrines, and learn them. His teachings, though not delivered by himself in person, do notwithstanding reach to them.

〔四十一〕一公孫丑曰、道則高矣、美矣、宜若登天然、似不可及也、何不使彼爲可幾及、而日孳孳也。二孟子曰、大匠不爲拙工改廢繩墨、羿不爲拙射變其彀率。三君子引而不發、躍如也、中道而立、能者從之。

〔四十二〕孟子曰、天下有道、以道殉身、天下無道、以身殉道。

CHAP. XLI. 1. Kung-sun Ch'âu said, 'Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens,—something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves!'

2. Mencius said, 'A great artificer does not, for the sake of a stupid workman, alter or do away with the marking-line. I did not, for the sake of a stupid archer, charge his rule for drawing the bow.

3. 'The superior man draws the bow, but does not discharge the arrow, having seemed to leap *with it to the mark;* and he there stands exactly in the middle of the path. Those who are able, follow him.'

CHAP. XLII. 1. Mencius said, 'When right principles prevail throughout the kingdom, one's principles must appear along with one's person. When right principles disappear from the kingdom, one's person must vanish along with one's principles.

41. THE TEACHER OF TRUTH MAY NOT LOWER HIS LESSONS TO SUIT HIS LEARNERS. 1. 何不使彼,—彼, 'those' refers to learners, which antecedent has been implied in the words, 宜若, 云云, 'it is right they should be considered,' &c. 爲可幾及,—爲=以爲, 'to consider,' 'regard.' 2. 繩墨, 'string and ink,' a carpenter's marking-line. 彀率 (read *lü*), 'the limit to which a bow should be drawn.' 3 The difficulty here is with the words 躍如也, literally, 'leaping-like.' They belong, I think, to the superior man in all the action which is represented. No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

42. ONE MUST LIVE OR DIE WITH HIS PRINCIPLES, ACTING FROM HIMSELF, NOT WITH REGARD TO OTHER MEN. 殉 means 'to bury along with the dead,' to associate with in death as in life.

二 未聞以道殉乎人者也。

四十三 一 公都子曰、滕更之在門也、若在所禮、而不答、何也。二 孟子曰、挾貴而問、挾賢而問、挾長而問、挾有勳勞而問、挾故而問、皆所不答也。滕更有二焉。

四十四 一 孟子曰、於不可已而已者、無所不已、於所厚者薄、無所不薄也。二 其進銳者其退速。

2. 'I have not heard of one's principles being dependent for their manifestation on other men.'

CHAP. XLIII. 1. The disciple Kung-tû said, 'When Kăng of T'ăng made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?'

2. Mencius replied, 'I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kăng of T'ăng.'

CHAP. XLIV. 1. Mencius said, 'He who stops short where stopping is acknowledged to be not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

2. 'He who advances with precipitation will retire with speed.'

Another meaning is 以身從物, 'with the person to follow after things,'—to pursue. The first 道 is right principles in general. The other 道 are those principles as held by individual men.

43. HOW MENCIUS REQUIRED THE SIMPLE PURSUIT OF TRUTH IN THOSE WHOM HE TAUGHT. Kăng was a younger brother of the prince of T'ăng. His rank made Kung-tû think that more than ordinary respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Compare Bk. VI. Pt. II. ii. 6, 7.

44. FAILURES IN EVIDENT DUTY WILL BE ACCOMPANIED BY FAILURE IN ALL DUTY. PRECIPITATE ADVANCES ARE FOLLOWED BY SPEEDY RETREATS. The first paragraph, it is said, has reference to errors of defect (不及者之弊), and the second to those of excess (有過).

四十五 孟子曰、君子之於物也、愛之而弗仁、於民也、仁之而弗親、親親而仁民、仁民而愛物。

四十六 孟子曰、知者無不知也、當務之爲急、仁者無不愛也、急親賢之爲務、堯舜之知、而不徧物、急先務也、堯舜之仁、不徧愛人、急親賢

CHAP. XLV. Mencius said, 'In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures.'

CHAP. XLVI. 1. Mencius said, 'The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yâo and Shun did not extend to everything, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

45. THE SUPERIOR MAN IS KIND TO CREATURES, LOVING TO OTHER MEN, AND AFFECTIONATE TO HIS RELATIVES. This was intended, no doubt, against the Mohist doctrine of loving all equally. 物＝animals. The second 親 is not to be understood only of parents. Compare 親親, D.M. xx. 12.

46. AGAINST THE PRINCES OF HIS TIME WHO OCCUPIED THEMSELVES WITH THE KNOWLEDGE OF, AND REGARD FOR, WHAT WAS OF LITTLE IMPORTANCE. 1. 無不知, 無不愛 are not our 'omniscient,' and 'all-loving,' but show the tendency and adaptation of the wise and the benevolent. The clauses that follow,—當務之爲急, 急親賢之爲務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 之 in these clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as＝惟當務之事爲急, 'but only are they earnest about the things which it is most important *to know*,' and 惟急于親賢之當務, 'but only are they earnest about what is most important, the cultivating affection for the virtuous.' The teaching of the chapter is substantially the same as that of Confucius, Analects, XII. xxii.

也。二不能三年之喪、而緦小功之察、放飯流歠、而問無齒決、是之謂不知務。

2. 'Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important.'

2. 緦, 'coarse, unbleached, hempen cloth,' worn in mourning during the period of three months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云, see the Book of Rites, I. Sect. I. iii. 54, 55. 'These are cases adduced in illustration of what is insisted on in the previous paragraph;—the folly of attending to what is comparatively trivial, while overlooking what is important.

TSIN SIN. PART II.

盡心章句下

一 孟子曰、不仁哉、梁惠王也、仁者、以其所愛、及其所不愛、不仁者、以其所不愛、及其

CHAPTER I. 1. Mencius said, 'The opposite indeed of benevolent was the king Hûi of Liang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for.'

1. A STRONG CONDEMNATION OF KING HÛI OF LIANG, FOR SACRIFICING TO HIS AMBITION HIS PEOPLE AND EVEN HIS SON. Compare Bk. I. Pt. I. v, and other conversations with king Hûi. 1. 不仁 is more than 'unbenevolent' would mean, if we had such a term. It is nearly = 'cruel,' 'oppressive.' 仁者, 云云,—compare Pt. I. xlv. Only 愛, being there opposed to 仁, is used with reference to animals, while here it expresses the feeling towards children and people and animals, and I have rendered it by 'to care for.' In the first case in the text, the progress is from one degree of love to another; in the second, from

所愛。二公孫丑曰、何謂也。梁惠王以土地之故、糜爛其民而戰之、大敗、將復之、恐不能勝、故驅其所愛子弟以殉之、是之謂以其所不愛、及其所愛也。

二章 孟子曰、春秋、無義戰、彼善於此、則有之矣。二征者、上伐下也、敵國、不相征也。

2. Kung-sun Ch'âu said, 'What do you mean?' *Mencius answered*, 'The king Hûi of Liang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—"beginning with what they do not care for, and proceeding to what they care for."'

CHAP. II. 1. Mencius said, 'In the "Spring and Autumn" there are no righteous wars. Instances indeed there are of one war better than another.

2. '"Correction" is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another.'

one degree of infliction to another. 2. 糜, 'to boil rice till it is 糜爛, reduced to a pulpy mass.' So did Hûi seem to deal with the bodies of his subjects. 所愛子弟 refers to Hûi's eldest son (Bk. I. Pt. I. v. 1). He is called a 子弟, as being one of the youth of the kingdom. 殉之,—compare Pt. I. xlii.

2. HOW ALL THE FIGHTINGS RECORDED IN THE CH'UN-CH'IÛ WERE UNRIGHTEOUS:—A WARNING TO THE CONTENDING STATES OF MENCIUS'S TIME. 1. 無義戰,—'no righteous battles.' Both Châo Ch'î and Chû Hsî make 戰 = 戰伐之事, 'the affairs of fighting and smiting,' i.e. all the operations of war detailed in the Ch'un-ch'iû. And rightly; for Mencius himself uses the term 伐 in the second paragraph. In the Ch'un-ch'iû itself there are mentioned of 'fightings' (戰) only 23, while the 'smitings' (伐) amount to 213. There are specified in it also 'invasions' (侵); 'sieges' (圍); 'carryings away' (遷); 'extinguishings' (滅); 'defeats' (敗); 'takings' (取); 'surprises' (襲); 'pursuits' (追); and 'defences' (戍); all of which may be comprehended under the term 戰. 2. Explains the assertion in the former paragraph. In the wars recorded by Confucius, one State or chief was said to 征 another, which could not be according to the meaning of the term. By

一 孟子曰、盡信書、則不如無書。二 吾於武城、取二三策而已矣。三 仁人無敵於天下、以至仁伐至不仁、而何其血之流杵也、

一 孟子曰、有人曰、我善爲陳、我善爲戰、大罪也。二 國君好仁、天下無敵焉。三 南面而征、北

CHAP. III. 1. Mencius said, 'It would be better to be without the Book of History than to give entire credit to it.

2. 'In the "Completion of the War," I select two or three passages only, which I believe.

3. '"The benevolent man has no enemy under heaven. When *the prince* the most benevolent was engaged against him who was the most the opposite, how could the blood *of the people* have flowed till it floated the pestles of the mortars?"'

CHAP. IV. 1. Mencius said, 'There are men who say—"I am skilful at marshalling troops, I am skilful at conducting a battle!"—They are great criminals.

2. 'If the ruler of a State love benevolence, he will have no enemy in the kingdom.

3. 'When *T'ang* was executing his work of correction in the

上 is intended the sovereign; by 下 the princes. Compare Bk. VI. Pt. II. vii. 2.

3. WITH WHAT RESERVATION MENCIUS READ THE SHÛ-CHING. This is a difficult chapter for Chinese commentators. Châo Ch'î takes 書 of the Shû-ching, which is the only fair interpretation. Others understand it of books in general. Thus Julien translates—'*Si omnino fidem adhibeas libris*.' Many say that Mencius had in view only the portion of the Shû-ching to which he refers in the next paragraph, but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書拓餘說, whose judgments generally are sound and sensible. But he says here that Mencius is anticipating the attempts that would be made in after-ages to corrupt the classics, and testifying against them. We can see how the remarks were directed against the propensity to warfare which characterized his contemporaries. 2. 武成 is the title of the third Book in the fifth Part of the Shû-ching, professing to be an account by king Wû of his enterprise against the tyrant Châu. The words quoted in the next paragraph are found in par. 8. 3. For 杵 there are different readings; see the 集證, *in loc.* Doubtless there is much exaggeration in the language, but Mencius misinterprets the whole passage. The bloodshed was not done by the troops of king Wû, but by the forces of the tyrant turning against one another.

4. COUNSEL TO PRINCES NOT TO ALLOW THEMSELVES TO BE DECEIVED BY MEN WHO WOULD ADVISE THEM TO WAR. 1. Compare Bk. IV. Pt. I. xiv. 3. 2. Compare Bk. I. Pt. I. v. 6. 3. See Bk. I. Pt. II. xi, *et al.* 4. 革車, 'leathern carriages, or chariots,' said by some to be baggage-waggons, but, more probably, by others, chariots of war, each one of which had seventy-two foot-soldiers attached to it, so that Wû's army would

狄怨、東面而征、西夷怨、曰、奚爲後我。四武王之伐殷也、革車三百兩、虎賁三千人。五王曰、無畏、寧爾也、非敵百姓也、若崩厥角、稽首。六征之爲言正也、各欲正己也、焉用戰。

五章 孟子曰、梓、匠、輪、輿、能與人規矩、不能使人巧。

六章 孟子曰、舜之飯糗茹草

south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—"Why does he make us last?"

4. 'When king Wû punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards.

5. 'The king said, "Do not fear. Let me give you repose. I am no enemy to the people!" *On this*, they bowed their heads to the earth, like the horns of animals falling off."

6. '"Royal correction" is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?'

CHAP. V. Mencius said, 'A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful *in the use of them.*'

CHAP. VI. Mencius said, 'Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life. When

number 21,600, few as compared with the forces of his opponent. 兩 used for 輛, the 3rd tone, a numerative for carriages. 虎賁 (*păn*)—these appear to have been of the character of life-guards, named from their tiger-like courage and bearing. 5. See the Shû-ching, Pt. V. i. Sect. II. 9. But the text of the Classic is hardly recognisable in Mencius's version of it. The original is:—'Rouse ye, my heroes. Do not think that he is not to be feared, but rather hold that he cannot be withstood. The people are full of awe, as if their horns were falling from their heads.' 6. Perhaps it would be well to retain the sound of 征 in the translation, and say, 'Now *ching* means to rectify.' 各欲正己, 'each people wishes the *ching*-er to correct itself.'

5. REAL ATTAINMENT MUST BE MADE BY THE LEARNER FOR HIMSELF. Compare Pt. I. xli. See also in Chwang-tsze, Bk. xiii. par. 10. 梓匠輪輿, see Bk. III. Pt. II. iv. 3.

6. THE EQUANIMITY OF SHUN IN POVERTY AND AS SOVEREIGN. 草 must be taken as=菜. 茹 is a word used for 食, applied to eating

也、若將終身焉、及其爲天子也、被袗衣、鼓琴、二女果、若固有之。

第七章 孟子曰、吾今而後知殺人親之重也、殺人之父、人亦殺其父、殺人之兄、人亦殺其兄、然則非自殺之也、一閒耳。

第八章 孟子曰、古之爲關也、將以禦暴。一節 今之爲關也、將以爲暴。二節

he became sovereign, and had the embroidered robes to wear, the lute to play, and the two daughters *of Yâo* to wait on him, he was as if those things belonged to him as a matter of course.'

CHAP. VII. Mencius said, 'From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval *between him and it*.'

CHAP. VIII. 1. Mencius said, 'Anciently, the establishment of the frontier-gates was to guard against violence.

2. 'Nowadays, it is to exercise violence.'

herbs. 飯=食, 'to eat.' The 'embroidered robes' are the royal dress. On Shun's lute, see Bk. V. Pt. I. ii. 3. 果 used for 婐 (180), 'a female attendant.'

7. HOW THE THOUGHT OF ITS CONSEQUENCES SHOULD MAKE MEN CAREFUL OF THEIR CONDUCT. Chû Hsî observes that this remark must have been made with some special reference,—吾今而後. It is a maxim of Chinese teaching, that 'a man may not live under the same heaven with the slayer of his father, nor in the same State with the slayer of his elder brother;' but Mencius does not seem to think of that, but rather takes occasion from it to warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. — 閒耳,—'there is only one interval;' that is, the death of a man's father or brother is the retribution for his previous conduct, the slayer or avenger only intervening.

8. THE BENEVOLENCE AND SELFISHNESS OF ANCIENT AND MODERN RULE CONTRASTED. Compare Bk. I. Pt. II. v. 3; Bk. II. Pt. I. vi. 2. But one does not see exactly how the ancient rule of examining the person, and not taking the goods, guarded against violence. Here, as elsewhere at times, Mencius is led away by his fondness for antithesis.

九 孟子曰、身不行道、不行於妻子、使人不以道、不能行於妻子。

十 孟子曰、周于利者、凶年不能殺、周于德者、邪世不能亂。

十一 孟子曰、好名之人、能讓千乘之國、苟非其人、簞食豆羹見於色。

十二 一 孟子曰、不信仁賢、則國

CHAP. IX. Mencius said, 'If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he order men according to what is not the *right* way, he will not be able to get the obedience of *even* his wife and children.'

CHAP. X. Mencius said, 'A bad year cannot prove the cause of death to him whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete.'

CHAP. XI. Mencius said, 'A man who loves fame may be able to decline a State of a thousand chariots; but if he be not *really* the man *to do such a thing*, it will appear in his countenance, in the matter of a dish of rice or a platter of soup.'

CHAP. XII. 1. Mencius said, 'If men of virtue and ability be not confided in, a State will become empty and void.

9. A MAN'S INFLUENCE DEPENDS ON HIS PERSONAL EXAMPLE AND CONDUCT. To the second 行 we are to suppose 道 as the nominative, while the third is like a verb in the *hiphil* conjugation. The 人 is not so much as 他人, 'other men.' The whole 使人不以道 simply = 出令不當理, 'if his orders are not according to reason.'

10. CORRUPT TIMES ARE PROVIDED AGAINST BY ESTABLISHED VIRTUE. 不能殺, 不能亂, may be taken either actively or passively. 周于利者, 'he who is complete in gain,' i.e. he who has gained much, and laid much by. The 日講 expands this into 家有餘貲, 倉有餘粟.

11. A MAN'S TRUE DISPOSITION WILL OFTEN APPEAR IN SMALL MATTERS, WHEN A LOVE OF FAME MAY HAVE CARRIED HIM OVER GREAT DIFFICULTIES. Chû Hsî here expounds well:— 觀人不於其所勉, 而於其所忽, 然後可以見其所安之實, 'A man is seen not so much in things which require an effort, as in things which he might easily despise. By bearing this in mind when we observe him, we can see what he really rests in.'

12. THREE THINGS IMPORTANT IN THE ADMINISTRATION OF A STATE. 1. 不信, 'be not con-

空虛。二節無禮義、則上下亂。三節無政事、則財用不足。

十三章孟子曰、不仁而得國者、有之矣、不仁而得天下、未之有也。

十四章一節孟子曰、民爲貴、社稷次之、君爲輕。二節是故得乎丘民、而

2. 'Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. 'Without *the great principles of* government and their various business, there will not be wealth sufficient for the expenditure.'

CHAP. XIII. Mencius said, 'There are instances of individuals without benevolence, who have got possession of a *single* State, but there has been no instance of the throne's being got by one without benevolence.'

CHAP. XIV. 1. Mencius said, 'The people are the most important element *in a nation;* the spirits of the land and grain are the next; the sovereign is the lightest.

2. 'Therefore to gain the peasantry is the way to become sovereign;

fided *to;*' perhaps rather 'confided *in.*' 'Will become empty and void.'—Châo Ch'î supplements thus:—'If the prince do not consort with and confide in the virtuous and able, then they will go away, and a country without such persons is said to be empty and void.' 2, 3. 'The high and the low,'—that is, the distinction of ranks. 禮義 may be considered a hendiadys, and so 政事 in the next paragraph. 義 is the right, or *rightness*, on which the rules of propriety are founded, and 事 is the various business that flows from the right principles of government.

13. ONLY BY BENEVOLENCE CAN THE THRONE BE GOT. Many commentators put 有之 in the potential mood, as if it were 或有之. This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsâu (鄒) says:—'From the dynasty of Ch'in downwards, there have been cases, when the throne was got by men without benevolence, but in such cases it has been lost again after one or two reigns.'

14. THE DIFFERENT ELEMENTS OF A NATION—THE PEOPLE, TUTELARY SPIRITS, AND SOVEREIGN, IN RESPECT OF THEIR IMPORTANCE. 1. 社 is properly the altar, or resting-place of the spirit or spirits of the ground, and then used for the sacrifice to that spirit or those spirits. 稷,—'pannicled millet,' and then generally the spirit or spirits presiding over grain. Together, the characters denote the 'tutelary spirits of a country,' on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is often said that the 社 was 'to sacrifice to the spirits of the five kinds of ground, and the 稷 to sacrifice to those of the five kinds of grain.' But this is merely one of the numerical fancies of which Chinese writers are fond. The five kinds of ground are mountains and forests (山林), rivers and marshes (川澤), mounds (丘陵), places of tombs (墳衍), and plains (原濕). But it would be easy to make another division, just as we have six, eight, and other ways of speaking about the kinds of grain. The regular sacrifices to these tutelary spirits were three:—one in spring, to pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first month of winter. 2. 丘民=田野之民, 'the people of

爲天子、得乎天子、爲諸侯、得乎諸侯、爲大夫。二諸侯危社稷、則變置。三犧牲既成、粢盛既潔、祭祀以時、然而旱乾水溢、則變置社稷。

十五章 孟子曰、聖人、百世之師也、伯夷柳下惠是也、故聞伯夷之風者、頑夫廉、懦夫有立志、聞柳下

to gain the sovereign is the way to become a prince of a State; to gain the prince of a State is the way to become a great officer.

3. 'When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. 'When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place.'

CHAP. XV. Mencius said, 'A sage is the teacher of a hundred generations:—this is true of Po-î and Hûi of Liû-hsiâ. Therefore when men now hear the character of Po-î, the corrupt become pure, and the weak acquire determination. When they hear the character of Hûi of Liû-hsiâ, the mean become generous, and the

the fields and wilds,' the peasantry. According to the Châu Lî, nine husbandmen, heads of families, formed a *tsing* (井); four *tsing* formed a *yîh* (邑); and four *yîh* formed a *k'eu* (丘), which would thus contain 144 families. But the phrase 丘人, signifying the peasantry, is yet equivalent to 'the people.' Mencius uses it, his discourse being of the spirits of the land and grain. 3. The change of the 社稷 is taken by most commentators as merely a destroying of the altars and building others. This is Chû Hsî's interpretation:—土穀之神, 不能爲民禦災捍患, 則變其壇壝而更置之, 'when the spirits of the ground and grain cannot ward off calamities and evils from the people, then their altars and fences are thrown down and others in different places erected.' Châo Ch'î is more brief. He simply says that in such a case 變社稷而更置之, which may mean that they destroyed the altars or displaced the spirits themselves. A changing of the altars merely does not supply a parallel to the removal of the princes in the preceding paragraph. And there are traces of deposing the spirits in such a case, and appointing others in their places. See the 四書拓餘說, *in loc.*

15. THAT PO-Î AND HÛI OF LIÛ-HSIÂ WERE SAGES PROVED BY THE PERMANENCE OF THEIR INFLUENCE. Compare Bk. V. Pt. II. i, *et al.* 'A hundred generations' is spoken generally. Between the

惠之風者、薄夫敦、鄙夫寬、奮乎百世之上、百世之下、聞者莫不興起也、非聖人而能若是乎、而況於親炙之者乎。

〔十六〕孟子曰、仁也者、人也、合而言之道也。

〔十七〕孟子曰、孔子之去魯、曰、遲遲吾行也、去父母國之道也、去齊、接淅而行、去他國之道也。

niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and felt their inspiring influence!'

CHAP. XVI. Mencius said, 'Benevolence is *the distinguishing characteristic of* man. As embodied in man's conduct, it is called the path *of duty*.'

CHAP. XVII. Mencius said, 'When Confucius was leaving Lû, he said, "I will set out by-and-by;"—this was the way in which to leave the State of his parents. When he was leaving Ch'î, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away;—this was the way in which to leave a strange State.'

two worthies themselves, several hundred years intervened.

16. THE RELATION OF BENEVOLENCE TO MAN. This chapter is quite enigmatic. 合 is taken as—合仁于人身, 'unite benevolence with man's person,' and 道 as the 率性之道 of the Chung-yung. The glossarist of Châo Ch'î refers to Analects, XV. xxviii, which is very good. Chû Hsî, however, mentions that in an edition of Mencius found in Corea, after 人也, there follow accounts of 'righteousness,' 'propriety,' and 'wisdom;'—義也者宜也,云云. If that was the original reading, the final clause would be:—'These, all united and named, are the path of reason.'

17. HOW CONFUCIUS'S LEAVING LÛ AND CH'Î WAS DIFFERENT. Compare Bk. V. Pt. II. i. 4.

〔十八〕孟子曰、君子之戹於陳蔡之閒、無上下之交也。

〔十九〕一貉稽曰、稽大不理於口。二孟子曰、無傷也、士憎茲多口。三詩云、憂心悄悄、慍于羣小、孔子也、肆不殄厥慍、亦不隕厥問、文王也。

CHAP. XVIII. Mencius said, 'The reason why the superior man was reduced to straits between Ch'ăn and Ts'âi was because neither the princes *of the time* nor their ministers *sympathised or* communicated with him.'

CHAP. XIX. 1. Mo Ch'î said, 'Greatly am I from anything to depend upon from the mouths *of men*.'

2. Mencius observed, 'There is no harm in that. Scholars are more exposed than others to suffer from the mouths *of men*.

3. 'It is said, in the Book of Poetry,

"My heart is disquieted and grieved,
I am hated by the crowd of mean creatures."

This might have been said by Confucius. And again,

"Though he did not remove their wrath,
He did not let fall his own fame."

This might be said of king Wăn.'

18. THE REASON OF CONFUCIUS'S BEING IN STRAITS BETWEEN CH'ĂN AND TS'ÂI. See Analects, XI. ii. The speaking of Confucius simply by the term 君子 is to be noted;—compare Analects, X. vi. 1, *et al.* Châo Ch'î observes that Confucius, in his exceeding modesty, said that he was not equal to the threefold way of the superior man (Analects, XIV. xxx), and therefore he might be spoken of as a superior man. It is difficult to see the point of this observation, nor does it meet the difficulty which arises from the use of the designation in the text. 上=君, 'the sovereigns,' and 下=臣, 'their ministers.' The princes did not honour him and seek his services. Their ministers did not honour him and recommend him to employment. This is the meaning of 無上下之交. The commentators, in their quest for profound meanings, make out the lesson to be that though a sage may be reduced to straits, the way of truth cannot be so reduced.

19. MENCIUS COMFORTS MO CH'Î UNDER CALUMNY BY THE REFLECTION THAT IT WAS THE ORDINARY LOT OF DISTINGUISHED MEN. 1. Of Mo Ch'î, nothing is known beyond what is here intimated. 理 is used in the sense of 賴, 'to depend on.' This is given to it in the dictionary, with a reference to this passage. The meaning is that not only did he not have a good word from men, but was spoken ill of by them. 2. 憎, it is concluded, from the comment of Châo Ch'î, is a mistake for 增, 'to increase,' and 茲 has substantially the same meaning. Retaining 憎, however, and taking 茲 in its sense of *this* or *these*, we get a tolerable meaning, 'The scholar hates those many mouths.' 3. For the first quotation, see the Shih-ching, I. iii. Ode I. st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Chû Hsî), and which Mencius somewhat strangely would apply to Confucius. For the second, see III. i. Ode III. st. 8, descrip-

〔二十〕孟子曰、賢者以其昭昭、使人昭昭、今以其昏昏、使人昭昭。

〔二十一〕孟子謂高子曰山徑之蹊閒、介然用之而成路、爲間不用、則茅塞之矣、今茅塞子之心矣。

〔二十二〕一高子曰、禹之聲、尙文王之聲。二孟子曰、何以言之。曰、以追蠡。三曰、是奚足

CHAP. XX. Mencius said, '*Anciently*, men of virtue and talents by means of their own enlightenment made others enlightened. Nowadays, it is tried, *while they are themselves in darkness*, and by means of that darkness, to make others enlightened.'

CHAP. XXI. Mencius said to the disciple Kâo, 'There are the footpaths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind.'

CHAP. XXII. 1. The disciple Kâo said, 'The music of Yü was better than that of king Wăn.'

2. Mencius observed, 'On what ground do you say so?' and the other replied, 'Because at the pivot the knob of Yü's bells is nearly worn through.'

3. *Mencius* said, 'How can that be a sufficient proof? Are

tive of the king T'âi, though applied to Wăn. 聞 is in the sense of 聞, 'report,' 'reputation.'

20. HOW THE ANCIENTS LED ON MEN BY THEIR EXAMPLE, WHILE THE RULERS OF MENCIUS'S TIME TRIED TO URGE MEN CONTRARY TO THEIR EXAMPLE. In translating, I supply 古之 before 賢者, in contrast with the 今 below. To the two 使 a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

21. THAT THE CULTIVATION OF THE MIND MAY NOT BE INTERMITTED. 蹊閒, 'spaces for the foot,'=footpaths; 山徑之蹊閒,—the 'footpaths of the hill-ways.' 介 (read *chiâ*, as 戛, according to Chû Hsî, though the dictionary does not give such a sound to the character, nor do we find in it the meaning which suits this passage) 然, 'suddenly;' nearly=爲間. The Kâo here must have been a disciple of Mencius, different from the old Kâo, Bk. VI. Pt. II. iii. Châo Ch'î says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher, and that the remark was made with reference to this course, and its consequences.

22. AN ABSURD REMARK OF THE DISCIPLE KÂO ABOUT THE MUSIC OF YÜ AND KING WĂN. 2. 追,—read *tûi*, 'the knob, or loop, of a bell,' the part by which it is suspended. 蠡, 3rd tone,

哉、城門之軌、兩馬之力與。

齊饑、陳臻曰、國人皆以夫子將復爲發棠、殆不可復。孟子曰、是爲馮婦也、晉人有馮婦者、善搏虎、卒爲善士、則之野、有衆逐虎、虎負嵎、莫之敢攖、望見馮婦、趨而迎之、

the ruts at the gate of a city made by a single two-horsed chariot?'

CHAP. XXIII. 1. When Ch'î was suffering from famine, Ch'ăn Tsin said *to Mencius*, 'The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time.'

2. *Mencius* said, 'To do it would be to act like Făng Fû. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Făng Fû, they ran and met him. Făng Fû *immediately* bared his arms, and descended

an insect that bores through wood; hence, metaphorically, anything having the appearance of being eaten or worn away. 3. The meaning is that what Kâo noticed was only the effect of time or long use, Yü being anterior to king Wăn, and did not necessarily imply any superiority of the music of the one over that of the other. The street contracts at the gate, and all the carriages that have been running over its breadth are obliged to run in the same ruts, which hence are deeper here than elsewhere.—There is much controversy about the phrase 兩馬之力. Châo Ch'î understands 兩馬 as meaning 'two kinds of horses;'—the 國馬, levied from the State, and employed on what we may call the postal service, and the 公馬, or 'public horses,' principally used in military service. On this view the meaning would be that the ruts in question were not made by these two kinds of carriages only. Chû Hsî, after the commentator Făng (豐氏), takes the meaning as I have given it in the translation. Another view takes 兩 in the sense of 車, taking it in the 4th tone, as in chap. iv. 4. See the 四書拓餘說, *in loc.*

23. HOW MENCIUS KNEW WHERE TO STOP AND MAINTAIN HIS OWN DIGNITY IN HIS INTERCOURSE WITH THE PRINCES. 1. At T'ang, whose name is still preserved in the village of Kan-t'ang, in the district of Chi-mo (卽墨), in the department of Lâi-châu, the princes of Ch'î, it would appear, kept grain in store, and on some previous occurrence of famine, Mencius had advised the king to open the granary. In the meantime, however, some difference had occurred between him and the prince. He intended leaving Ch'î, and would not expose himself to a repulse by making an application which might be rejected. 2. 善士, 'a good scholar,' or 'officer,' but 善 is to be taken only as = 'skilful.' 之

馮婦攘臂下車、衆皆悅之、
其爲士者笑之。
〔二十四章〕孟子曰、口之於味也、目
之於色也、耳之於聲也、鼻
之於臭也、四肢之於安佚
也、性也、有命焉、君子不謂
性也。二仁之於父子也、義之
於君臣也、禮之於賓主也、
智之於賢者也、聖人之於

from the carriage. The multitude were pleased with him, but those who were scholars laughed at him.'

CHAP. XXIV. 1. Mencius said, 'For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment *of Heaven in connexion with them*, and the superior man does not say *of his pursuit of them*, "It is my nature."

2. '*The exercise of* love between father and son, *the observance of* righteousness between sovereign and minister, the rules of ceremony between guest and host, *the display* of knowledge *in* recognising the talented, and *the fulfilling* the heavenly course by the sage;—these are the appointment *of Heaven*. But there is *an adaptation of our*

野、一之一往 It did not belong to Fâng Fû, now an officer, to be fighting with tigers, playing the part of a bravo.

24. HOW THE SUPERIOR MAN SUBJECTS THE GRATIFICATION OF HIS NATURAL APPETITES TO THE WILL OF HEAVEN, AND PURSUES THE DOING OF GOOD WITHOUT THINKING THAT THE AMOUNT WHICH HE CAN DO MAY BE LIMITED BY THAT WILL. 1. 口之於味 'the mouth's relation to tastes;' that is, its constitution so as to be pleased with certain tastes. So, all the other clauses. 有命焉, 'there is the appointment *of Heaven*,' i.e. every appetite naturally desires its unlimited gratification, but a limited amount or an entire denial may be the will of Heaven. 2. 智之於賢者 is not 'the possession of knowledge by the talented,' but the exercise of wisdom in reference to them, recognising and appreciating their excellence. The sentiment is well illustrated by the case of Yen Ying, the minister of Ch'î, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Chû Hsî says well upon this chapter:—'I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however, consider that the first five are more especially natural, and, though they may be prevented from obtaining them, still desire them; and that the last five are more especially appointed by Heaven, so that if they do not come to them readily, they do not go on to put forth their strength to reach them. On this account,

天道也、命也、有性焉、君子不謂命也。

浩生不害問曰、樂正子、何人也、孟子曰、善人也、信人也。何謂善、何謂信。曰、可欲之謂善。有諸己之謂信。充實之謂美。充實而有光輝之謂大。大而化之之謂聖。聖而不可知之之謂神。樂正

nature *for them*. The superior man does not say, *in reference to them*, "It is the appointment of Heaven."'

CHAP. XXV. 1. Hâo-shăng Pû-hâi asked, saying, 'What sort of man is Yo-chăng?' Mencius replied, 'He is a good man, a real man.'

2. 'What do you mean by "A good man," "A real man?"'

3. The reply was, 'A man who commands our liking is what is called a good man.

4. 'He whose *goodness* is part of himself is what is called a real man.

5. 'He whose *goodness* has been filled up is what is called a beautiful man.

6. 'He whose completed goodness is brightly displayed is what is called a great man.

7. 'When this great man exercises a transforming influence, he is what is called a sage.

8. 'When the sage is beyond our knowledge, he is what is called a spirit-man.

9. 'Yo-chăng is between the two *first* characters, and below the four las .'

Mencius shows what is most important in each case, that he may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first.'

25. THE CHARACTER OF THE DISCIPLE YO-CHĂNG. DIFFERENT DEGREES OF ATTAINMENT IN CHARACTER, WHICH ARE TO BE AIMED AT. 1. Châo Ch'î tells us that Hâo-shăng is the surname and Pû-hâi the name, and that the individual was a man of Ch'î. This is all we know of him. 3. It is assumed here that the general verdict of mankind will be on the side of goodness. Hence when a man is *desirable*, and commands universal liking, he must be a *good* man. 4. 有諸己, 'having in himself;' i.e. when a man has the goodness, without hypocrisy or pretence. Compare Bk. VI. Pt. II. xiii. Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation. 8. 聖而不可知之之謂神,—with this we may compare what is

子二之中、四之下也。

孟子曰、逃墨、必歸於楊、逃楊、必歸於儒、歸、斯受之而已矣。今之與楊墨辯者、如追放豚、既入其苙、又從而招之。

孟子曰、有布縷之征、粟米之征、力役之征、君子用其一、緩其二、用其二、而民有殍、用其三、而父子離。

CHAP. XXVI. 1. Mencius said, 'Those who are fleeing from *the errors of* Mo naturally turn to Yang, and those who are fleeing from *the errors of* Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.

2. 'Those who nowadays dispute with the followers of Yang and Mo do so as if they were pursuing a stray pig, the leg of which, after they have got it to enter the pen, they proceed to tie.'

CHAP. XXVII. Mencius said, 'There are the exactions of hempen-cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated.'

said in the Doctrine of the Mean, 至誠如神, 'the individual possessed of the most complete sincerity is like a spirit.' In the critical remarks in the 四書合講, it is said, indeed, that the expression in the text is stronger than that there, but the two are substantially to the same effect. Some would translate 神 by 'divine,' a rendering which it never can admit of, and yet, in applying to man the term appropriate to the actings and influence of Him whose way is in the sea, and His judgments a great deep, Chinese writers derogate from the prerogatives of God.

26. RECOVERED HERETICS SHOULD BE RECEIVED WITHOUT CASTING THEIR OLD ERRORS IN THEIR TEETH. 1. 歸於儒, 'they turn to the learned.' 'The learned' in Chinese phrase is equivalent to our 'the orthodox.' The name is still claimed in China by the followers of Confucius and other sages, in opposition to the Tâoists and Buddhists. 2. The disputations are with those who *had been* Yangists and Mohists. This sense of 招, 'to tie the legs,' is found in the dictionary with reference to this passage.

27. THE JUST EXACTIONS OF THE GOVERNMENT ARE TO BE MADE DISCRIMINATINGLY AND CONSIDERATELY. 布 is cloth, made from flax. 縷, 'silken fibres not spun;' but here, probably, silk, spun or unspun. 粟, 'grain unthreshed;' 米, the same threshed:—here together, grain generally. The tax of cloth and silk was due in summer, that of grain after harvest, and personal service was for the leisure of winter. 君子=君. The prince might only require them, one at a time, and in their proper seasons.

二十八 孟子曰、諸侯之寶三、土地、人民、政事、寶珠玉者、殃必及身。

二十九 盆成括仕於齊、孟子曰、死矣、盆成括。盆成括見殺、門人問曰、夫子何以知其將見殺。曰、其爲人也、小有才、未聞君子之大道也、則足以殺其軀而已矣。

三十 一 孟子之滕、館於上宮、有業

CHAP. XXVIII. Mencius said, 'The precious things of a prince are three;—the territory, the people, the government and its business. If one value as most precious pearls and jade, calamity is sure to befall him.'

CHAP. XXIX. P'an-ch'ăng Kwo having obtained an official situation in Ch'î, Mencius said, 'He is a dead man, *that* P'an-ch'ăng Kwo!' P'an-ch'ăng Kwo being put to death, the disciples asked, saying, 'How did you know, Master, that he would meet with death?' Mencius replied, 'He was a man, who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more.'

CHAP. XXX. 1. When Mencius went to T'ăng, he was lodged in the Upper palace. A sandal in the process of making had been

28. THE PRECIOUS THINGS OF A PRINCE, AND THE DANGER OF OVERLOOKING THEM FOR OTHER THINGS. 土, 'the productive ground,' and 地, 'land generally.' 人 as distinguished from 民 = 'officers,' but the terms are not to be taken separately. So of 政事; see chap. xii.

29. HOW MENCIUS PREDICTED BEFOREHAND THE DEATH OF P'AN-CH'ĂNG KWO. Compare Confucius's prediction of Tsze-lû's death, Analects, XI. xii. Little is known of this Kwo. He is said to have begun learning with Mencius, but to have soon gone away, disappointed by what he heard.

30. THE GENEROUS SPIRIT OF MENCIUS IN DISPENSING HIS INSTRUCTIONS. This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual not of extraordinary character, and at first disposed to find fault with Mencius's disciples. 1. 之滕,—之 = 往. 上宮,—compare 雪宮, Bk. I. Pt. II. iv. This was evidently a palace appropriated by the duke of T'ăng for the lodging of honourable visitors. The first 館

屨於牖上、館人求之弗得。2或問之曰、若是乎從者之廋也。曰、子以是爲竊屨來與。曰、殆非也、夫子之設科也、往者不追、來者不拒、苟以是心至、斯受之而已矣。

三十一 孟子曰、人皆有所不忍、達之於其所忍、仁也、人皆有所不爲、達之於其所爲、義也。2人能充無欲害人之

placed there in a window, and when the keeper of the place *came to* look for it, he could not find it.

2. *On this*, some one asked *Mencius*, saying, 'Is it thus that your followers pilfer?' Mencius replied, 'Do you think that they came here to pilfer the sandal?' The man said, 'I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado.'

CHAP. XXXI. 1. Mencius said, 'All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result.

2. 'If a man can give full development to the feeling which

is a verb, 'was lodged.' The second makes a compound noun with 人. 業屨,—the dictionary has, with reference to this passage, 事物已爲而未成曰業, 'things being done, but not completed, are said to be 業.' 2. *Sâu* (=廋), 'to hide,'=to steal and hide. 曰, 子以是,—是, 'these,' referring to 'followers.' 夫子之設科云云,—according to Chû Hsî, this is the observation of Mencius's questioner, suddenly awaking to an understanding of the philosopher. Anciently, 夫子 was read 夫予, 'now, I,' and Mencius was supposed to be himself the speaker. Chû Hsî is, no doubt, correct. 設科 is better than 設教, 科 conveying the idea of 'exercises' suited to different capacities. 是心=向道之心.

31. A MAN HAS ONLY TO GIVE DEVELOPMENT TO THE PRINCIPLES OF GOOD WHICH ARE IN HIM, AND SHOW THEMSELVES IN SOME THINGS, TO BE ENTIRELY GOOD AND CORRECT. This is a sentiment which we have found continually occurring in these analects. It supposes that man has more power over himself than he really has. 2. 穿=穿

心、而仁不可勝用也、人能充無穿踰之心、而義不可勝用也。三人能充無受爾汝之實、無所往而不爲義也。四士未可以言而言、是以言餂之也、可以言而不言、是以不言餂之也、是皆穿踰之類也。

三十二章一孟子曰、言近而指遠者、善言也。守約而施博者、善

makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, *a wall*, his righteousness will be more than can be called into practice.

3. 'If he can give full development to the real feeling of dislike with which he receives the salutation, "Thou," "Thou," he will act righteously in all places and circumstances.

4. 'When a scholar speaks what he ought not to speak, by *guile of* speech seeking to gain some end; and when he does not speak what he ought to speak, by *guile of* silence seeking to gain some end;—both these cases are of a piece with breaking through *a neighbour's wall*.'

CHAP. XXXII. 1. Mencius said, 'Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive,

穴, 'to make a hole through.' 踰 = 踰牆, 'to jump over a wall.' The two together are equivalent to 'to play the thief.' 3. 'Thou,' 'Thou,' is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself, and 'if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness.'—This is rather far-fetched. 4. 餂, 'to lick with the tongue;' = 'to inveigle.' To find an antecedent to the 之, we must understand the person who is spoken to, or before whom silence is kept; or, perhaps, 之 merely gives effect to the verb in the general sense of 'to gain some end.'

32. AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES. 1. 不下帶,—see the Book of Rites, Bk. I. Sect. II. iii. 15. The ancients did not look at a person below the girdle, so that all above that might be considered as near, beneath the eyes. The phrase 近言 = 'words which are near,' i.e. on

道也、君子之言也、不下帶、而道存焉。二節君子之守、修其身、而天下平。三節人病舍其田、而芸人之田、所求於人者重、而所以自任者輕。

三十三章孟子曰、堯舜、性者也、湯武、反之也。二節動容周旋中禮者、盛德之至也、哭死而哀、非爲生者也、經德不回、非以干祿也、言語必信、非以

are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. 'The principle which the superior man holds is that of personal cultivation, but the kingdom is thereby tranquillized.

3. 'The disease of men is this:—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.'

CHAP. XXXIII. 1. Mencius said, 'Yâo and Shun were what they were by nature; T'ang and Wû were so by returning *to natural virtue.*

2. 'When all the movements, in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

common subjects, simple, plain. So, Chû Hsî; but the passage in the Lî Chî is not so general as his commentary. It gives the rule for looking by the sovereign. He is not to raise his eyes above a minister's collar, nor lower them below the girdle. Châo Ch'î tries to explain the expression without reference to the ancient rule for regulating the looking at men. According to him, 'words not below the girdle are all from near the heart.' 2. This is the explanation of 守約而施博; see Analects, VI. xxv. The paragraph is a good summary of the teaching of The Great Learning.

33. THE PERFECT VIRTUE OF THE HIGHEST SAGES, AND HOW OTHERS FOLLOW AFTER IT. 1. Compare Pt. I. xxx, but 之 has not here a special reference to certain virtues as there. 2. This is an exhibition of the highest style of virtue—that of Yâo and Shun, which does everything right, with no motive beyond the doing so. 'Weeping is from real sorrow, and not because of the living,' i.e. there is nothing of show in it, and no wish to make an impression on

正行也。三君子行法以俟命而已矣。

三十四孟子曰、說大人則藐之、勿視其巍巍然。二堂高數仞、榱題數尺、我得志、弗爲也、食前方丈、侍妾數百人、我得志、弗爲也、般樂飲酒、驅騁田獵、後車千乘、我得志、弗爲也、在彼者、皆我所不爲也、在我者、皆古之制也、吾何畏彼哉。

3. 'The superior man performs the law *of right*, and thereby waits simply for what has been appointed.'

CHAP. XXXIV. 1. Mencius said, 'Those who give counsel to the great should despise them, and not look at their pomp and display.

2. 'Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendants and concubines to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?'

others. 3. Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint. 法=天理之當然, 'the proper course indicated by Heavenly principles.'

34. HE WHO UNDERTAKES TO COUNSEL THE GREAT, SHOULD BE MORALLY ABOVE THEM. 1. 大人, 'great men.' The phrase is to be understood not of the truly great, as in ch. xxv. 6, *et al.*, but of the socially great, with an especial reference to the princes of the time, dignified by their position, but without corresponding moral qualities. 2. 堂高, 云云, and all the corresponding clauses, are under the government of some words like 彼大人有, 'those great men have,' to which 我弗爲, 'I would not do,' respond. 榱題,—these may be seen in the more important temples and public buildings throughout China, projecting all round, beneath the eaves. 般樂,—see Bk. II. Pt. I. iv. 4. 驅騁田獵, 'spurring and galloping in hunting.' 在彼

〔三十五〕孟子曰、養心莫善於寡欲、其爲人也寡欲、雖有不存焉者、寡矣、其爲人也多欲、雖有存焉者寡矣。

〔三十六〕曾晳嗜羊棗、而曾子不忍食羊棗。○二公孫丑問曰、膾炙與羊棗孰美。孟子曰、膾炙哉。公孫丑曰、然則曾子何爲食膾炙、而不食羊棗。曰、膾炙所同也、羊棗所獨也、諱名不諱姓、

CHAP. XXXV. Mencius said, 'To nourish the mind there is nothing better than to make the desires few. Here is a man whose desires are few:—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many:—in some things he may be able to keep his heart, but they will be few.'

CHAP. XXXVI. 1. Mencius said, 'Tsăng Hsî was fond of sheep-dates, and *his son*, the philosopher Tsăng, could not bear to eat sheep-dates.'

2. Kung-sun Ch'âu asked, saying, 'Which is best,—minced meat and broiled meat, or sheep-dates?' Mencius said, 'Mince and broiled meat, to be sure.' Kung-sun Ch'âu went on, 'Then why did the philosopher Tsăng eat mince and broiled meat, and would not eat sheep-dates?' Mencius answered, 'For mince and broiled meat

者, 'what are in them,' the things which they esteem so. 在我者 = the things which I esteem.

35. THE REGULATION OF THE DESIRES IS ESSENTIAL TO THE NOURISHMENT OF THE MIND. 欲 must be taken in a bad, or at least an inferior sense = the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉, 'although there are'—virtues of the heart, that is—'which are not preserved.'

36. THE FILIAL FEELING OF TSĂNG-TSZE SEEN IN HIS NOT EATING JUJUBES. 1. 羊棗, 'sheep-jujubes,' the small black northern fruit, so called from its resembling sheep's dirt. Such is Chû Hsî's account of the fruit. The writer of the 四書拓餘說, *in loc.*, however, seems to make out a case for 羊棗 being a kind of persimmon. Still, why call it a date, or jujube? See Bretschneider's *Botanicon Sinicum*, p. 118. 2. Hsî must have eaten both the jujubes and the cooked meat, but his liking

姓所同也、名所獨也。

〔三十七章〕一萬章問曰、孔子在陳曰、盍歸乎來、吾黨之士、狂簡、進取、不忘其初、孔子在陳、何思魯之狂士。○二孟子曰、孔子不得中道而與之、必也狂獧乎、狂者進取、獧者有所不爲也、孔子豈不欲中道哉、不可必得、故思其次也。○三敢問何如、斯可謂

there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar.'

CHAP. XXXVII. 1. Wan Chang asked, saying, 'Confucius, when he was in Ch'ăn, said: "Let me return. The scholars of my school are ambitious, but hasty. They are for advancing and seizing their object, but cannot forget their early ways." Why did Confucius, when he was in Ch'ăn, think of the ambitious scholars of Lû?'

2. Mencius replied, 'Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class.'

3. 'I venture to ask what sort of men they were who could be styled "The ambitious?"'

for the jujubes was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat them. But such points are not important to illustrate the meaning here.

37. TO CALL TO THE PURSUIT OF THE RIGHT MEDIUM WAS THE OBJECT OF CONFUCIUS AND MENCIUS. VARIOUS CHARACTERS WHO FAIL TO PURSUE THIS, OR ARE OPPOSED TO IT. 1. See Analects, V. xxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2. See Analects, XIII. xxi. As Mencius quotes that chapter, some think that there should be

狂矣。四曰、如琴張、曾皙、牧皮者、孔子之所謂狂矣。五何以謂之狂也。六曰、其志嘐嘐然、曰、古之人、古之人、夷考其行而不掩焉者也。七狂者、又不可得、欲得不屑不潔之士而與之、是獧也、是又其次也。八孔子曰、過我門、而不入我室、我不憾焉者、其惟鄉原乎、鄉原、德之賊也、曰、何如斯可謂之鄉原矣。九曰、

4. 'Such,' replied Mencius, 'as Ch'in Chang, Tsăng Hsî, and Mû P'ei, were those whom Confucius styled "ambitious?"'

5. 'Why were they styled "ambitious?"'

6. The reply was, 'Their aim led them to talk magniloquently, saying, "The ancients!" "The ancients!" But their actions, where we fairly compare them with *their words, did* not correspond with them.

7. 'When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former.'

8. *Chang pursued his questioning,* 'Confucius said, "They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue." What sort of people were they who could be styled "Your good careful people of the villages?"'

a 曰 in the text after 孔子. 4. Ch'in Chang is the Lâo mentioned, Analects, IX. vi. So, according to Chû Hsi, who quotes an instance from the Tâoist philosopher Chwang, of the waywardness of Lâo, but Chwang's accounts of Confucius and his disciples are not to be trusted. The identification of the individual in the text with Lâo, however, is no doubt correct, though Châo Ch'î makes him to be the Shih of the Analects, referring to XI. xvii. 3, 'Shih is specious,' and adding that he played well on the *ch'in*, and was therefore styled Ch'in. See the 四書拓餘說, *in loc.* Of Mû P'ei nothing is known. 6. 夷,—in the sense of 平, 'even.' 夷考, 'evenly examining.' 掩, 'to cover,'—to make good. 8. The first part of the saying here attributed to Confucius is not found in the Analects. For the second,

何以是嘐嘐也、言不顧行、行不顧言、則曰、古之人、古之人、行何爲踽踽涼涼、生斯世也、爲斯世也、善斯可矣、閹然媚於世也者、是鄉原也。○十萬章曰、一鄉皆稱原人焉、無所往而不爲原人、孔子以爲德之賊、何哉。○十一曰、非之無舉也、刺之無刺也、同乎流俗、合乎汙世、居之似忠信、行之似廉潔、衆皆悅之、自以爲是、而不可與

9. *Mencius* replied, 'They are those who say, "Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed." Eunuch-like, flattering their generation;—such are your good careful men of the villages.'

10. Wan Chang said, 'Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?'

11. *Mencius* replied, 'If you would blame them, you find nothing to allege. If you would criticise them, you have nothing to criticise. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles

see XVII. xiii. 9. Before this paragraph we must understand 孟子曰. The 曰 in the text has for its subject 鄉原, or we may take it in the infinitive, making the whole paragraph down to 也者 the antecedent subject to the 是 that follows. 善斯可矣, 'to be good is enough,' i.e. to be accounted good by the age in which they live is enough for them. 踽踽, 'the appearance of walking alone,' i.e. acting peculiarly. 11. 流俗 is literally our

入堯舜之道、故曰、德之賊也。十二節孔子曰、惡似而非者、惡莠、恐其亂苗也、惡佞、恐其亂義也、惡利口、恐其亂信也、惡鄭聲、恐其亂樂也、惡紫、恐其亂朱也、惡鄉原、恐其亂德也。十三節君子反經而已矣、經正、則庶民興、庶民興、斯無邪慝矣。

三十八章 一節孟子曰、由堯舜至於湯、五百有餘歲、若禹、皐陶、則見而

of Yâo and Shun. On this account they are called "The thieves of virtue."

12. 'Confucius said, "I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Chăng, lest it be confounded with *the true* music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the *truly* virtuous."

13. 'The superior man seeks simply to bring back the unchanging standard, and, that being correct, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear.'

CHAP. XXXVIII. 1. Mencius said, 'From Yâo and Shun down to T'ang were 500 years and more. As to Yu and Kâo Yâo, they

'current customs,' but 流, at the same time, stigmatises the customs as bad. 居之＝居之於心者; 行之＝行之於身者. 12. These are sayings of Confucius which are only found here. Such a string of them is not in the sage's style. 恐其亂苗, 'lest it confound the corn,'＝be confounded with it. So in the other phrases. 鄭聲,—see Analects, XV. x. 紫,—see Analects, X. vi. 2. 13. This paragraph explains the rest of the chapter. The 經, or 'unchanging standard,' is the 中道, 'the right medium, which the sage himself pursues, and to which he seeks to recall others.'

38. ON THE TRANSMISSION OF THE LINE OF DOCTRINE FROM YÂO TO MENCIUS'S OWN TIME. Compare Bk. II. Pt. II. xiii; Bk. III. Pt. II. x; *et al.* 1. From the commencement of Shun's

知之、若湯、則聞而知之。二由湯至於文王、五百有餘歲、若伊尹、萊朱、則見而知之、若文王、則聞而知之。三由文王至於孔子、五百有餘歲、若太公望、散宜生、則見而知之、若孔子、則聞而知之。四由孔子而來至於今、百有餘歲、去聖人之世、若此其未遠也、近聖人之居、若此其甚也、然而無有乎爾、則亦無有乎爾。

saw *those earliest sages*, and *so* knew their doctrines, while T'ang heard their doctrines *as transmitted*, and *so* knew them.

2. 'From T'ang to king Wăn were 500 years and more. As to Î Yin, and Lâi Chû, they saw *T'ang* and knew his doctrines, while king Wăn heard them *as transmitted*, and so knew them.

3. 'From king Wăn to Confucius were 500 years and more. As to T'âi-kung Wang and San Î-shăng, they saw *Wăn*, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4. 'From Confucius downwards until now, there are *only* 100 years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines*? Yea, is there no one *to do so*?'

reign to that of T'ang's were 489 years, while from T'ang to the rise of the Châu dynasty were 644 years. Here, as before, Bk. II. Pt. II. xiii, Mencius uses 500 as a round number. In 知之, the 之 refers to the doctrines of the sages. 2. Lâi Chû is not exactly identified. Most make him the same with T'ang's minister, Chung-hûi; see the Shû-ching, IV. ii. 3. T'âi-kung Wang,—see Bk. IV. Pt. I. xiii. Of San Î-shăng more can hardly be said to be known than that he was an able minister of king Wăn. Chû Hsî seems to be wrong, however, in making San, instead of San-î, to be the surname. See the 四書拓餘說, *in loc.* 4. The concluding sentences here wonderfully vex commentators. In the 'Supplemental Commentary' (翼註) are found five different interpretations of them. But all agree that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.

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Hsin, the native place of Î Yin, in Ho-nan, V. i. 7.
Hsin, the younger brother of Ch'än Hsiang, III. i. 4.
Hsiû, a place in the district of T'äng, in present department of Yen-châu, II. ii. 14.
Hsü Hsing, a heresiarch, III. i. 4.
Hsü Pû, a disciple of Mencius, III. i. 5: IV. ii. 18.
Hsüan, king of Ch'î, I. i. 7; ii. 1-11: IV. ii. 3: V. ii. 9: VII. i. 39.
Hsün-yü, a tribe of barbarians, I. ii. 3.
Hû Ho, name of a man of Ch'î, I. i. 7.
Hûi, a duke of Pî, V. ii. 3.
Hûi, posthumous epithet of Yung, king of Liang, I. i. 1-5: VII. ii. 1.
Hûi of Liû-hsiâ, posthumous title of Chan Hwa, an officer of Lû, II. i. 9: V. ii. 1: VI. ii. 6: VII. i. 28; ii. 15.
Hwa Châu, an officer of Ch'î, slain in battle, VI. ii. 6. 5.
Hwâi, the name of a river, III. i. 4; ii. 9.
Hwan, the duke of Ch'î, I. i. 7; ii. 2: IV. ii. 21: VI. ii. 7.
Hwan-tâo, Yâo's Minister of Instruction, V. i. 3.
Hwan Tûi, a Great Officer of Sung, V. i. 8.

Î, a famous archer, about B.C. 2150, IV. ii. 24: VI. i. 20: VII. i. 41.
Î Chih, a follower of Mo, III. i. 5.
Î Yin, the minister of T'ang the Successful, II. i. 2; ii. 2: V. i. 6; 7; ii. 1: VI. ii. 6: VII. i. 31; ii. 38.

Kâ or Ko, a city in Ch'î, II. ii. 6: III. ii. 10.
Käng, younger brother of the prince of T'äng, VII. i. 43.
K'ang, honorary epithet of Fäng, a younger brother of king Wû, V. ii. 4.
Kâo, Mencius's opponent on the nature of man, named Pû-hâi, II. i. 2: VI. i. 1-4; 6.
Kâo, a disciple of Mencius, II. ii. 12: VII. ii. 21; 22.
Kâo, a disciple of Tsze-hsiâ, VI. ii. 3.
Kâo-ko, an able minister of the tyrant Châu, II. i. 1: VI. ii. 15.
Kâo-t'ang, a place in the west of Ch'î, VI. ii. 6.
Kâo Yâo, Shun's Minister of Justice, III. i. 4: VII. i. 35; ii. 38.
Kâu-ch'ien, a prince of Yüeh, neighbour and opponent of the king of Wû, in the time of the Lieh Kwo, I. ii. 3.
Ko, the name of a State in the present Ho-nan, I. ii. 3; 11: III. ii. 5.
Kû-sâu, Shun's father, IV. i. 28: V. i. 2; 4: VI. i. 6: VII. i. 35.
Kung Chih-ch'î, an officer of the State of Yü, V. i. 9.
Kung-î, chief minister of Lû, VI. ii. 6.
Kung-liang, an officer of Ch'î, IV. ii. 27.
Kung-liû, duke Liû, an ancestor of the House of Châu, I. ii. 5.
Kung-ming Î, a disciple first of Tsze-chang, and then of Tsäng Shän, III. i. 1; ii. 3; 4: IV. ii. 24.
Kung-ming Kâo, a disciple of Tsäng Shän, V. i. 1.
Kung-shû, a celebrated mechanist of Lû, named Pan, now the tutelary spirit of carpenters, IV. i. 1.
Kung-sun Ch'âu, a disciple of Mencius, II. i. 1; 2; ii. 2; 6; 14: III. ii. 7: IV. i. 18: VI. ii. 3; 13: VII. i. 31; 32; 39; 41; ii. 1; 36.
Kung-sun Yen, a celebrated scholar of Wei, III. ii. 2.
Kung-tû, a disciple of Mencius, II. ii. 5: III. ii. 9: IV. ii. 30: VI. i. 5; 6; 15: VII. i. 43.
K'ung, the surname of Confucius. See Confucius.
K'ung Chü-hsin, II. ii. 4.
Kwän, the barbarians, I. ii. 3.
Kwan Chung, named Î-wû, minister of Hwan, duke of Ch'î, II. i. 1; ii. 2: VI. ii. 15.
Kwan-shû, an elder brother of the duke of Châu, II. ii. 9.
K'wän, the father of the great Yü, V. i. 3.
K'wang, music-master and wise counsellor of Tsin, IV. i. 1: VI. i. 7.
K'wang Chang, a minister of Ch'î, III. ii. 10: IV. ii. 30.
K'wei-ch'iû, a place where duke Hwan of Ch'î assembled the princes, VI. ii. 7.

Lâi Chû, a minister of T'ang, VII. ii. 38.
Lang-yê, a mountain and city in Ch'î, I. ii. 4.
Lî, a cruel sovereign of the Châu dynasty, VI. i. 6.
Lî Lâu, called also Lî Chû, a man of the time of Hwang Tî, of very acute vision, IV. i. 1.
Liang, the State of Wei in Tsin, so called from its capital, I. i. 1-6: VII. ii. 1.
Ling, a duke of Wei, V. ii. 4.
Ling-ch'iû, a city on the border of Ch'î, II. ii. 5.
Lû, the native State of Confucius, I. ii. 12; 16: II. ii. 7: III. i. 2: IV. ii. 21: V. i. 8; ii. 6; 8; 13: VII. i. 24; 36; ii. 17; 37.
Lung, an ancient worthy, III. i. 3: VI. i. 7.

Măng Chî, probably a younger brother of Măng Chung, VI. i. 5.
Măng Chung, a nephew, or perhaps a son, of Mencius, II. ii. 2.
Măng Hsien, a worthy minister of Lû, V. ii. 3.
Măng Păn, a bravo of Ch'î, II. i. 2.
Măng Shih-shê, a man of valour, II. i. 2.
Măng-tsze, Mencius, *passim*. His name was K'o, I. ii. 16.
Mî, an unworthy favourite of duke Ling of Wei, V. i. 8.
Mien Ch'û, a man of Ch'î, who taught a slow style of singing, VI. ii. 6.
Min Tsze-ch'ien, a disciple of Confucius, II. i. 2.
Ming-t'iâo, the place where Shun died, IV. ii. 1.
Mo, barbarous tribes of the North, VI. ii. 10.
Mo Ch'î, a person whose words are quoted, VII. ii. 19.
Mo Tî, the heresiarch, III. i. 5; ii. 9: VII. i. 26.
Mû, the posthumous epithet of a duke of Lû, I. ii. 12: II. ii. 11: V. ii. 6; 7: VI. ii. 6.
Mû, the residence of the tyrant Chieh, V. i. 7.
Mû Chung, a friend of Măng Hsien, V. ii. 3.
Mû P'ei, a disciple of Confucius, described as ambitious, VII. ii. 37.

Nan-yang, the name of a place, VI. ii. 8.
Niû mountain, the, VI. i. 8.
North Sea, the, V. ii. 1.

P'ăn Ch'ăng-kwo, an officer of Ch'î, VII. ii. 29.
P'ăng Kăng, a disciple of Mencius, III. ii. 4.
P'ang Măng, the pupil and murderer of the archer Î, IV. ii. 24.
Pei-kung Î, an officer of Wei, V. ii. 2.
Pei-kung Yû, a bravo of Wei, II. i. 2.
Pî, a city in Lû, V. ii. 3.
Pî Chan, a minister of the State of T'ăng, III i. 3.
Pî-kang, an uncle of the tyrant Châu, II. i. 1: VI. i. 6.
Pî-ying, the place where king Wăn died, IV. ii. 1.
Pin, a settlement founded by Kung Liû, I. ii. 14.
P'ing, a duke of Lû, I. ii. 16.
P'ing, a duke of Tsin, V. ii. 3.
P'ing-lû, a city on the southern border of Ch'î, II. ii. 4: VI. ii. 5.
Po, a city in the present Ho-nan, the capital of T'ang, III. ii. 5: V. i. 6; 7.
Po, a famous worthy of the Shang dynasty, II. i. 2; 9: III. ii. 10; IV. i. 13: V. ii. 1: VI. ii. 6: VII. i. 22; ii. 15.
Po Kwei, styled Tan, an ascetic of Châu, VI. ii. 10; 11.
Po (or Păi)-lî Hsî, chief minister of duke Mû of Ch'in, V. i. 9: VI. ii. 6; 15.

San Î-shăng, an able minister of king Wăn, VII. ii. 38.
San-miâo, the State of, V. i. 3.
San-wei, a region in the West, V. i. 3.
Shăn Hsiang, a son of Tsze-chang, one of Confucius's disciples, II. ii. 11.
Shăn Kû-lî, a minister of Lû, VI. ii. 8.
Shăn-năng, the second of the five early Tî, III. i. 4.
Shăn T'ung, a minister of Ch'î, II. ii. 8.
Shăn-yû Hsing, a disciple and friend of Tsăng-tsze, and a member of the Shăn-yû clan, IV. ii. 31.
Shang, the dynasty, III. ii. 5: IV. i. 7.
Shih, an officer of Ch'î, II. ii. 10.
Shih-ch'iû, a place in Sung, VI. ii. 4.
Shun, the ancient sovereign, styled Tî, II. i. 2; 8; ii. 2: III. i. 1; 4; ii. 4; 9: IV. i. 1; 2; 26; 28; ii. 1; 19; 28; 32: V. i. 1-7; ii. 1; 3; 6: VI. i. 6; ii. 2; 3; 8; 10; 15: VII. i. 16; 25; 30; 35; 46; ii. 6; 33; 37; 38.
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Sun-shû Âo, chief minister of king Chwang of Ch'û, VI. ii. 15.
Sung, the State of, II. i. 2; ii. 4: III. i. 1; 4; ii. 5: V. i. 8: VII. i. 36.
Sung K'ăng, a travelling scholar, VI. ii. 4.
Sung Kâu-chien, a travelling scholar, VII. i. 9.
Sze, the name of a stream, III. i. 4.

Tâi, elder brother of Ch'ăn Chung, III. ii. 10.
Tâi Pû-shăng, a minister of Sung, III. ii. 6.
Tâi Ying-chih, a Great Officer of Sung, III. ii. 8.
T'â, the name of a stream, III. i. 4.
T'âi, an ancestor of the House of Châu, the duke *T'an-fû*, who received from king Wû the title of king, I. ii. 5; 14; 15.
T'âi, the mountain on the border between Lû and Ch'î, I. i. 7: II. i. 2: VII. i. 24.
T'âi-chiâ, son and successor of T'ang, II. i. 4: IV. i. 8: V. i. 6: VII. i. 31.
T'âi-kung, the great counsellor of kings Wăn and Wû, IV. i. 13: VII. i. 22; ii. 38.
T'âi-ting, the eldest son of T'ang, V. i. 6.
Tan-chû, the son of Yâo, V. i. 6.
T'an-fû, Tâi, an ancestor of the House of Châu, I. ii. 5.
T'ang, the founder of the Shang dynasty, I. i. 2; ii. 3; 8; 11: II. i. 1; 3: ii. 2; 12: III. ii. 5: IV. i. 9; ii. 20: V. i. 6; 7: VI. ii. 2; 6: VII. i. 30; ii. 4; 33; 38.
T'ang, a place where grain was stored in Ch'î, VII. ii. 23.
T'ăng, the small State of, I. ii. 13; 14; 15: II. ii. 6: III. i. 1-4: VII. i. 43; ii. 30.
T'âo Ying, a disciple of Mencius, VII. i. 35.
T'ien, a son of a king of Ch'î, VII. i. 33.
Ting, a duke of T'ăng, III. i. 2.
Tsâi Wo, a disciple of Confucius, II. i. 2.
Ts'âi, the State of, VII. ii. 18.
Tsang Ts'ang, a favourite of duke P'ing of Lû, I. ii. 16.
Ts'ang-liang, a stream in Shan-tung, IV. i. 8.
Tsăng Shăn, the disciple of Confucius and philosopher, I. ii. 12: II. i. 2; ii. 2: III. i. 2; 4; ii. 7: IV. i. 19; 31: VII. ii. 36.
Tsăng Hsî, Tsăng Shăn's father, IV. i. 19: VII. ii. 36; 37.
Tsăng Hsî, the grandson of Tsăng Shăn, II. i. 1.
Tsăng Yüan, son of Tsăng Shăn, IV. i. 19.
Ts'âo, the principality of, VI. ii. 2.
Tsâu, the native State of Mencius, I. i. 7; ii. 12: II. ii. 12: III. i. 2: VI. ii. 1; 2; 5.
Tsin, a river in the State of Chăng, IV. ii. 2.
Tsin, the State of, I. i. 1, *note*; 5; 7: III. ii. 3: IV. ii. 21: V. i. 9; ii. 3: VII. ii. 23.
Tsze-âo, *Wang Hwan*, the governor of Kâ in Ch'î, IV. i. 24; 25; ii. 27.
Tsze-ch'an, named Kung-sun Chiâo, the chief minister of Chăng, IV. ii. 2: V. i. 2.
Tsze-chang, a disciple of Confucius, II. i. 2; 4.

Tsze-chih, the minister of Tsze-k'wâi of Yen, II. ii. 8.
Tsze-cho Zû, an archer of, IV. ii. 24.
Tsze-hsiâ, a disciple of Confucius, II. i. 2: III. i. 4.
Tsze-hsiang, a disciple of Tsăng-tsze, II. i. 2.
Tsze-kung, a disciple of Confucius, II. i. 2: III. i. 4.
Tsze-k'wâi, a king of Yen, II. ii. 8.
Tsze-liû, *Hsieh Liû*, VI. ii. 6.
Tsze-lû, the designation of Chung Yû, a disciple of Confucius, II. i. 1; 8: III. ii. 7: V. i. 8.
Tsze-mo, a philosopher of Lû, VII. i. 26.
Tsze-shû I, a man who pushed himself into the service of government, II. ii. 10.
Tsze-sze, the grandson of Confucius, II. ii. 11: IV. ii. 31: V. ii. 3; 6; 7: VI. ii. 6.
Tsze-tû, an officer of Chăng, remarkable for his beauty, VI. i. 7.
Tsze-yû, a disciple of Confucius, II. i. 2; 4.
Tung-kwo family, the, a branch of the family of duke Hwan of Ch'î, II. ii. 2.
Twan Kan-mû, a scholar of Wei, III. ii. 7.

Wâi-ping, a son of the sovereign T'ang, V. i. 6.
Wăn, the king, I. i. 2; 7; ii. 2; 3; 5; 10: II. i. 1; 3: III. i. 1; 3; ii. 5; 9: IV. i. 7; 13; ii. 1; 20: VI. i. 6; ii. 2: VII. i. 10; 22; ii. 19; 22; 38.
Wăn, the duke of T'ăng, I. ii. 13; 14: III. i. 1; 3; 4.
Wăn, the duke of Tsin, I. i. 7: IV. ii. 21.
Wan Chang, a disciple of Mencius, III. ii. 5: V. i. 1; 2; 3; 5-9; ii. 3; 4; 6; 8: VII. ii. 37.
Wang Hwan, Tsze-âo, the governor of Kâ in Ch'î, II. ii. 6.
Wang Liang, charioteer to Châo Chien, III. ii. 1.
Wang P'âo, a man of Wei, teacher of an abrupt style of singing, VI. ii. 6.
Wang Shun, an officer of the duke of Pî, V. ii. 3.
Wei, the State of, IV. ii. 24: V. i. 8; ii. 4.
Wei, one of the three families which ruled the State of Tsin, VII. i. 11.
Wei, a small State in what is now Shan-hsî, II. i. 1: VI. i. 6.
Wei, a river in Chăng, IV. ii. 2.
Wû, the State of, I. ii. 3: IV. i. 7; 31.
Wû, son of king Wăn, and joint founder of the Châu dynasty, I. ii. 3; 8; 10: II. i. 1; ii. 7: III. ii. 9: IV. i. 9; ii. 20: VI. i. 6: VII. i. 30; ii. 4; 33.
Wû-ch'ăng, a city in Lû, IV. ii. 31.
Wû Hwo, a man noted for his strength, VI. ii. 2.
Wû-ling, a wild place in what is now the department of Tsî-nan, III. ii. 10.
Wû-lû, a disciple of Mencius, VI. ii. 1; 5.
Wû-ting, a sovereign of the Shang dynasty, II. i. 1.

Yang Ch'ăng, a city in what is now Ho-nan, V. i. 6.
Yang Chû, a heresiarch, probably between the times of Confucius and Mencius, III. ii. 9: VII. i. 26; ii. 26.
Yang Hû, the chief minister of the Ch'î family in Lû, III. i. 3; ii. 7
Yâo, the Tî sovereign, II. i. 2; ii. 2: III. i. 1; 4; ii. 4; 9: IV. i. 1; 2; ii. 32: V. i. 3-7; ii. 1; 6: VI. i. 6; ii. 6; 8; 10: VII. i. 30; 46; ii. 6; 32; 37; 38.
Yellow River, the, VI. ii. 6.
Yen, the kingdom of, III. ii. 9.
Yen, the State of, I. ii. 10; 11: II. ii. 8; 9.
Yen, chief minister of Ch'î, I. ii. 4: II. i. 1. (Written also *Ngan* and *Gan*.)
Yen Ch'âu-yû, a worthy officer of Wei, V. i. 8.
Yen Hûi, the favourite disciple of Confucius, IV. ii. 29.
Yen Pan, a son of Yen Hûi above, V. ii. 3.
Yen Yüan, *i. q.* Yen Hûi, II. i. 2: III. i. 1.
Yî, a minister of Shun and of Yü, III. i. 4: V. i. 6.
Yî-yâ, the cook of duke Hwan of Ch'î, VI. i. 7.
Yin, State and dynasty of, II. i. 1; ii. 9: III. i. 3: IV. i. 2; 7: V. ii. 4: VII. ii. 4.
Yin-kung T'o, a famous archer, IV. ii. 24.
Yin Sze, a man of Ch'î, II. ii. 12.
Ying, a place between Ch'î and Lû, II. ii. 7.
Yo, a quarter in the capital of Ch'î, III. ii. 6.
Yo-chăng, a disciple of Mencius, I. ii 16: IV. i. 24; 25: VI. ii. 13: VII. ii. 25.
Yo-chăng Ch'iû, a friend of Măng Hsien, V. ii. 2.
Yû, a cruel sovereign of the Châu dynasty, VI. i. 6.
Yû-châu, a place somewhere about the north of the present Chih-lî, V. i. 3.
Yû *Zo*, a disciple of Confucius, II. i. 2.
Yü, the Great, founder of the Hsiâ dynasty and of the feudal State, II. i. 8: III. i. 4; 9: IV. ii. 20; 26; 29: V. i. 6: VI. ii. 11: VII. ii. 22; 38.
Yü, a small State adjoining Tsin, V. i. 9: VI. ii. 6.
Yü, the mountain, V. i. 3.
Yü-kung Sze, an archer of Wei, IV. ii. 24.
Yüeh, the State of, IV. ii. 31: VI. ii. 3.

Zăn, a small State, VI. ii. 1; 5.
Zan Niû, a disciple of Confucius, II. i. 2.
Zan Yû, grand-tutor of the prince of T'ăng, III i. 2.
Zû, the name of a stream, III. i. 4.

INDEX III.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE FOR THE CLASSICS.

In the references, Books are separated by a colon; Parts of the same Book, and Chapters, by a semicolon.

THE 1st RADICAL, 一.

一 *yi* (1) One; sometimes = a, I. i. 7. 6, 10, 17; ii. 3. 5; 4. 5, *et alibi, saepe.* 一民, every single individual of all the people, II. i. 1. 8. 一國, any one State, and a whole State, IV. i. 6. 1. 一心, all the heart, VII. ii. 37. 10. 一鄉, VII. ii. 37. 10. 一人, once with a reference to the sovereign, I. ii. 3. 7. 九一, a ninth, 什一, a tenth, 二十一, a twentieth, III. i. 3. 6, 15; ii. 5. 4; 8. 1: VI. ii. 10. 1, 4. 執一, to hold to one point, be obstinate, VII. i. 26. 3, 4. (2) One and the same, exactly similar, VI. i. 14. 4; ii. 9. 3: VII. i. 20. 2, *et al.* (3) To unite, to be united, I. i. 6. 2, 3, 4. (4) As an adverb and conjunction: once, once for all, as soon as, I. i. 5. 1; ii. 3. 6, 8; 11. 2: III. ii. 1. 1; 2. 1: IV. i. 20, *et al.* (5) 一...一, one ... another, now ... now, II. ii. 13. 2: III. ii. 9. 2.

丁 *ting* 太丁, a son of the sovereign T'ang, V. i. 6. 5. 武丁, a sovereign of the Yin dynasty, II. i. 1. 8.

七 *ch'i* Seven, I. i. 3. 4; 7. 24; ii. 2. 1, 2; 11. 1, *et al.* May be used for the seventh, I. i. 6. 6.

丈 *chang* (1) Ten cubits, VII. ii. 34. 2. (2) 丈夫, a man, III. i. 1. 4. 賤(小)丈夫, II. ii. 10. 7; 12. 6. 大丈夫, III. ii. 2. 1, 2, 3. 丈夫 = a son, a man-child, III. ii. 3. 6.

三 *san* (1) Three, I. ii. 12. 1; 16. 2: II. ii. 1. 2; 2. 6: III. i. 2. 2, 3, *et al.*, *saepe.* 三軍, the armies of a great State, II. i. 2. 5, *et al.* 三代, the three dynasties of Hsiâ, Shang, and Châu, III. i. 3. 10, *et al.* 三王, the founders of the three dynasties, IV. ii. 20. 5. 三聖, the three sages, Yü, Châu-kung, and Confucius, III. ii. 9. 13. 三子, the three worthies, Po-i, Î Yin, and Hûi of Liû-hsiâ, VI. ii. 6. 2. 三卿, the three highest officers of a State, VI. ii. 6. 1. 三公, the three highest dignitaries at the sovereign's court, VII. i. 28. 三樂, VII. i. 20. 三寶, VII. ii. 28. May be used for *the third*, VI. ii. 7. 3, *et al.* (2) Adverbially, thrice, II. ii. 4. 1; 12. 1, 4, *et al.* (3) 二三子, my children, I. ii. 15. 1. (4) 三苗, the name of a State, V. ii. 3. 2. 三危, the name of a place, V. ii. 3. 2.

上 *shang* (1) He, she, it, this, that, which is above, with the corresponding plurals,—spoken of place, time, and rank. *Passim.* 上下, constantly appear as correlates, = superiors and inferiors; high and low; above and below. 上者, 下者, on the high grounds, on the low grounds, or they who were above, they who were below, III. ii. 9. 3. 上世, the highest antiquity, III. i. 5. 4. 上刑, the severest punishment, IV. i. 14. 3. 上士, V. ii. 2. 3, 6, 7, 8. 上農, V. ii. 2. 9. 上位, V. ii. 6. 6. (2) A preposition, following the noun, sometimes with 之 between them, and the noun sometimes preceded by 於, and 乎, upon, above, by, I. i. 7. 4: II. i. 6. 2: III. ii. 10. 1: VII. ii. 15; 30. 1. (3) 上帝, God, the most High God, I. ii. 3. 7: IV. i. 7. 5; ii. 25. 2. (4) 上宮, name of a palace, VII. ii. 30. 1.

'上 *shang* The 3rd tone. To ascend, I. ii. 4. 7.

下 *hsiâ* Anciently, the 3rd tone. (1) He, she, it, this, that, which is below, with the corresponding plurals, spoken of place,

time, and rank. *Passim.* On 上下, as correlates, see 上. 其下, the lowest case, VI. ii. 14. 4. Without 其, V. ii. 2. 9. 下士, V. ii. 2. 3, 6, 7, 8. (2) A preposition, used like 上 above. (3) 下帶, to go below the girdle, VII. ii. 32. 1. 爲下, to dig to a great depth, IV. i. 1. 6. (4) 天下, the world, = the kingdom, I. i. 8. 5; 5. 1; 6. 2, 6: V. i. 3, 4; 8. 2; 4. 1, 3; 5. 1, 2, 5, 6, *et al., saepissime.* 普天之下, V. i. 4. 2. (5) In the name 柳下惠, II. i. 9. 2, 3, *et al.*

下° *hsiá*. A verb, to descend, IV. ii. 3. 3, 4. 下雨, to rain, I. i. 6. 6. 下車, to descend from a carriage, VII. ii. 23. 2. So, 下木, III. i. 4. 15. ? 以下, III. i. 3. 16: and I. ii. 4. 7.

不 *pû*. (1) Not. *Passim.* With other negatives,—莫, 無, 非, 毋, it makes a strong affirmative. (2) 不勝, a name, III. ii. 6. 1. 不害, also a name, VII. ii. 25. 1.

丑 *ch'âu*. (1) The name of one of Mencius's disciples, Kung-sun Ch'âu, II. i. 1. 1; 2. 1; ii. 2. 2; 6. 2; 14. 1, *et al.* (2) The name of an officer of Ch'î, Ching Ch'âu, II. ii. 2. 4.

丙 *ping*. 外丙, a son of the sovereign T'ang, said, according to the nterpretation of some, to have reigned two years, V. i. 6. 5.

且 *ch'ieh*. (1) And, and moreover, II. i. 1. 11; 2. 19; ii. 7. 4; 9. 2, 4, *et al., saepe.* 且夫, *ib.*, III. ii. 1. 3. (2) And, = and yet, and even if, carrying the mind on to anticipate a reply, which is often given by 況 or 而況 . . . 乎, I. i. 4. 5: II. ii. 9. 3: VI. ii. 10. 6. With this meaning, we find 且猶, II. i. 1. 7; ii. 2. 10: VII. i. 8. 然且, II. ii. 12. 1: VI. ii. 8. 3, 8. Observe 方且, III. i. 4. 16. (3) 且 = will, or let me, III. i. 5. 1, 2.

丕 *p'ei*. Great, III. ii. 9. 6.

世 *shih*. (1) An age, a generation; ages. May often be translated by—the world, I. i. 7. 2; ii. 14. 3: II. ii. 2. 6: IV. i. 1. 2; ii. 1. 3; 22. 1, *et al., saepe.* 世俗, the manners of the age, I. ii. 1. 2, *et al.* 名世者, famous in their generation, II. ii. 13. 3; compare VII. i. 9. 6. 其世, = their character in their time, V. ii. 8. 2. (2) Hereditary; from age to age, I. ii. 5. 3; 7. 1; 15. 2: III. i. 3. 8; ii. 10. 5. 繼世以有天下, to possess the throne by hereditary succession, V. i. 6. 4.

丘 *ch'iû*. (1) A hillock, 丘垤, II. i. 2. 28. 丘陵, III. ii. 1. 5. 丘民, the peasantry (but 丘 is there a territorial designation), VII. ii. 14. 2. (2) The name of Confucius, IV. ii. 21. 3. (3) 咸丘, a double surname, V. i. 4. 1, 2. (4) 靈丘, a city of Ch'î, II. ii. 5. 1. 石丘, a place in Sung, VI. ii. 4. 1, 2. 葵丘, the place of a famous meeting of princes, VI. ii. 7. 3.

並 *ping*. Together, III. i. 4. 3. Also written 竝.

THE 2ND RADICAL, 丨.

中 *chung*. The middle. (1) Used as a preposition, after the noun, often with 於 or some other preposition before the noun. 之 also is often between the noun and 中, I. ii. 2. 3; 11. 3: II. ii. 10. 6: III. i. 4. 5; ii. 5. 5; 9. 4, *et al., saepe.* (2) 中心, in the heart's core, II. i. 3. 2: III. i. 5. 4. 中國 and 國中, in the middle of the kingdom, II. ii. 10. 3: III. i. 3. 15; 4. 17: IV. ii. 33. 1 (國 here only = city). 其中, the central one, III. i. 3. 19. 熱中, to burn at heart, V. i. 1. 5. 中士, an officer of the middle class, V. ii. 2. In the same chapter, 中 simply, of the middle quality. (3) A mean, average, III. i. 3. 7. (4) The Mean, IV. ii. 20. 2. To keep the Mean, IV. ii. 7. (5) 中天下而立, to stand in the centre of the nation, VII. i. 21. 2; compare 41. 3; 26. 3; ii. 37. 2. (6) 中國, the Middle Kingdom, III. i. 4. 7, 12; ii. 9. 3: VI. ii. 10. 5.

中° *chung*. The 4th tone. To hit the mark, II. i. 7. 5: V. ii. 1. 7. 中禮, VII. ii. 33. 2.

THE 3RD RADICAL, 丶.

丹 *tan*. (1) 丹朱, the name of Yâo's son, V. i. 6. 2. (2) The name of 白圭, VI. ii. 11. 1.

主 *chû*. (1) To count—be counted—as the principal thing, II. ii. 2. 4. (2) To preside over, V. i. 5. 6. (3) Being a host, V. ii. 3. 5: VII. ii. 24. 2. (4) To make one's host, i.e. to lodge with, V. i. 8. 1, 2. Observe para. 3, 4, 其所爲主 and 其所主.

THE 4TH RADICAL, 丿.

乃 *nâi*. (1) To be, I. i. 7. 8, 9; ii. 4. 6: V. i. 4. 1. (2) An initial particle, of varying power,—seeing this, but, now, &c., I. ii. 15. 1: II.

i. 2. 22: IV. ii. 28. 7: VI. i. 6. 5; ii. 6. 6. Observe 乃...乃, VI. i. 6. 5.

久 *chiû* A long time, for a long time; to be a long time, II. i. 1. 3, 8; 2. 22; ii. 14. 3: III. ii. 9. 2: V. i. 6. 2; ii. 1. 4: VII. i. 30. 2.

之 *chih* (1) Of, = the sign of the possessive case. But it would often be very harsh to translate it by *of*, I. i. 1. 4; 3. 1, 3, 4, *et al.*, *saepissime.* The regent follows the 之, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause. 之 followed by 於 is very common in Mencius; e.g. VII. ii. 24. (2) Him, her, it, them. *Passim.* (3) It is often difficult to determine the antecedent to 之. It has to be gathered from the context; and sometimes 之 merges in the verb, making it an emphatic neuter, or = a passive; e.g. I. i. 3. 2; 6. 6; 7. 4: IV. ii. 14; 15: VII. i. 3. 1; 5; 18. 3; 30. 1. (4) 有 and 有之, as in (2), but also impersonally, = there is..., I. ii. 3. 1; 8. 1, *et saepe.* So, the negative 未之有, where the 未 attracts the 之 to itself. The same is to be observed of 莫. (5) We have 作之君, I. ii. 3. 7; 爲之辭, II. ii. 9. 4; 與之處, III. i. 4. 1; and other similar expressions, where we may suppose two objectives, the 之 being = to, for, &c., him, it, them. Observe especially 莫之死, I. ii. 12. 1, and 與之,示之, V. i 5. (6) 之謂, is called, or is what is called. 此之謂, II. i. 4. 6. We might reduce this to (1), ... is the saying *of* this. But this cannot be done where 謂 is followed by an adjective or other words, e.g. VII. ii. 25. 謂之 comes under (2), compare 名之, IV. i. 2. 4; 何服之有, IV. ii. 3. 4; 何鄉之閒, V. ii. 9. 1; and 是之取爾, IV. ii. 18. 2. (7) 如之何, how, I. ii. 6. 1; 14. 1, *et saepe.* (8) Observe 草尙之風, III. i. 2. 4. (9) In names, 之奇, V. i. 9. 2; 之師 and 之他, IV. ii. 24. 2; 盈之, III. ii. 8. 1; 子之, II. ii. 8. 1; and 夷之, III. i. 5. 1, 2. (10) As a verb. To go, or come, to, V. i. 5. 7; 6. 1; 9. 3, *et al.*, *saepe.*

乍 *chá* Suddenly, II. i. 6. 3.

乎 *hû* (1) A particle of interrogation. Found alone; preceded by another interrogation, as 焉,惡,惡乎, by 不,亦, and by 況, I. i. 1. 2; 2. 1: II. ii. 9. 2: III. i. 2. 2: IV. ii. 27. 3: V. i. 7. 7; ii. 5. 3: VI. ii. 1. 3, 8, *et al.*, *saepe.* Also in indirect interrogation, II. ii. 2. 3: IV. ii. 32. 1. (2) A particle of exclamation, I. i. 7. 7; ii. 5. 4: III. i. 4. 11, *et al.* Preceded by 哉, VII. i. 36. 1; followed by 哉, I. i. 3. 4; preceded by 何 and followed by 哉, II. ii. 2. 6. (3) Partly interrogative and partly exclamatory. Alone; preceded by 其, 固, and 必也, I. ii. 1. 1, 3; 2. 2: III. ii. 9. 3: VI. ii. 6. 1: VII. ii. 37. 2, 7, *et al.* Immediately preceded by 矣, II. i. 2. 18, 19. ? by 也, III. ii. 10. 6. (4) A preposition, —after verbs, and adjectives, = in, of, to, from, &c., I. ii. 12. 2; 15. 1: II. i. 1. 3, 10; 2. 28; ii. 11. 3: III. i. 3. 3, 7, *et al.*, *saepe.* Observe 在乎, VI. i. 19. 1. (5) Than, in comparisons, II. ii. 2. 4; i. 3. 5. (6) Observe 有時乎, V. ii. 5. 1; 云乎, V. ii. 7. 4; 盍歸乎來, IV. i. 13. 1; 有乎爾, VII. ii. 38. 4.

乏 *fá* Needy. 窮乏者, VI. i. 10. 7, 8. 空乏, to impoverish, VI. ii. 15. 2.

乘 *shing* To mount upon, III. i. 3. 2. To take advantage of, II. i. 1. 9.

乘 *shăng* In 3rd tone. (1) A carriage, I. ii. 16. 1. 萬乘,千乘,百乘之國, the kingdom, a great State, the possessions of the chief of a large clan, I. i. 1. 4, *et al.* The classifier of carriages, III. ii. 4. 1: IV. ii. 2. 1: VII. ii. 34. 2. (2) To drive a carriage, III. ii. 1. 4. (3) A team of four horses, V. i. 9. 2. (4) A set of four arrows, IV. ii. 24. 2. (5) Name of a Book, IV. ii. 21. 2. (6) 乘田, name of Confucius's office, when in charge of the public fields, V. ii. 5. 4.

THE 5TH RADICAL, 乙.

九 *chiû* Nine, VII. i. 29: VI. ii. 2. 2, *et al.* 九 —, a ninth, I. ii. 5. 3. But in III. i. 3. 15, 九 — refers to a mode of territorial division.

乞 *ch'î* To beg, IV. ii. 33. 1. 乞人, a beggar, VI. i. 10. 6.

也 *yê* (1) A final particle, used both at the end of sentences, and of clauses, or separate members of a sentence. Sometimes we miss it, where it might be; and sometimes it might be dispensed with, I. i. 2. 2, 3; 3. 1, 2, 3, 4, *et passim.* (2) After the adverb 今; after proper names (though

rarely in Mencius), and very often after a clause in the first member of a sentence: it = *quoad, now*, or may often be left untranslated. In these cases, it is often, but far from always, followed by other particles, I. i. 3. 1; 7. 8, 21, 22: IV. i. 14. 1, *et passim*. (3) As correlate of 者, concluding the explanation of the character or sentiment which precedes 者. The 者, however, is often wanting, I. ii. 4. 2, 3; 10. 2; 11. 1: II. i. 2. 9: III. i. 3. 6, 10, *et saepe*. (4) 者也 is found at the end of sentences, sometimes preceded by 者 and sometimes not. 者, however, may generally be explained independent of the 也, I. i. 1. 5; ii. 3. 2, 5, *et saepe*. (5) 也者 in the first member of a sentence resumes a word or subject, and the explanation or account of it follows, II. i. 9. 1: VII. ii. 37. 9, *et al.* We find 也者, however, at the commencement of a chapter, where no discourse is resumed, VII. ii. 16. Observe VI. i. 3. 2. (6) It is often interrogative, following 何, 惡, 在, &c., I. i. 3. 1; 4. 5; ii. 1. 6, 7; 4. 4, *et saepe*.

乾 *kan* 旱乾, dry, drought, VII. ii. 14. 4.

亂 *luan* To confound, III. i. 4. 18: VI. ii. 15. 2: VII. ii. 10. 亂 = to be confounded with, VII. ii. 37. 12. Rebellious, III. ii. 9. 11. To be in confusion; a state of confusion, II. i. 2. 22: III. ii. 9. 2, 5: IV. ii. 29. 2: V. ii. 1. 1, 2: VII. ii. 12. 2.

THE 6TH RADICAL, 亅.

予 *yü* I, me, we, my, I. i. 2. 4; 7. 9; ii. 16. 3: II. i. 1. 3; 2. 16, 26; 4. 3, *et al., saepe*.

事 *shih* (1) Affairs; doings, achievements; business, I. i. 7. 1, 2: VII. i. 33. 1, 3; ii. 28. 1, *et al., saepe*. 無非事者, ... were for real business, I. ii. 4. 5. 必有事焉, there must be the practice of ..., II. i. 2. 16. 無事, without doing service, III. ii. 4. 2; without difficulty, IV. ii. 26. 2. 以爲...事, to make—one's business, V. i. 2. 1. 好事者, one who is fond of strange things, V. i. 8. 1; 9. 1. Compare 事 and 功 in III. ii. 4. 3, and VI. ii. 6. 5. (2) To serve—parents, a sovereign, a teacher, a greater State, &c., I. i. 5. 3; 7. 21, 22, *et al., saepe*. 以大事小, I. ii. 3. 1, 2.

THE 7TH RADICAL, 二.

二 *r* (1) Two; the second, III. i. 3. 17; 5. 3, *et al.* (2) 二三子, see 三, (3). But 二三策 = two or three passages, VII. ii. 3. 2.

于 *yü* (1) A preposition = by, to, in, on, for, *saepe*. It occurs commonly in quotations from the older classics. Mencius himself prefers 於, though he does also use 于. (2) In the double surname, 淳于, IV. i. 17. 1: VI. ii. 6. 1, 5.

云 *yün* (1) Says. In a quotation, V. i. 4. 1. Observe V. ii. 3. 4. (2) 云爾, closing a sentence, or the member of a sentence. It is difficult to translate, and Wang Yin-chih regards it simply as a final particle, II. ii. 2. 4: III. ii. 5. 7: IV. ii. 24. 1: VII. i. 39. 2. So 云乎, V. ii. 7. 4.

五 *wû* Five. *Saepe*. 五 = the fifth, IV. ii. 30. 2. Adverbially, = five times, VI. ii. 6. 2.

井 *ching* (1) A well, II. i. 6. 3: III. i. 5. 3: V. i. 2. 3: VII. i. 29. 市井之臣, a scholar living unemployed in a city or market-place, V. ii. 7. 1. (2) A system of dividing the ground on a plan of nine squares, III. i. 3. 13, 18, 19.

亟 *chî* In haste, quickly; to be in haste, I. i. 2. 3: III. i. 3. 2.

亟 *ch'î* The 3rd tone. Frequently, IV. ii. 18. 1: V. ii. 6. 4, 5; 7. 4: VII. i. 8. 1.

THE 8TH RADICAL, 亠.

亡 *wang* (1) To expire, die, I. i. 2. 4: VI. ii. 6. 4. 死亡, I. i. 7. 21, 22: IV. i. 3. 4; 9. 5. To be utterly lost; to perish, I. ii. 4. 6, 7, 8: IV. i. 2. 4; 3. 2; 7. 1; 8. 1; ii. 21. 1: V. i. 9. 3: VI. i. 8. 4; 16. 3; 18. 2; ii. 15. 4. 亡 = not to be found, gone away, I. ii. 7. 1. (2) To cause to die or perish, VI. i. 8. 2. (3) Not at home, III. ii. 7. 3.

亡 *wû* Used for 無, not being, not having, IV. i. 19. 3; ii. 28. 7. Used actively, and = to disown, VII. i. 34.

交 *chiâo* (1) Intercourse; to have intercourse with, I. ii. 3. 1: V. ii. 4. 3, 4: VI. i. 15. 2; ii. 5. 1: VII. ii. 18. 交 = mutually, I. i. 1. 4. 交易, to deal with and exchange, III. i. 4. 5. 交際, intercourse, and its expression by presents, V. ii. 4. 1. To be intermingled, to cross one another, III. i. 4. 7. 內交於..., to seek the favour of..., II. i. 6. 3. 交 = to treat as, VII. i. 37. 1. (2) A man's name, VI. ii. 2. 1, 2, 6.

亦 *yi* Also. *Saepe.* It is difficult sometimes, and doubtful whether we ought, to bring out the *also* in another language;—as in I. i. 1. 2, 3; 7. 17: II. ii. 10. 6, *et al.* 不亦…乎, 亦…而已 are common phraseologies, I. ii. 2. 2: II. ii. 9. 3: VI. ii. 6. 2: VII. i. 39. 2. Observe 抑亦, II. ii. 4. 3: III. ii. 10. 3. 亦不, where 亦 = still, III. ii. 6. 1: VII. ii. 19. 3; and 則亦 = yea, VII. ii. 33. 4.

亥 *hâi* A surname, V. ii. 3. 4.

享 *hsiang* (1) To present an offering; an offering, VI. ii. 5. 4, 5. (2) To accept an offering—as a sacrifice, V. i. 5. 6.

京 *ching* A capital, IV. i. 7. 5.

亮 *liang* To have faith, VI. ii. 12.

亳 *po* The name of T'ang's capital, referred to the present department of Kwei-tâh in Ho-nan, III. ii. 5. 2: V. i. 6. 5; 7. 9.

亶 *t'an* The name of king T'âi, one of the ancestors of king Wăn, I. ii. 5. 5.

THE 9TH RADICAL, 人.

人 *jin* or *zin* (1) A man, men; other men. *Passim.* 人 = humanity, man's nature, VI. i. 1. 2; 2. 3: VII. ii. 16. 人人, all men, or each man, IV. i. 11; ii. 2. 4, *et al.* (2) It indicates officers and rulers, in distinction from 民, the people, I. i. 2. 3: II. i. 1. 13, *et al.* So, perhaps, VII. ii. 28. —人, with reference to the sovereign, I. ii. 3. 7. (3) Following names of States it = native, natives, people. So 齊人, 魯人, &c. &c. But 殷人 and 周人, III. i. 3. 6, are different, meaning the founders of the Yin and Châu dynasties. So 國人, the people of the State, or merely a common man, I. ii. 7. 4, 5: II. ii. 3. 2; 10. 3: IV. i. 11; ii. 3. 3; 24. 2, *et al.* (4) With other characters, it forms concrete substantives, especially nouns expressing office or profession. We have 匠人 and 玉人, I. ii. 9; 矢人 and 函人, II. i. 7; 廩人, V. ii. 6. 5; 虞人, V. ii. 7. 7; 館人, VII. ii. 30; 校人, V. i. 2. 4. (5) Observe also 罪人; 狄人; 嬖人; 寡人; 鄉人; 族人; 野人, which means both country people, and uncultivated people; 良人 = husband, IV. ii. 33. 1; 侍人, V. i. 8. 1; 聖人, II. i. 2. 17, 20, 22, 25, 28; ii. 9. 3: III. i. 4. 2, 8, 13; ii. 9. 5, 10, 14: IV. i. 1. 5; 2. 1: V. i. 7. 7: VI. i. 7. 3, 8: VII. i. 23. 3; 24; 38; ii. 15; 24. 2; 38. 4; 寡人, the humble 'I' of the prince of a State, I. i. 3. 1: 4. 1; 5. 1; 7. 4, *et al.*; 夫人, the wife of a prince, III. ii. 3. 3; 大人, III. i. 4. 6: IV. i. 20; ii. 6; 11; 12: VII. i. 19. 4; 33. 3; ii. 34. 1; 小人, II. ii. 12. 7: III. i. 2. 4; 4. 6, *et al.*; 庶人, the masses, the people, I. i. 1. 4: II. ii. 7. 2: V. ii. 2. 6, 7, 8, *et al.*; 門人, disciples, III. i. 4. 13: VII. ii. 29; 人牧, 人君, 人臣, 人子, 人弟, but the characters here are possibly not in apposition, but in regimen. (6) 爲人, VII. ii. 25.

什 *shih* 什一, a tenth part, a tithe, III. i. 3. 6, 15; ii. 8. 1.

仁 *zin* Benevolence, benevolent, to be benevolent. *Passim.* Mencius does not use the term for 'perfect virtue,' as Confucius does, though it may sometimes have that meaning. In VII. ii. 24. 2, *love* seems the proper rendering.

仇 *ch'âu* To show oneself an enemy to, III. ii. 5. 2.

今 *chin* Now, the present, modern time: also, in the same way as our logical use of *now*, in discoursing. *Passim.* We find 今也 and 今夫; 今日, 今時, 當今之時, and 當今之世. 今而後, from this time forth, I. ii. 12. 2, *et al.*

介 *chieh* (1) Firm purpose, VII. i. 28. (2) Used for 芥, a stalk of the mustard plant, a straw, V. i. 7. 2.

介 *chieh* In the 4th tone. 介然, suddenly, VII. ii. 21.

仕 *shih* To take—be in—office, II. i. 2. 22; ii. 14. 1: III. ii. 3. 1, 5, 6, *et al.* Observe 當仕, V. ii. 7. 9. 仕者, officers, I. i. 7. 18; ii. 5. 3. So 仕 alone, II. ii. 8. 1.

他 *t'â* (1) Other, another, I. i. 7. 9: V. i. 3. 2; ii. 4. 3: VII. ii. 17. 他日, another day, other days. It may mean formerly, next day, and afterwards, I. ii. 1. 2; 16. 1: II. ii. 4. 4; 10. 3: III. i. 2. 4; 4. 13; 5. 2, 4; ii. 10. 5: IV. i. 14. 1: VI. ii. 5. 2. 無他, nothing else, for no other reason, I. i. 7. 12; ii. 1. 6, 7: II. ii. 2. 9: VI. i. 11. 4; ii. 8. 2: VII. i. 15. 3; 25. 3; 36. 3. So, 豈有

他哉, I. ii. 10. 4: VI. i. 14. 1. 言他, spoke of something else, I. ii. 6. 3. 之他, went elsewhere, IV. ii. 33. 1. (2) Read *t'o*, a name, IV. ii. 24. 2.

仞 *zăn* A measure of eight cubits, VII. ii. 34. 2.

代 *tâi* (1) Alternate, one after another, III. ii. 9. 5. For, instead of, V. ii. 2. 6, 7, 8. (2) 三代, the three dynasties;—Hsiâ, Shang, and Châu, III. i. 2. 2; 3. 10: IV. i. 3. 1. (3) A name, 陳代, III. ii. 1. 1.

令 *ling* To employ, 使令, to be employed, I. i. 7. 16.

令 *ling* The 4th tone. (1) An order; to order, I. ii. 11. 4: IV. i. 7. 2. (2) Good, VI. i. 17. 3.

以 *î* (1) To take, to use. But our idiom requires, for the most part, that it be translated as a preposition,—*by*, *at*, *with*, *because of*, *according to*, &c. It precedes the principal verb of the sentence, as in I. i. 2. 3, 文王以民力爲臺, 'king Wăn used the people's strength to make his tower,' or 'made his tower with the people's strength;' or in V. i. 5. 1, 堯以天下與舜, 'Yâo took the kingdom and gave it to Shun;' or simply, 'Yâo gave the kingdom to Shun.' It follows the principal verb, and then its prepositional force is more apparent, e.g. I. i. 4. 2, 殺人以梃, 'to kill a man with a stick.' We might indeed translate, 'to kill a man, using a stick.' Its regimen sometimes precedes it, e.g. V. i. 7. 2,—介不以與人一介不以取諸人, 'one straw he would not have taken and given to men, or taken and received from men,' or simply, 'he would neither have given nor taken a single straw.' This position of the regimen is for the sake of emphasis. Examples, of the first two usages especially, occur very frequently. Julien argues (see the 'Treatise on Four Chinese Characters,' appended to his Translation of Mencius) that in many cases it is merely = a sign of the accusative case. And it is difficult sometimes to give any other force to the 以, as in II. i. 1. 5: III. i. 4. 10: IV. ii. 28, *et al.*, yet a peculiar significancy may be traced in it. Observe 所以, that by, for, from, which,—a force sometimes sustained by 以 alone; 是以, hence; and 何以, whereby, or wherefore. 以 is found without any regimen, joined to 告, I. ii. 12. 2, *et al.*, *saepe.* 有以 and 無以 are abbreviations for 有所以, 無所以, I. i. 5. 2, 3, *et al.* In a sentence which has no accessory, 以 = to use, to act, according to, &c., e.g. V. ii. 1. 3. 以爲, and often with a regimen of 以 intervening, frequently means to take to be, to consider, to be considered. But by no means always. Sometimes also the 以 is omitted. (2) It often = the conjunction because, II. i. 2. 15, *et al.* (3) To, so as to;—often forming, with a verb following, our infinitive. Sometimes the 以 = 'wherewith to,' 'and thereby,' I. i. 1. 2; 7. 12, 15, 16, 21, 22, *et al.*, *saepe.* To this belong 以來, 以下, and 以至. (4) It is often used after 可, forming our potential mood, and = the *to*, which is suppressed after our auxiliaries. *Passim.* (5) Used as = 已, 'to stop,' I. i. 7. 2. (6) Observe 明以教我, I. i. 7. 19; 樂以天下, I. ii. 4. 3; 以羙然, II. ii. 7. 1; 以寸, IV. ii. 7; and some other sporadic cases.

仲 *chung* The second of brothers. It is used in designations, V. i. 6. 5. 仲尼, the designation of Confucius, I. i. 4. 6; 7. 2, *et al.* It follows the surname, or what is equivalent to it, without any other character, and then may be taken as = the name, II. ii. 2. 3:—II. i. 1. 8:—II. i. 1. 1, 2, 3, 4, 5; ii. 2. 8, 10:—V. ii. 3. 2:—III. ii. 10. 1, 2, 3, 5, 6: VII. i. 34.

仰 *yang* To look up to, II. i. 5. 6; ii. 9. 4: IV. ii. 20. 5. 仰望, IV. ii. 33. Used adverbially with the correlate 俯, = above, below, I. i. 7. 21: VII. i. 20. 3.

任 *zăn* (1) A charge, office, VI. ii. 15. 2. 任 = business, purpose, I. ii. 9. 1. A burden, VI. ii. 2. 3. (2) As a verb. To charge, to burden, V. i. 7. 6; ii. 1. 2. Observe IV. i. 14. 3, and 聖之任者, V. ii. 1. 5.

任 *zăn* The 2nd tone. (1) A burden, = baggage, III. i. 4. 13. (2) The name of a small State, VI. ii. 1. 1; 5. 季任, the younger brother of the chief of Zăn. VI. ii. 5. 1.

伊 *î* A surname. 伊尹, the minister of T'ang, II. i. 2. 22, 23; ii. 2. 8, 10, *et al.* 伊訓, the name of a Book in the Shû-ching, V. i. 7. 9.

伋 *ch'i* The name of Confucius's grandson, IV. ii. 31. 2: V. ii. 6. 4.

伍 *wû* Five men in rank or file. 伍 = ranks, II. ii. 4. 1, 2.

伏 *fû* To be lying down, I. i. 2. 3.

伐 *fâ* (1) To smite, to attack; 伐 = to punish, I. ii. 8. 1; 10. 1, 4; 11. 1: II. ii. 8. 1, 2: III. ii. 5. 1, 6; 9. 6: IV. i. 8. 4: V. i. 7. 6; 9. 2: VII. ii. 2. 2; 3. 3; 4. 4. 討而不伐, VI. ii. 7. 2. (2) To hew down, to lop,—applied to trees, and to the mind, VI. i. 8. 1, 2.

休 *hsiû* (1) Happiness; to be happy, I. ii. 4. 5: III. ii. 5. 5. (2) The name of a place, II. ii. 14. 1.

伯 *po* or *pâi* (1) The eldest of brothers, 伯兄, VI. i. 5. 3. (2) A title of nobility, V. ii. 2. 3, 4. So 西伯, IV. i. 13. 1: VII. i. 22. 1, 3. (3) In the designation 伯夷, II. i. 2. 22, 23; 9. 1, 3, *et al.*, *saepe.* (4) Must be used for 佰, a hundred, III. i. 4. 18.

似 *sze* and *shih* As; to be like to, I. i. 6. 2: II. i. 2. 6: VII. i. 26. 3; 41. 1; ii. 37. 11. 相似, like one another, similar, II. ii. 2. 5: VI. i. 7. 3, 4, 5, 6. To be like what is right, II. ii. 5. 1. 似者, a semblance, VII. ii. 37. 12.

位 *wei* (1) Position, status, i. e. of dignity, IV. i. 1. 7; 12. 1: V. i. 5. 7; ii. 2. 3, *et al.*, *saepe.* 在位 is frequent. 正位, the correct place, i. e. propriety, III. ii. 2. 3. 天位, all *legitimate* dignities, V. ii. 3. 4. 易位 = to dethrone, V. ii. 9. 1. (2) Position, place, III. i. 2. 4: IV. ii. 27. 1, 3.

佑 *yû* To assist, III. ii. 9. 6.

何 *ho* (1) What, why, what kind of, I. i. 1. 3, 6, *et al.*, *saepe.* 何也, 何與, 何哉, at the beginning or end of sentences, generally = why is this? how is it? I. i. 3. 1; 7. 10; ii. 16. 1. But sometimes 何也 simply = is or was what? VI. i. 7. 8; ii. 6. 2, *et al.* In VI. i. 9. 2, 何哉 = is of what avail? Other characters sometimes come between 何 and the particles, and with the same difference of usage. 何以, whereby, what to, I. i. 1. 4, *et al.*, *saepe.* 何由, what from? how? I. i. 7. 4. 何爲, what do? why? I. ii. 5. 4: VII. ii. 36. 2. But observe 何爲也哉, V. ii. 7. 3. 何之, where are you going? VI. ii. 4. 2. (2) 如何, generally with 之 between, = what, what is to be done? Difficulty, surprise, or indignation is generally implied, but not always. The phrase 如之何則可, = how is the exigency to be met? is common, I. i. 4. 6; 5. 1; ii. 6. 1, 2, 3: V. ii. 2. 1, *et al.*, *saepe.* Other words are found also between 如 and 何, and then the phrase = what has . . . to do with—? I. ii. 14. 3, *et al.* (3) 何如, what sort of? of what nature? in what manner? At the end of a sentence, 何如 = what do you think of? What shall be said? I. i. 3. 2; 7. 3: VII. ii. 37. 3, 8, *et al.*, *saepe.* (4) 何有, what difficulty is there? I. ii. 5. 5: VI. ii. 1. 4, *et al.*

余 *yü* Me, III. ii. 9. 3.

佚 *yî* (1) Ease, enjoyment, VII. i. 12; ii. 24. (2) To be without office, in obscurity, 遺佚, II. i. 9. 2: V. ii. 1. 3.

作 *tso* (1) To rise up, arise, II. i. 1. 8, 11: III. ii. 9. 5, 7, 9, 10, *et al.* To be aroused, to rise, to act, VI. ii. 15. 3. 我疾作, I have become ill, IV. ii. 24. 2. (2) To make, to form; to cause to be, I. i. 4. 6; ii. 3. 7; 4. 6, 10: II. i. 4. 6: IV. i. 8. 5. To be made, IV. ii. 21. 1.

佞 *ning* Glib-tonguedness, VII. ii. 37. 12.

使 *shih* (1) To cause, to make to; to make to be, I. i. 3. 3; 4. 6; 5. 3, 4; 7. 18, 21, *et al.*, *saepe.* Observe 行或使之, I. ii. 16. 3. 使 = to send (once, we have the addition of 來), II. ii. 2. 1; 6. 1, *et al.*, *saepe.* (2) To employ, to command; no other verb following, II. i. 2. 22; 5. 1, *et al.* (3) 如使 = if, supposing that, II. ii. 10. 5: V. ii. 6. 5: VI. i. 7. 5. Without the 如, VI. i. 9. 3; ii. 14. 4.

使° *shih* The 4th tone. To be commissioned, ? I. i. 7. 16. 使°者, a messenger, V. ii. 6. 4.

來 *lâi* (1) To come, I. i. 1. 2; 2. 3, *et al.*, *saepe.* 以來 and 而來, downwards, II. i. 2. 23, 27, 28; 5. 6; ii. 13. 4: VII. ii. 38. 4. Observe 盍歸乎來, IV. i. 13. 1, *et al.* (2) The coming, next, III. ii. 8. 1, 2, 3.

來° *lâi* The 4th tone. To lead on, III. i. 4. 8.

侈 *ch'ih* Extravagance, wild license, I. i. 7. 20.

侍 *shih* To be by, in attendance on, II. ii. 10. 2. 侍人, an attendant, with a bad meaning, V. i. 8. 1, 2. 侍妾, attendant girls, concubines, VII. ii. 34. 6.

供 *kung* To supply, to furnish, I. i. 7. 16: III. ii. 8. 3; 5. 2: V. ii. 4. 6.

侮 *wû* To despise, insult, II. i. 4. 3: IV. i. 8. 4; 16.

侯 *hâu* (1) A title of nobility, V. ii. 2. 3, 4. A prince,—following the name of the State, I. ii. 16. 3: V. i. 8. 3. 諸侯, the princes of the kingdom. *Saepe.* It often = one of the princes, a prince, II. i. 2. 4: III. i. 2, *et al.* Observe I. ii. 4. 6, where the 'Daily Readings' has 小國諸侯. (2) An introductory particle, i. q. 惟, IV. i. 7. 5.

侵 *ch'in* To make incursions on; to attack stealthily, I. ii. 14. 2; 15. 1: III. ii. 5. 6: IV. ii. 24. 2.

便 *p'ien* 便嬖, attendants and favourites, I. i. 7. 16.

係 *hsi* To bind, 係累, I. ii. 11. 3.

俊 *tsun* A man of distinction, 俊傑, II. i. 5. 1: VI. ii. 7. 2.

俑 *yung* Wooden images of the dead, I. i. 4. 6.

俗 *sû* Manners, practices, customs, II. i. 1. 8: VI. ii. 6. 5; 9. 3. 流俗, current customs (with a bad meaning), VII. ii. 37. 11. 世俗, the manners of the age, I. ii. 1. 2: IV. ii. 30. 2.

保 *pâo* (1) To protect and love, I. i. 7. 3, 4, 10, 12; ii. 3. 2, 3: II. i. 6. 7: III. i. 5. 3. (2) To preserve, IV. i. 3. 3.

俟 *sze* To wait for, II. ii. 2. 5: V. ii. 7. 9: VII. i. 1. 3; ii. 33. 3.

信 *hsin* (1) Truthfulness, fidelity, I. i. 5. 3: III. i. 4. 8: VI. i. 16. 1: VII. i. 32; ii. 27. 11, 12. True, real, V. i. 9. 1: VII. ii. 25. 1, 2, 4; 33. 2. (2) To believe; to have confidence in (it may be to obey or follow, as principles; or to employ, as officers), I. ii. 11. 2: IV. i. 1. 8: V. i. 2. 4: VII. i. 34; ii. 3. 1; 12. 1. To be believed; to obtain the confidence of, IV. i. 12. 1; ii. 11. (3) As an adverb, really, truly, II. i. 5. 6: III. i. 5. 3: V. i. 2. 1; 4. 2: VI. i. 2. 2.

信 *shăn* In 1st tone. To stretch out straight, to straighten, VI. i. 12. 1.

修 See 脩.

俯 *fû* To stoop, used adverbially, with the correlate 仰, = below, I. i. 7. 21, 22: VII. i. 20. 3.

俱 *chü* Together; = both, VI. i. 9. 3: VII. i. 20. 2.

倉 *ts'ang* A granary; a storehouse for grain generally. Commonly found along with 廩, a granary for rice, I. ii. 12. 2: III. i. 4. 3: V. i. 1. 3; 2. 3; ii. 6. 6. Used as a verb, I. ii. 5. 4. (2) A name, 臧倉, I. ii. 16. 1, 3.

倍 *pei* (1) To rebel against, revolt from, III. i. 4. 12, 14. (2) Double, as much again as, I. ii. 11. 3: III. i. 4. 18: IV. i. 14. 1: V. ii. 2. 6, 7, 8: VI. ii. 6. 7. In this second sense, the character is aspirated, and in the 2nd tone, in the Canton dialect.

倒 *tâo* Inverted, upside down, II. i. 1. 13.

倦 *chüan* To be tired, weary, II. i. 2. 19: VI. i. 16. 1.

倪 *ni* Children and youths, I. ii. 11. 4.

倫 *lun* Always used with reference to 人倫, the relationships of human society, II. ii. 2. 4: III. i. 3. 10; 4. 8: IV. i. 2. 1; ii. 19. 2: V. i. 2. 1: VI. ii. 10. 5.

偃 *yen* To bend, III. i. 2. 4.

假 *chiâ* (1) To feign, pretend to, II. i. 3. 1: VII. i. 30. 1. (2) To borrow, V. i. 9. 2: VI. ii. 2. 6: VII. i. 30. 1.

偕 *chieh* Together with, I. i. 2. 3, 4. As a verb, II. i. 9. 2.

偪 *pi* To press upon, III. i. 4. 7.

側 *châi* Side, the side, II. i. 9. 2; ii. 9. 3: V. ii. 1. 3.

傑 *chieh* A heroic character, 俊傑, II. i. 5. 1: VI. ii. 7. 2. 豪傑, III. i. 4. 12: VII. i. 10. 1.

傅 *fû* (1) A tutor (an official title), VII. i. 39. 3. To act as tutor, to teach, III. ii. 6. 1. (2) 傅說, an ancient statesman, VI. ii. 15. 1.

備 *pei* All-complete; to be prepared, ready, III. i. 4. 6; ii. 3. 3: V. i. 1. 3, ii. 6. 6: VII. i. 4. 1; 33. 3.

傳 *ch'wan* (1) To transmit, hand down (used both actively and passively), I. i. 7. 2: IV. ii. 28. 7: V. i. 6. 1; 9. 3. (2) To communicate, deliver, as an order, a pledge, II. i. 1. 12: V. ii. 7. 1.

傳 *chwan* The 4th tone. Records, a Record, I. ii. 2. 1; 8. 1: III. ii. 3. 1. Observe 以傳食於諸侯, III. ii. 4. 1. The dictionary defines this use of 傳 by 續.

傷 *shang* To hurt, wound, II. i. 7. 1: IV. ii. 31. 1. Wounded, IV. ii. 20. 3. 傷 = to be contrary to, IV. ii. 23. 無傷, there is no harm, it does not matter, I. i. 7. 8: VII. ii. 19. 2. So, 何傷哉, III. ii. 10. 4.

僕 *p'o* (1) A charioteer, driver, IV. ii. 24. 2. (2) 僕僕爾, an adverb, in a troubled manner, V. ii. 6. 5.

僞 *wei* Deceit; deceitfully, III. i. 4. 17, 18: V. i. 2. 4.

儀 *i* (1) Ceremonies, demonstrations of respect, VI. ii. 5. 4. (2) A name, 張儀, III. ii. 2. 1. 公明儀, III. i. 1. 4; ii. 3. 1; 9. 9: IV. ii. 24. 1. (3) 公儀, a double surname, VI. ii. 6. 3.

億 *yi* A hundred thousand, IV. i. 7. 5.

儉 *chien* Economical, III. i. 3. 4: IV. i. 16. Niggardly to, II. ii. 7. 5. To be limited to, only to amount to, VI. ii. 8. 6.

儛 *wû* 朝儛, the name of a place, I. ii. 4. 4.

儒 *zû* 儒 and 儒者, the learned, the followers of Confucius, the orthodox, III. i. 5. 3: VII. ii. 26. 1.

優 *yû* More than sufficient, VI. ii. 13. 6.

儲 *ch'û* The surname of a minister of Ch'i, IV. ii. 32: VI. ii. 5. 1, 2, 3, 6.

THE 10TH RADICAL, 儿.

元 *yüan* (1) Used for the head, III. ii. 1. 2: V. ii. 7. 5. 元士, head officers, a name appropriate to scholars of the first class in the royal domain, V. ii. 2. 5. (2) A name, 曾元, IV. i. 19. 3.

允 *yün* To believe, accord with, V. i. 4. 4.

兄 *hsiung* An elder brother, II. ii. 9. 3: III. i. 5. 3, *et al., saepe.* 伯兄, the eldest brother, VI. i. 5. 3. 父兄, fathers and elder brothers; elder relatives, I. i. 5. 3; ii. 11. 3, *et al., saepe.* 兄弟, brothers, I. i. 7. 12; ii. 1. 6, *et al., saepe.* Embracing cousins, V. ii. 3. 1. 兄 = sisters, V. i. 8. 2.

充 *ch'ung* (1) To fill; to fill up, develop, carry out, II. i. 6. 7: III. ii. 10. 6: V. ii. 4. 5: VI. ii. 9. 1: VII. ii. 25. 5, 6; 31. 2, 3. 充塞, to stop up, III. ii. 9. 9. Full, I. ii. 12. 2. The filling up, II. i. 2. 9. (2) A surname, II. ii. 7. 1; 13. 1.

兆 *chão* A prognostic, = a trial, V. ii. 4. 6.

先 *hsien* (1) First (adverb and adjective); before (preposition); former, V. i. 9. 3; ii. 4. 6: VI. i. 5. 3; 7. 5, 8; 15. 2; ii. 15. 2: VII. i. 46. 1: II. i. 2. 2. 先君, former princes, III. i. 2. 3. 先王, the former (ancient) sovereigns, I. ii. 1. 2; 4. 4, 8, *et al.* 先生, our master, you, master, IV. i. 24. 2; ii. 31. 1: VI. ii. 4. 2, 4, 5, 6. 先子, my grandfather, II. i. 1. 3. 先知, first knowing; 先覺, first apprehending, V. i. 7. 5; ii. 1. 2. 先聖, the former sages, III. ii. 9. 10. (2) To make first or chief, I. i. 1. 4, *et al.*; 先後 generally appears as correlate. To take the initiative, I. ii. 16. 1: III. ii. 7. 3: IV. ii. 2. 3. (3) 先之, to set the example, III. i. 2. 4. 之先 = to excel him, III. i. 4. 12. Perhaps these examples, and those also under (2), should be read 先, the 4th tone.

先 *hsien* The 4th tone. To precede, VI. ii. 2. 4.

光 *kwang* Light, VII. i. 24. 2. 光 = glory, glorious, III. ii. 5. 6: VII. ii. 25. 6. Observe 用光, I. ii. 5. 4.

克 *k'o* (1) To conquer, VI. ii. 9. 2. 掊克 = grasping able ministers, VI. ii. 7. 2. (2) The name of 樂正子, I. ii. 16. 3: IV. ii. 24. 3.

免 *mien* To escape from, avoid. Followed by 於, I. i. 4. 5; 7. 21, 22. Used absolutely, or actively, I. ii. 15. 1: IV. ii. 28. 7: VI. ii. 14. 4.

兎 *t'û* A rabbit, a hare. 兎者, hare-catchers, I. ii. 2. 2.

兜 *tû* 驩兜, a minister of Shun, banished by him, V. i. 3. 2.

THE 11TH RADICAL, 入.

入 *zû* To enter, I. i. 3. 3; ii. 2. 3; 16. 2, *et al., saepe.* Used metaphorically, 入道, to go in and on to principles, VII. ii. 37. 11. Used in correlation with 出, = at home, at court, and abroad, I. i. 5. 3: III. ii. 4. 3: VI. ii. 15. 4. But in III. i. 3. 18, 出入 = going out and coming in; and in VI. i. 8. 4 they are spoken of the mind.

內 *nei* (1) Within. A preposition, following the noun, I. i. 3. 1 (河內); 7. 17. When the noun has an adjective joined to it, a 之 precedes 內, I. ii. 2. 3; 6. 3: III. ii. 5. 3, 7, *et al.* (2) With 外, as correlate. The seclusion of the house, the harem, I. ii. 5. 5. The family, generally, II. ii. 2. 4. Internal, what is internal, within, VI. i. 4. 1, 2, 4; 5. 1, 2, 3, 5; ii. 6. 5.

內 *nâ* Used for 納 (1) To receive, III. ii. 7. 2. 內 = to force, V. i. 7. 6; ii. 1. 2.

(2) 內交, to form a friendship with, gain the favour of, II. i. 6. 3.

全 *ch'üan* — To be complete, perfect, IV. i. 21.

兩 *liang* — Two, a pair of, VII. ii. 22. 3.

兩 *liang* — The 4th tone. A numerative for carriages, VII. ii. 4. 1.

THE 12TH RADICAL, 八.

八 *pâ* — Eight, I. i. 7. 17, 24, *et al.*, *saepe.* The eighth, I. i. 6. 6: IV. ii. 18. 3.

公 *kung* — (1) Public, III. i. 3. 9. 公養之仕, to take office sustained by the State, V. i. 4. 7. (2) A title of nobility, translated by *duke*, V. ii. 2. 3, 4; 3. 4; 6. 6, *et al.* 三公, the three highest officers at the royal court, VII. i. 28.—It often follows the names of States, and honorary titles of the dukes. 周公, II. i. 1. 7, *et al.*, *saepe.*—齊景公, I. ii. 4. 4, 10, *et al.*—桓公, II. ii. 2. 8, 10. *et al.*—晉平公, V. ii. 3. 4.—秦穆公, V. i. 9. 1, 3, *et al.*—魯繆公, II. ii. 11. 3, *et al.*—魯平公, I. ii. 16. 1.—滕定公, III. i. 2. 1.—滕文公, I. ii. 13. 1, *et al.*—穆公, I. ii. 12. 1.—衞靈公, V. ii. 4. 7.—衞孝公, V. ii. 4. 7.—費惠公, V. ii. 3. 3.—虞公, V. i. 9. 3. (3) Used in double surnames, 公明, V. i. 1. 2.—III. i. 1. 4, *et al.* 公孫, II. i. 1. 1, *et al.*—III. ii. 2. 1. 公都, II. ii. 5. 4: III. ii. 9. 1, *et al.* 公儀, VI. ii. 6. 3. 公輸, IV. i. 1. 1. 公行, IV. ii. 27. 1. Compare 庾公, and 尹公, IV. ii. 24. 2. (4) 公劉, and 古公亶父, ancestors of the Châu family, I. ii. 5. 4, 5. 太公 and 太公望, a minister of the kings Wăn and Wû, IV. i. 13. 1: VI. ii. 8. 6: VII. i. 22. 1; ii. 38. 3.

六 *liû* — Six, II. i. 1. 8. 六律, the pitch-tubes, IV. i. 1. 1, 5. 六等, the six degrees of dignity, V. ii. 2. 3. 六師, the royal forces, VI. ii. 7. 2.

兮 *hsî* — A particle, much used in poetry, IV. i. 8. 2: VII. i. 32. 1,

共 *kung* — To have in common, III. i. 2. 2; 3. 10. To share, V. ii. 8. 4.

共 *kung* — The 1st tone. (1) 共爲, to perform, discharge, V. i. 1. 2. (2) 共工, a name of office;—the superintendent of Works, V. i. 3. 2.

兵 *ping* — Sharp weapons of war, I. i. 3. 2, 5; 5. 3; 7. 14; ii. 11. 3: II. ii. 1. 3, 4; 3. 4: IV. i. 1. 9: VI. ii. 4. 3.

其 *ch'î* — The third personal pronoun; the possessive pronoun of the third person; the, that. Both singular and plural. *Passim.*

具 *chü* — Completely provided with, II. i. 2. 20.

典 *tien* — (1) A rule, a statute, 典刑, V. i. 6. 5. 典籍, VI. ii. 8. 5. (2) A canon. 堯典, name of a Book of the Shû-ching, V. i. 4. 1.

兼 *chien* — To unite, comprehend, embrace together; together, II. i. 2. 18: IV. ii. 20. 5: VI. i. 10. 1; 14. 1; VII. i. 9. 6. Observe III. ii. 9. 11. 兼金, 'fine silver,' II. ii. 3. 1. 兼愛, Mo's principle of loving all equally, III. ii. 9. 9: VII. i. 26. 2.

THE 13TH RADICAL, 冂.

冉 *zan* — A surname. 冉牛, a disciple of Confucius, II. i. 2. 18, 20.

再 *tsâi* — Twice, again, V. ii. 6. 4, 5: VI. ii. 7. 2, 3.

冕 *mien* — A cap of full dress or ceremony, VI. ii. 6. 6.

THE 14TH RADICAL, 冖.

冠 *kwan* — A cap, a bonnet, II. i. 9. 1: IV. ii. 29. 6, 7: V. ii. 1. 1. To wear a cap, III. i. 4. 4.

冠 *kwan* — The 4th tone. To cap; the ceremony of capping, III. ii. 2. 2.

冢 *ch'ung* — 冢宰, a prime minister, III. i. 2. 4.

THE 15TH RADICAL, 冫.

冬 *tung* — Winter, VI. i. 5. 5.

况 *hwang* — More properly 況. How much more,—in the concluding member of a sentence, IV. i. 14. 2. It is generally followed by 乎 at the end of the clause, V. i. 7. 7: VII. i. 36. 2. 况 is sometimes immediately preceded by 而, and in the previous clause we have the particles 且猶, 猶, 然且, and 且, II. ii. 2. 10; 9. 2: V. ii. 4. 5; 7. 3, 4 (與 for 乎), 8 (况乎 . . . 乎): VI. ii. 8. 8; 10. 6: VII. ii. 15.

冶 *yê* — To melt, fuse. 冶 = a founder, III. i. 4. 5.

凍 *tung* To freeze. 凍 = to suffer from cold, I. i. 5. 4; ii. 6. 1: VII. i. 22. 3.

THE 16TH RADICAL, 几.

几 *chî* A stool, II. ii. 11. 2.

凡 *fan* All,—preceding the noun or clause to which it belongs, II. i. 6. 7: V. ii. 2. 3 (*bis*); 4. 4: VI. i. 7. 3; 10. 3; ii. 7. 3: VII. i. 10.

凰 *hwang* The female of the phœnix. 鳳凰, the phœnix, II. i. 2. 28.

凱 *k'âi* 凱風, the name of an ode, VI. ii. 3. 3, 4.

THE 17TH RADICAL, 凵.

凶 *hsiung* Bad, calamitous. Spoken of seasons, and joined to 年 or 歲, I. i. 7. 21, 22; ii. 12. 2: II. ii. 4. 2: III. i. 3. 7: VI. i. 7. 1: VII. ii. 10. Without 年 or 歲, I. i. 3. 1.

出 *ch'ü* (1) To go, or come, out, I. i. 6. 2; ii. 4. 10; 16. 1, *et al.*, *saepe*. 出乎, and 出於, to come out from, I. ii. 12. 2: II. i. 2. 28; but 出於 = to travel on, I. i. 7. 18, *et al.* (2) To send out, to issue, I. ii. 11. 4: IV. i. 24. 2. 出 = to put away, to divorce, IV. ii. 30. 5. (3) To quit, leave, II. ii. 12. 1, 4, 5, *et al.* (4) As correlate with 入, abroad, in opposition to at home, I. i. 5. 3: III. ii. 4. 3; in opposition to at court, VI. ii. 15. 4. See 入.

函 *han* A cuirass, defensive armour, II. i. 7. 1.

THE 18TH RADICAL, 刀.

刃 *[illegible]* A sharp weapon, I. i. 3. 2; 4. 2, 3.

分 *fan* (1) To divide, III. i. 3. 13. 分 = to divide, impart to, III. i. 4. 10. (2) To distinguish. 無分於, indifferent to, VI. i. 2. 1, 2. Difference, VII. i. 25. 3.

分 *fan* The 4th tone. The lot, apportionment, VII. i. 21. 3.

刑 *hsing* (1) To punish; punishments, I. i. 5. 3; 7. 20: III. i. 3. 3: IV. i. 14. 3. Penal laws, II. i. 4. 2: IV. i. 1. 8: V. i. 6. 5. (2) To give an example to, I. i. 7. 12.

初 *ch'û* First, VI. ii. 7. 3. Early ways, VII. ii. 37. 1.

別 *pieh* The 4th tone. To distinguish, III. i. 3. 19. 有別, to have separate functions, III. i. 4. 8.

利 *lî* (1) Sharp, I. i. 5. 3. 利口, sharpness of tongue, VII. ii. 37. 12. (2) Gain, profit; to profit, I. i. 1. 2, 3, 4, 6, *et al.*, *saepe*. 利達, advancement, IV. ii. 33. 2. 地利, advantages of situation, II. ii. 1. 1, 2, 3, 4. To count profitable, IV. i. 8. 1. (3) Naturalness, being unconstrained, IV. ii. 26. 1.

制 *chih* To make; to regulate, I. i. 5. 3; 7. 21, 22: III. i. 3. 13: VII. i. 22. 3. Regulations, rules, VII. ii. 34. 2. 有制, to keep within certain rules, III. i. 3. 4. 制 = an allotment, V. ii. 2. 4.

刺 *ts'ze* To stab, II. i. 2. 4. To criticise, VII. ii. 37. 11. In I. i. 3. 5, where it means to *wound*, it is said to be read *ts'î*, in the 4th tone.

削 *hsiâo* To cut, to pare, = to dismember; to deprive of territory, IV. i. 2. 4: VI. ii. 6. 3, 4; 7. 2.

前 *ch'ien* (1) Before, in front of. 食前, food spread before me, VII. ii. 34. 2. 於前, before you, I. i. 7. 16. 於王前, before your Majesty, II. ii. 2. 4. (2) Former, I. ii. 16. 1, 2. 前日, formerly, II. ii. 3. 1; 7. 1; 10. 2; 13. 1.

則 *tsê* (1) Then; denoting either a logical sequence or a sequence of time, but generally the former. The sequence is often in the course of the thought, and we find it difficult to translate the character in English. *Passim.* 然則, well then so then, is very common. So is 如之何 (or 如何) 則可. (2) A rule, a pattern; an example, V. i. 4. 3: VI. i. 6. 8. (3) To make a pattern of, to correspond to, III. i. 4. 11. These two usages are in quotations from the older classics. In Mencius himself, 則 is simply the particle.

剛 *kang* Strong, II. i. 2. 13.

割 *ko* To cut. 割烹 = cookery, V. i. 7. 1, 8.

創 *ch'wang* To begin, to found, I. ii. 14. 3.

劍 *chien* A sword, I. ii. 3. 5: III. i. 2. 4.

劉 *liû* 公劉, an ancestor of the kings of the Châu dynasty, I. ii. 5. 4.

THE 19TH RADICAL, 力.

力 *lî* Strength, force; vigorously, I. i. 2. 3; 7. 10: III. i. 3. 12, *et al.* 竭力, to do one's utmost, I. ii. 15. 1: V. i. 1. 2. 心力, I. i. 7. 17. 目力, IV. i. 1. 5. 勞力, to labour with the strength, = the sweat of the brow, III. i. 4. 6. 力役

personal service, VII. ii. 27. 1. 竭日之力, to exert one's strength a whole day, II. ii. 12. 6. 兩馬之力, caused by a single two-horsed carriage, VII. ii. 22. 3.

功 *kung*. (1) Achievement, work done, I. ii. 14. 3: II. i. 1. 3, 13: VI. ii. 6. 5. 功 = benefits, merit, I. i. 7. 10, 12: III. ii. 4. 4, 5. 通功, an interchange of the productions of labour, III. ii. 4. 3. (2) 小功, a short period of mourning, VII. i. 46. 2.

加 *chiâ*. To add to; to be added, VI. i. 10. 7: VII. 21. 3; 39. 4. 加少, 加多, to decrease, to increase, I. i. 3. 1. To exercise to, I. i. 7. 12: VI. ii. 6. 1: VII. i. 9. 6. To raise, appoint to; to be raised to, II. i. 2. 1: V. ii. 6. 6.

助 *chû*. To help, I. ii. 3. 7; 4. 5: II. i. 2. 16; 5. 4; ii. 1. 4: III. ii. 3. 3 (N.B.)? VI. ii. 7. 2. The system of mutual aid, on which the ground was divided by the Châu dynasty, III. i. 3. 6, 7, 9, 15, 18.

勃 *po*. 勃然, the appearance of being moved, or of changing countenance, V. ii. 9. 2: VI. ii. 8. 4.

勇 *yung*. Valour, bravery; brave, I. ii. 3. 4, 5, 6, 7, 8: II. i. 2. 4, 5, 6, 7: III. ii. 1. 2: IV. ii. 23. 1; 30. 2: V. ii. 7. 5.

勉 *mien*. To urge, 子必勉之, you must exert yourself, III. i. 3. 13.

動 *tung*. To move, excite, I. ii. 11. 3. To affect others, IV. i. 12. 3. To stimulate, VI. ii. 15. 2. 動容, movements of the countenance, VII. ii. 33. 2. 動心, 不動心, to be perturbed, unperturbed, in mind, II. i. 2. 1, 2, 3, 9, 10. 勤動, = laborious toil, III. i. 3. 7.

務 *wû*. To aim at, attend to chiefly, VI. ii. 8. 9: VII. i. 46. 1, 2.

勝 *shăng*. (1) To conquer, be superior to, subdue, I. i. 7. 17; ii. 10. 1: II. i. 2. 5; 7. 5; ii. 1. 2, 5: VI. i. 18. 1; ii. 8. 3: VII. ii. 1. 2. (2) In a name, 戴不勝, III. ii. 6. 1.

勝 *shăng*. The 1st tone. To be equal to, to sustain, I. ii. 9. 1. 勝 = to lift, VI. ii. 2. 3. 不可勝, followed by a verb, = more than can be ..., I. i. 3. 3; ii. 12. 1: IV. i. 1. 5: VII. i. 23. 2; ii. 31. 2.

勞 *lâo*. (1) To toil, III. i. 4. 6: V. i. 4. 2. To make to toil, VI. ii. 15. 2. 勞者, the toiled, I. ii. 4. 6. So 勞, in VII. i. 12, but in V. i. 1. 2. 勞 = punished. (2) Services, VII. i. 43. 2.

勞 *lâo*. The 4th tone. To encourage, III. i. 4. 8.

勢 *shih*. (1) Power, force, VII. i. 8: VI. i. 2. 3. (2) Opportunity, the circumstances of a case, II. i. 1. 9: IV. i. 18. 2.

勤 *ch'in*. Laborious, III. i. 3. 7.

勳 *hsün*. (1) Meritorious, VII. i. 43. 2. (2) 放勳, the highly Meritorious, an epithet of Yâo, III. i. 4. 8: V. i. 4. 1.

勸 *ch'üan*. To advise, encourage, II. ii. 8. 2.

THE 20TH RADICAL, 勹.

勿 *wû*. Do not;—prohibitive, I. i. 2. 3; 3. 4; 7. 24; ii. 5. 2; 7. 4, 5; 10. 2, 3; 15. 2: II. i. 2. 9, 16: V. ii. 9. 3: VII. ii. 34. 1. Sometimes the prohibition is indirect, I. i. 5. 6: II. ii. 11. 3: VI. i. 10. 5: ? IV. i. 9. 1.

匍 *p'û*. To walk with the hands. 匍匐, to crawl, as an infant, or one unable to walk, III. i. 5. 3; ii. 10. 1.

匐 *pei*. Lying on the ground. 匍匐, see above.

THE 21ST RADICAL, 匕.

化 *hwâ*. To influence, transform; to be transformed, IV. i. 28. 2: VII. i. 13. 3; 40. 2 (N.B.); ii. 25. 7. 化者, the dead, those whose bodies are in course of decomposition, II. ii. 7. 4.

北 *pei*. (1) The north, II. i. 2. 2. In the north, III. i. 4. 12. 北面, the face to the north, the position of ministers in the sovereign's presence, V. i. 4. 1; ii. 6. 4. 北狄, the rude tribes of the north, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3. 北海, I. i. 7. 11 *et al.* (2) In a double surname, II. i. 2. 4, 6:—V. ii. 2. 1.

THE 22ND RADICAL, 匚.

匠 *chiang*. A workman,—properly in wood, III. ii. 4. 3, 4: VII. ii. 5. 1. 匠人, I. ii. 9. 1. 大匠, a master-workman, VI. i. 20. 2: VII. i. 41. 2.

匡 *k'wang*. A surname. 匡章, III. ii. 10. 1: IV. ii. 30. 1.

匪 *fei*. A basket; to bring in baskets, III. ii. 5. 5.

THE 23RD RADICAL, 匸.

匹 *p'i*. 匹夫, a common man, one without any rank, I. ii. 3. 5; 16. 1: V. i. 3. 2; 6. 3; ii. 3. 5. Joined with 匹婦, III. ii. 5. 3: V. i. 7. 6; ii. 1. 2: VII. i. 22. 2. In VI. ii. 2. 3, 匹 should be taken as a numerative for fowls.

匿 *nî*. To conceal; to hide themselves, III. i. 4. 7.

THE 24TH RADICAL, 十.

十 *shih* Ten, tens, I. i. 3. 2, 4, *et al.*, *saepe.* 十一月,十二月, the eleventh month, the twelfth month, IV. ii. 2. 3.

千 *ch'ien* A thousand, I. i. 1. 2, 4; 7. 18, *et al.*, *saepe.*

半 *pan* Half, II. i. 1. 13: III. ii. 10. 1.

卑 *pei* Low, mean, I. ii. 7. 3: II. i. 1. 3: III. ii. 6. 2: V. ii. 5. 2, 3, 5. To consider mean, II. i. 9. 2.

卒 *tsü* (1) To die, IV. ii. 1. 1, 2. (2) At last, IV. ii. 33. 1: VII. ii. 23. 2 (afterwards). So, 於卒也, V. ii. 6. 4.

卒 *ts'ü* 卒然, abruptly, I. i. 6. 2.

南 *nan* (1) South, southern, II. i. 3. 2: V. i. 5. 7. 南=in the south, I. i. 5. 1. 南=to go southwards, I. ii. 4. 4. 南面, the royal position, with the face to the south, V. i. 4. 1. But I. ii. 11. 2: III. ii. 5. 4: and VII. ii. 4. 3, are different. (2) 南陽, the name of a place, VI. ii. 8. 3. 南蠻, a barbarian of the south, III. i. 4. 14.

博 *po* (1) Extensive; extensively, IV. ii. 15: VII. ii. 32. 1. Applied to the wide loose garments of poverty, II. i. 2. 4, 7. (2) To gamble, IV. ii. 30. 2.

THE 26TH RADICAL, 卩.

危 *wei* (1) To be in peril, I. i. 1. 4: IV. i. 2. 4. To endanger, I. i. 7. 14: IV. ii. 30. 2. Perils, IV. i. 8. 1. 危=is under a sense of peril, VII. i. 18. 2. (2) 三危, the name of a place, V. i. 3. 2.

卽 *chi* (1) A particle,=that is, indeed, I. i. 7. 6. (2) To approach, go to, III. i. 2. 4.

卻 *ch'io* To refuse, decline, V. ii. 4. 2, 3.

卿 *ch'ing* A noble; a high dignitary or chief minister, II. i. 2. 1; ii. 6. 1, 2; 10. 6: III. i. 3. 16: IV. i. 3. 3: V. i. 8. 2; ii. 2. 3, 5, 6, 7; 9. 1, 2, 4: VI. i. 16. 1; ii. 6. 1.

THE 27TH RADICAL, 厂.

厚 *hâu* Thick. 厚=liberally, sumptuously, III. i. 5. 2. 所厚者, where one should treat well, VII. i. 44. 1.

原 *yüan* An origin; a fountain. Seems to be used for 源, II. ii. 14. 1; 18. 2.

原 *yüan* The 4th tone, i. q. 愿. Your good, careful people, VII. ii. 37. 8, 9, 10.

厥 *chüeh* His, their. It occurs only in quotations from the Shih-ching and Shû-ching, I. ii. 3. 7; 5. 5: III. i. 1. 5; ii. 5. 5. VII. ii. 4. 5; 19. 3.

厲 *li* (1) To oppress, III. i. 4. 3, 5. (2) The title of an unworthy sovereign, VI. i. 6. 2. 厲='The Cruel,' IV. i. 2. 4.

厭 *yen* To be satiated, II. i. 2. 19.

厭 *yen* The 1st tone, i. q. 懕. But the meaning seems to be the same as above,—to be satisfied, I. ii. 4. 7.

THE 28TH RADICAL, 厶.

去 *ch'ü* (1) To go away from; to leave. Both active and neuter, I. ii. 11. 4; 13. 2; 14. 2; 15. 1, 2, *et al.*, *saepe.* (2) To be distant from, II. i. 1. 8: IV. ii. 1. 3; 7: V. i. 6. 2: VII. ii. 38. 4.

去 *ch'ü* The 3rd tone. To put away; to remove, I. ii. 7. 4: II. ii. 4. 1: III. ii. 8. 1, *et al.*

THE 29TH RADICAL, 又.

又 *yû* Moreover, further;—continuing a narrative by the addition of further particulars, I. ii. 11. 3: II. i. 1. 8; 2. 8, 10, 16, *et al.*, *saepe.* 又=and still, III. ii. 5. 2.

及 *chi* (1) To come to; to reach to; to attain to, I. ii. 13. 2: II. ii. 11. 4: III. i. 3. 9: VI. ii. 5. 4: VII. i. 27. 2; 29; ii. 1. 1, 2; 28. 1. 及=to wait for, V. i. 3. 3. 以及, so as to reach to, I. i. 7. 10, 12. 可及, I. ii. 11. 4: II. ii. 2. 6: VII. i. 41. 1. (2) At the commencement of clauses, a conjunction,=and when, I. i. 5. 1; 7. 20: II. i. 4. 2, 4; ii. 9. 4: III. i. 2. 5; 3. 3; ii. 9. 5: VII. i. 15. 2; 16; ii. 6. (3) As a preposition or conjunction,=and, I. i. 2. 4; along with, IV. i. 9. 6.

友 *yû* (1) A friend, friends, I. ii. 6. 1: II. i. 9. 1, *et al.* Joined with 朋, II. i. 6. 3: III. i. 4. 8: IV. ii. 30. 4. (2) Maintaining friendship with; to be friendly, II. i. 9. 1: III. i. 3. 18: V. ii. 3. 1, 3, 5; 7. 4. (3) A name, 然友, III. i. 2.

反 *fan* (1) To return (neuter), I. ii. 4. 7; 12. 2, *et al.* Active; sometimes=to recall, I. ii. 11. 4: II. ii. 4. 3; 12. 4, *et al.* 反命, to report the execution of a commission, III. i. 2. 5; ii. 1. 4, *et al.* (2) To turn back to, I. i. 7. 17, 23, *et al.* ? VII. ii. 33. 1; 37. 13. (3) To turn the thoughts inwards, I. i. 7. 9. Compare 自反, self-examination, II. i. 2. 7: IV. ii. 28. 4, 5, 6. 反身, IV. i. 12. 1: VII. i. 4. 1. 反其仁, &c., IV. i. 4. (4) To turn round, II. i. 1. 6. (5) On the contrary, yet, II. i. 2. 10. Contrary to what should be, IV. i.

18. 2; ii. 24. 2. (6) 反覆, to repeat, again and again, V. ii. 9. 1, 4: VI. i. 7. 2. Observe II. ii. 6. 1, 2.

叔 *shû* (1) 叔父, a father's younger brother, an uncle, VI. i. 5. 4, 5. (2) 管叔, an elder brother of Châu-kung, II. ii. 9. 2, 3. (3) In surnames, VI. ii. 15. 1.—II. ii. 10. 6.

取 *ch'ü* To take, I. ii. 10. 2, 3; 11. 1; 14. 2, *et al.*, *saepe*. To obtain, receive, I. i. 1. 4. To find; choose; approve of, III. i. 5. 3: IV. i. 8. 3; ii. 18. 1, 2; 21. 3; 24. 2, *et al.* To seize, III. ii. 5. 5, 6, *et al.*

受 *shâu* To receive, II. i. 2. 4; 9. 1; ii. 3. 1, 3, 4: V. ii. 4. 2, 3; 6. 4, 5, *et al.*, *saepe*. To accept, V. i. 5. 5, 6. 其所受教, those whose instructions they might receive, II. ii. 2. 9. 有所受之, it was received from a proper source, VII. i. 35. 4.

叟 *sâu* Venerable Sir, I. i. 1. 2; 5. 1. 高叟, that old Kâo, VI. ii. 3. 2.

叢 *ts'ung* A thicket, IV. i. 9. 2.

THE 30TH RADICAL, 口.

口 *k'âu* (1) The mouth, I. i. 7. 16: VI. i. 7. 5, 8 (口 = the tongue, tongues, VII. ii. 19. 2); 24. 1; 37. 12. 口體, the mouth and body, = the body, IV. i. 19. 3. 口腹, VI. i. 14. 6: VII. i. 27. 1. (2) 口 = individuals, a sort of numerative, I. i. 3. 4; 7. 24: VII. i. 22. 2.

召 *châo* To call, to summon, I. ii. 4. 10: II. ii. 2. 5, 7, 10: V. ii. 7. —, 3, 4, 9.

叩 *k'âu* To knock at, VII. i. 23. 3.

古 *kû* Antiquity, ancient, I. ii. 1. 3: II. i. 2. 22, *et al.*, *saepe*. 古之人 is of frequent occurrence, sometimes meaning *the ancients* generally, but often the ancient kings and worthies, I. i. 2. 3; 7. 12: II. ii. 1. 13, *et al.* 古者, the ancients, anciently, II. ii. 7. 2: IV. i. 18. 3: III. ii. 7. 1. 古公, the ancient duke, the title of 亶父, an ancestor of the Châu family, I. ii. 5. 5.

可 *k'o* May. *Passim*. Like *may* in English, 可 may represent possibility, liberty, or ability. 可以 is very frequent, = *may*. The 以 may sometimes be explained by *thereby*, *therewith*, but not always. 可 is not always an auxiliary, but often conveys a complete meaning. Observe 可 and 不可 in III. ii. 1. 4, &c. &c.

句 *kâu* The 1st tone. In the name 句踐, I. ii. 3. 1.—VII. i. 9. 1.

史 *shih* History; historical, IV. ii. 21. 3.

右 *yû* (1) The right, 左右, to—on—the right and left, I. ii. 6. 3: II. ii. 10. 7: IV. ii. 14. (齊右, the right = the west—of Ch'î, VI. ii. 6. 5.) 右 = attendants, I. ii. 7. 4, 5: ? disciples, IV. ii. 31. 1. (2) 右師, the title of a high officer at the courts of the princes, IV. ii. 27. 1, 2.

司 *sze* To preside over. The phrase 有司 = 'the officers,' generally those of inferior rank, I. ii. 12. 1, 2; 16. 1: III. i. 2. 4: VI. ii. 10. 4. 有司者, II. ii. 10. 7. 司徒, the minister of instruction, III. i. 4. 8. 司寇, the minister of justice, VI. ii. 6. 6. 司城, the city-master, V. i. 8. 3. 司馬, the master of the horse, V. i. 8. 3.

各 *ko* Each, every, VII. i. 4. 6.

合 *ho* (1) To agree with, I. i. 7. 9: IV. ii. 20. 5 VII. ii. 37. 11. (2) To unite, IV. ii. 1. 3. Observe VII. ii. 16. 1.

同 *t'ung* (1) The same, I. ii. 16. 2: II. i. 2. 22: III. i. 4. 17, *et al.*, *saepe*. Often = to be the same, to agree, in or with. 有同與, are there points in which they agree? II. i. 2. 24. To make the same, III. i. 4. 18. To consider as common, II. i. 8. 3. 同乎, agreeing with, VII. ii. 37. 11. 同朝 = all in my court, II. ii. 10. 2. Adverbially,—together, in common, III. i. 3. 19: VII. i. 18. 3. (2) To share, I. ii. 1. 6, 7; 2. 2; 4. 2, *et al.* (3) A name, II. ii. 8. 1, 2.

后 *hâu* (1) A prince, a ruler, I. ii. 11. 2: III. ii. 5. 4. (2) 夏后氏 and 夏后 = the great Yü, the founder of the Hsiâ dynasty. Sometimes = the Hsiâ dynasty, or its founder, II. i. 1. 10: III. i. 3. 6: IV. i. 2. 5: V. i. 6. 7. (3) 后稷, the title of Shun's minister of agriculture, Tsî (Chî), III. i. 4. 8: IV. ii. 29. 1, 2, 3, 4.

名 *ming* (1) The name, VII. ii. 36. 2. To name, III. i. 4. 11: IV. i. 2. 4. 無名之指, the fourth finger, VI. i. 12. 1. (2) Fame, VI. ii. 6. 1: VII. ii. 11. 名世者, illustrious men, II. ii. 13. 3.

吏 *lî* An officer, a minister, III. i. 3. 13: V. i. 8. 3. 委吏, the office first held by Confucius, V. ii. 5. 4. 天吏, II. i. 5. 6; ii. 8. 2.

君 *chün* A prince, a ruler. *Passim*. It very often occurs in correlation with 臣, a minister.

君子, the superior man, a designation of the individual high in talents and virtue. Sometimes indicates station. 人君, see on 人. 都君, a designation of Shun, V. i. 2. 3.

吠 *fei* To bark, II. i. 1. 10.

否 *fâu* (1) No, I. i. 7. 10, 15, 16; ii. 16. 2, *et al.*, *saepe.* (2) Or not, II. i. 2. 1; ii. 2. 3; 4. 1.

吳 *wû* The name of a State, I. ii. 3. 1: IV. i. 7. 2.

告 *kâo* To tell, inform, announce to, I. ii. 1. 6, 7; 12. 2; 15. 1; 16. 2, 3, *et al.*, *saepe.* 無告者, the helpless, those who have none to whom they can tell their wants, I. ii. 5. 3.

告, *kû* To announce respectfully and request, IV. i. 26. 2: V. i. 2. 1, 2.

吾 *wû* (1) *Passim.* I, my. (2) In the name 管夷吾, VI. ii. 15. 1.

周 *châu* (1) Complete, VII. ii. 10. (2) 周旋, turning or wheeling about, VII. ii. 33. 2. (3) i.q. 賙, to help, give alms to, V. ii. 6. 2, 3: VI. ii. 14. 4. (4) Name of the Châu dynasty, or its original seat, I. ii. 3. 6: II. i. 1. 10; ii. 13. 4, *et al.*, *saepe.* 周人, the founders of the Châu dynasty, III. i. 3. 6. 周公, the famous duke of Châu, II. i. 1. 7, *et al.*, *saepe.* 周道, V. ii. 7. 8. (5) A name, VI. ii. 6. 5.—V. i. 8. 3. (6) A surname, III. ii. 3. 1.

味 *wei* Taste, flavours, VI. i. 7. 5, 8; 17. 3: VII. ii. 24. 1.

呼 *hû* To call out, VII. i. 36. 3.

命 *ming* (1) To charge, admonish; orders, III. ii. 2. 2; 3. 6: IV. i. 7. 2, 3: V. i. 2. 4, *et al.* To appoint. Applied very frequently to the ordinances of a sovereign or ruler, I. ii. 4. 6; 16. 1, *et al.*, *saepe.* Applied also to the ordinances or appointments of Heaven or God, II. i. 4. 6: III. i. 3. 12, *et al.* 命 = the Heaven-ordained, meaning our nature, VII. i. 1. 3. Observe II. ii. 14. 3 反命 to return—i. e. report the execution of a commission, is common. (2) To instruct; instructions, III. i. 5. 5: V. i. 1. 2; 2. 2: VI. ii. 7. 3. (3) 辭命, speeches, II. i. 2. 18; 9. 1. (4) In a double surname, V. i. 1. 1.

和 *ho* Harmony, accord; harmonious, accommodating, II. ii. 1. 1, 3: V. ii. 1. 5.

咸 *hsien* (1) All, III. ii. 9. 6: V. i. 2. 3; 8. 2. (2) 咸丘, a double surname V. i. 4. 1, 2.

咻 *hsiû* To chatter and clamour about, III. ii. 6. 1.

咽 *yen* The 4th tone. To swallow, take a mouthful, III. ii. 10. 1.

哀 *âi* Sorrow; to lament, III. i. 2. 4, 5: VII. ii. 33. 2. Alas for! I. ii. 5. 3. 哀哉, alas!—at the end of the sentence, IV. i. 10. 3: VI. i. 11. 2.

哇 *wâ* To vomit, III. ii. 10. 5.

哉 *tsâi* A particle of exclamation, indicating admiration or surprise. The most common use of it in Mencius is at the close of interrogative sentences. It is then preceded by 豈, 豈 . . . 也, 可 . . . 乎, 何, 奚, 惡, 焉, and perhaps other characters, I. i. 2. 4; 7. 4, 7, 16, 17, 22, *et al.*, *saepe.* 何哉 is frequent, I. ii. 16. 1, 2: V. ii. 4. 2, *et al.* Observe 何爲也哉, V. ii. 7. 3. It is used at the end of sentences, V. i. 2. 4, *et al.*, and at the end of commencing clauses, the subject exclaimed about following, and the sentence often closing with 矣, 也, 乎, or some other particle, I. ii. 8. 4; 4. 5; 5. 5, *et al.*, *saepe.* 哀哉, alas! VI. i. 11. 2, *et al.*

員 *yüan* Things round, circles, IV. i. 1. 1, 5; 2. 1.

哭 *k'û* To wail; to bewail, III. i. 2. 4, 5; 4. 13: VI. ii. 6. 5: VII. ii. 33. 2.

哿 *ko* May. 哿矣 = may get through, I. ii. 5. 3.

唐 *t'ang* (1) A name of Yâo, V. i. 6. 7. (2) A name, V. ii. 3. 4. (3) 高唐, a place, VI. ii. 6. 5.

商 *shang* (1) Traders, travelling merchants, I. i. 7. 18 (商賈): II. i. 5. 2; ii. 10. 7. (2) The Shang dynasty, IV. i. 7. 5.

問 *wan* (1) To ask; to ask about; a question. *Passim.* 問 is often followed by 於, to ask of or *at*; once, by 乎, II. i. 1. 3. (2) 學問 = to study; learning, III. i. 2. 4: VI. i. 11. 4. (3) To send to inquire for, V. ii. 6. 4. 問疾, II. ii. 2. 3. (4) Fame, VII. ii. 19. 3.

啟 *ch'î* (1) To commence, I. ii. 5. 4. (2) To instruct, III. ii. 9. 6. (3) The name of Yü's son, V. i. 6. 1;—of the count of Wei, VI. i. 6. 3.

啜 *ch'üeh* To taste, to sip, 餔啜, IV. i. 25.

善 *shen* (1) Good, virtuous; what is good; excellent, I. i. 7. 21; ii. 4. 5; 5. 4: II. i. 1. 8; 3. 2, 3, 5, *et al.*, *saepe.* (2) Skilful; to

be skilful, I. i. 7. 12: II. i. 2. 11, 18, *et al.*, *saepe.* To make good; to cultivate, II. i. 9. 1: V. ii. 4. 5: VII. i. 9. 6.

喜 *hsî* To joy, be glad; joyful, I. ii. 1. 7; 9. 1: II. i. 8. 1; ii. 10. 2: V. i. 1. 2; 2. 3, 4: VI. ii. 5. 2; 13. 1, 3.

喟 *wei* 喟然, the sound of sighing, VII. i. 36. 1.

喻 *yü* (1) To illustrate, I. i. 3. 2. (2) To understand, VIII. ii. 15. 3: VII. i. 21. 4.

喪 *sang* To mourn for, I. i. 3. 3, *et al.* The period of, and all pertaining to, mourning, I. ii. 16. 1, 2: VII. i. 39. 1, 3, *et al.*

喪 *sang* The 4th tone. (1) To die, expire; ruin, I. i. 2. 4: IV. i. 1. 9. (2) To lose, I. i. 5. 1: III. ii. 1. 2: V. ii. 7. 5: VI. i. 10. 5.

喬 *ch'iâo* Lofty. 喬木, I. ii. 7. 1: III. i. 4. 15.

嗜 *shih* To find pleasure in; to relish, I. i. 6. 4, 6: VII. ii. 36. 1.

嘐 *hsiâo* 嘐嘐, magniloquent, VII. ii. 37. 6, 9.

嘑 *hû* 嘑爾, with an insulting voice, VI. i. 10. 6.

嘗 *ch'ang* (1) To try, 嘗試, I. i. 7. 19. (2) Forming the past tense, I. ii. 1. 2: II. i. 2. 7, 15; ii. 6. 1, 2, *et al.*, *saepe.* The combination 未嘗 is frequent.

噲 *k'wâi* In the designation 子噲, II. ii. 8. 1.

嘬 *chwâi* To bite, gnaw, III. i. 5. 4.

器 *ch'î* Vessels; implements, I. ii. 11. 3, 4: V. ii. 4. 6: VI. ii. 10. 3. 械器, III. i. 4. 5. 器皿, III. ii. 3. 3.

嚮 *hsiang* Over against, 相嚮, towards one another, III. i. 4. 13.

嚴 *yen* (1) To dread, II. i. 2. 4. (2) Pressed by urgency of affairs, II. ii. 7. 1.

囂 *hsiâo* 囂囂, indifferent and self-satisfied, V. i. 7. 3: VII. i. 9. 2, 3.

囊 *nang* A sack, I. ii. 5. 4.

THE 31st RADICAL, 口.

四 *sze* Four. *Saepe.* 四海 and 四海之內, a name for all subject to the royal rule, I. i. 7. 12: III. ii. 5. 3, 7, *et al.*, *saepe.* Observe IV. ii. 18. 2: VI. ii. 11. 3. 四方 and 四境, the four quarters of the kingdom or a State, I. ii. 3. 7; 6. 3: II. i. 1. 10, *et al.* 四體, 四支, and 四肢, the four limbs, II. i. 6. 6: IV. ii. 30. 2: VII. i. 21. 4; ii. 24. 1. 四端, the four virtuous principles of our nature, II. i. 6. 6, 7. 四罪, four criminals, V. i. 3. 2. 四夷, all the barbarous tribes about the Middle Kingdom, I. i. 7. 16.

回 *hûi* The name of Confucius's favourite disciple, IV. ii. 29. 2, 3.

因 *yin* (1) Then, therefore, I. i. 7. 20. (2) By means of, taking advantage of, II. ii. 10. 4: III. i. 5. 1. (3) To accord with, IV. i. 1. 6.

困 *k'wăn* To be distressed, VI. ii. 15. 3.

固 *kû* (1) Firm; to be made strong, II. ii. 1. 4. (2) Stupid, VI. ii. 3. 2. (3) As an adverb,—certainly, indeed, as a matter of course, I. i. 7. 5, 17; ii. 11. 3: VII. ii. 6. 1, *et al.*, *saepe.*

囿 *yû* A park, I. ii. 2. 1, 2, 3: III. ii. 9. 5. 靈囿, the name of king Wăn's park, I. i. 2. 3.

圉 *yü* 圉圉, the appearance of being embarrassed, V. i. 2. 4.

國 *kwo* A State. *Passim.* 萬乘之國, the royal kingdom. 千乘之國, the State of a *hâu*, I. i. 1. 4; but such a State is called 萬乘之國, I. ii. 10. 4: II. i. 1. 13. 國人 = the people, I. ii. 7. 4, 5: VII. ii. 28; but also = a common man, IV. ii. 3. 1. 國家, a State, with its component great families, I. ii. 9. 2, *et al.*, *saepe.* 中國, the Middle Kingdom, I. i. 7. 16, *et al.*; but = in the middle of the State, II. ii. 10. 3. 國 = city, IV. ii. 33. 1: V. ii. 4. 4. Used for 君, V. ii. 7. 4. 爲國, to administer a State, III. i. 3. 1

園 *yüan* A garden, III. ii. 9. 5.

THE 32nd RADICAL, 土.

土 *t'û* The ground, soil, II. ii. 7. 4: IV. ii. 3. 1: V. i. 4. 2. Territory, VI. ii. 7. 2;—but for this meaning 土地 is commonly used, meaning also newly-cultivated ground, I. i. 7. 16; ii. 15. 1: IV. i. 14. 2, 3: VI. ii. 9. 1; 14. 4, *et al.* 平土, plains, III. ii. 9. 4.

土 *tû* The 4th tone. Bark about the roots of the mulberry tree, II. ii. 4. 3.

在 *tsâi* To be in; to be on; to depend on;—the where, wherein, and whereon following. *Passim.* As a preposition,—in, on, I. i. 7. 20: III. i. 3. 3; in the case of, V. i. 3. 2.

惡在, where is, how is, I. i. 4. 5: III. i. 3. 7: VII. i. 33. 3. Observe 惟我在, I. ii. 3. 7; 惟義所在, IV. ii. 11. 1; also III. ii. 1. 2: VI. i. 2. 3: VII. i. 48. 1.

圭 *kwei* (1) 圭田, the holy field, III. i. 3. 16. (2) A name, VI. ii. 10; 11. 1.

地 *ti* (1) The earth in correlation with heaven, II. i. 2. 13: VII. i. 13. 3. 地 = position, II. ii. 1. 1, 2, 3: VI. i. 7. 2. (2) The ground; territory, I. i. 5. 1, 2: II. i. 1. 8: V. ii. 2. 4, 5, 6, 7, 8, *et al.*, *saepe*. 地 = lands, III. i. 3. 7. Observe 井地, III. i. 3. 13. 土地 is common in this sense. See 土. 壤地 also occurs, III. i. 3. 14. (3) 地 = place, I. i. 7. 4, 7: IV. ii. 31. 3. 地 = regions, IV. ii. 1. 3.

均 *chün* Equal, III. i. 3. 13.

坐 *tso* To sit, I. i. 7. 4: II. i. 9. 1; ii. 11. 2, 3, *et al.*

垂 *ch'ui* (1) To hand down, I. ii. 14. 3. (2) 垂涕, to shed tears, VI. ii. 3. 2. (3) 垂棘, the name of a place, V. i. 9. 2.

垣 *yüan* A wall, III. ii. 7. 2.

垤 *t'ieh* (1) An anthill, II. i. 2. 28. So Chû Hsî explains it, but in the dictionary its sound with that meaning is *chih*. (2) 垤澤, the name of a gate, VII. i. 36. 3.

城 *ch'ăng* (1) City walls, I. ii. 13. 2: VII. ii. 22. 3. 城郭, inner and outer or suburban walls, II. ii. 1. 2, 3: IV. i. 1. 9: VI. ii. 10. 4. (2) A city, cities, IV. i. 14. 2. 司城, V. i. 8. 3. (3) 武城, the name of a city, IV. ii. 31. 1. 陽城, *id.*, V. i. 6. 1.

域 *yü* A boundary; to bound in, II. ii. 1. 4.

執 *chih* To lay hold of, to hold; to apprehend, IV. i. 7. 6; ii. 3. 4; 20. 2; 24. 2: VI. ii. 12. 1: VII. i. 35. 2. 執中, to hold a medium; 執一, to hold to one point, VII. i. 26. 3, 4.

基 *chi* 鎡基, a hoe, II. i. 1. 9.

堂 *t'ang* The hall or principal apartment in a house, I. i. 7. 4: VII. ii. 34. 2. (2) 明堂, the Brilliant palace, built for the purpose of Audience, I. ii. 5. 1, 2.

堅 *chien* Strong, I. i. 5. 3: II. ii. 1. 3.

堪 *k'an* To endure, IV. ii. 29. 2.

堯 *yâo* The name of the ancient sovereign, II. i. 2. 26; ii. 2. 4, *et al.*, *saepissime*.

報 *pâo* To acknowledge, to reply to, VI. ii. 5. 1.

場 *ch'ang* (1) An open area or arena, III. i. 4. 13. (2) 場師, a plantation keeper, VI. i. 14. 3.

塗 *t'û* (1) Mire, mud, II. i. 9. 1: V. ii. 1. 1 (塗炭). (2) Roads, I. i. 3. 5; 7. 18.

塞 *sâi* To fill up, II. i. 2. 13. 充塞, to fill up and stop, III. ii. 9. 9. So 茅塞, VII. ii. 21. 1.

塡 *t'ien* 塡然, the sound of the drum, I. i. 3. 2.

墁 *man* Ornaments on walls, = to disfigure, III. ii. 4. 5.

境 *ching* A border, a boundary, I. ii. 2. 3. 四境之內, 四境, I. ii. 6. 3: II. i. 1. 10.

墊 *tien* Name of a prince of Ch'î, VII. i. 33. 1.

墨 *mo* (1) Ink. 繩墨, a carpenter's marking line, VII. i. 41. 2. (2) Black, III. i. 2. 4. (3) Surname of a heresiarch. 墨者, a Mohist, III. i. 5. 1, 2: VII. ii. 26. 1, 2. 墨氏, III. ii. 9. 9. 墨翟, III. ii. 9. 10, 14.

墦 *fan* Tombs, IV. ii. 33. 1.

壑 *ho* A channel for water; a ditch, III. i. 5. 4: VI. ii. 11. 3. In other cases, always in combination with 溝, I. ii. 12. 2: II. ii. 4. 2: III. i. 3. 7; ii. 1. 2: V. ii. 7. 5.

壙 *k'wang* A tract beyond cultivation, IV. i. 9. 2.

壤 *zang* (1) Mould, III. ii. 10. 3. (2) 壤地, territory, III. i. 3. 14.

壞 *hwâi* To pull down, III. ii. 9. 5.

THE 33RD RADICAL, 士.

士 *shih* (1) A scholar, a man of education and ability. *Passim*. (2) An officer, I. i. 1. 4, *et saepe*. This and the preceding meaning run into each other. 上士, 中士, 下士, 元士, V. ii. 2. 3, 5, 6, 7, 8.

壬 *zăn* 仲壬, a son of the sovereign T'ang, V. i. 6. 5.

壯 *chwang* Strong, V. ii. 5. 4. 壯 = in vigorous manhood, I. i. 5. 3; ii. 9. 1; 12. 2: II. ii. 4. 2.

壹 *yi* Solely employed, exclusively active, II. i. 2. 1.

壺 *hû* A goblet, or jug; a vessel for liquids, I. ii. 10. 4; 11. 3: III. ii. 5. 5. Always in the phrase 壺漿.

壽 *shâu* Long life, VII. i. 1. 3.

THE 35TH RADICAL, 夊.

夏 *hsiâ* (1) Summer, III. ii. 7. 4: VI. i. 5. 5. (2) Great;—a name for China, III. i. 4. 12. (3) The name of a dynasty, I. ii. 4. 5: III. i. 3. 10: V. i. 6. 6; 7. 6; ii. 4. 4. 夏后氏, the great Yü, the founder of the Hsiâ dynasty, III. i. 3. 6. 夏后, a sovereign, sovereigns, of the Hsiâ, II. i. 1. 10: IV. i. 2. 5 (?): V. i. 6. 7. (4) 子夏, the designation of one of Confucius's disciples, II. i. 2. 6, 20: III. i. 4. 13. (3) 負夏, the name of a place, IV. ii. 1. 1.

夔 *kwei* Repeated, = the appearance of being reverential, V. i. 4. 4.

THE 36TH RADICAL, 夕.

夕 *hsî* The evening, VI. ii. 14. 4.

外 *wâi* The outside; outside; without, III. i. 4. 7; ii. 9. 1; 10. 5: V. ii. 4. 4; 6. 4: VI. i. 6. 7; ii. 6. 5: VII. i. 3. 2. (2) External; what is external, VI. i. 4. 1, 2, 4, 5; 5. 3, 5; ii. 15. 4. To make to be external, II. i. 2. 15. (3) 三年之外, after three years; 於 . . . 外, at a distance of . . ., V. ii. 1. 7; VI. ii. 13. 8. (4) In correlation with 內, abroad, I. ii. 5. 5: II. ii. 2. 4. (5) 外丙, a son of the sovereign T'ang, V. i. 6. 5.

夜 *yê* Night, IV. ii. 18. 2; 20. 5: VI. i. 8. 1, 2.

多 *to* Many; much, I. i. 1. 4; iii. 1, 2, *et al.*, *saepe*. To become many, III. ii. 9. 5. In other cases it contains the copula in the same way. Many times, II. ii. 4. 2. Mostly, VII. i. 36. 2. 多聞 and 多聞識, extensive information, V. ii. 7. 3: VI. ii. 13. 2.

THE 37TH RADICAL, 大.

大 *tâ* Great, large; greatly. *Passim*. To make great, I. ii. 3. 5. 大 = if the result were great, III. ii. 1. 1. 大體, the nobler part of our nature, VI. i. 15. 1, 2. 大匠, a master-workman, VI. i. 20. 2: VII. i. 41. 2. 大夫, see 夫. 大人, see 人.

太 *t'âi* 太甲, the name of a Book in the Shû-ching, II. i. 4. 6, *et al.* 太誓, *id.*, III. ii. 5. 6; V. i. 5. 8. 太丁, a son of the sovereign T'ang, V. i. 6. 5. 太王, an ancestor of the House of Châu, I. ii. 3. 1; 5. 5; 14. 2; 15. 1. 太師, the Grand music-master, I. ii. 4. 10. 太公 and 太公望, a minister of Wăn and Wû, IV. i. 13. 1: VI. ii. 8. 6: VII. i. 22. 1; ii. 38. 3. 太山, the T'âi mountain in Shantung, I. i. 7. 11: II. i. 2. 28: VII. i. 24. 1.

天 *t'ien* (1) Heaven;—the material heaven: the heavens, the sky, I. i. 6. 6: II. i. 2. 13; 4. 3: IV. ii. 26. 3: V. i. 4. 1, 2: VII. i. 41. (2) Its more common use is for the supreme, governing Power, with more or less of personality indicated, I. ii. 3. 2, 3, 7; 10. 2; 14. 3; 16. 3: II. i. 4. 6; 5. 6; 7. 2; ii. 1. 1, 2; 8. 2; 13. 1, 5: III. i. 5. 3: IV. i. 1. 10; 7. 1, 5; 8. 5; 12. 2: V. i. 5. 2, 3, 4, 5, 6, 7; 6. 1, 2, 4; 7. 5, 9; ii. 1. 2; 3. 4: VI. i. 6. 8; 7. 1; 15. 2; 16. 1, 2, 3; ii. 15. 2: VII. i. 1. 1, 2; 19. 3; 20. 3; 38. 1; ii. 24. 2: ?V. i. 1. 1, 2. (3) 天子, the highest designation of the sovereign, I. ii. 4. 5: II. ii. 7. 2, *et al.*, *saepe*. 天下, see 下.

夫 *fû* (1) A male, males, I. ii. 5. 5: III. i. 3. 17. A husband, I. ii. 5. 3. 夫 = a fellow, I. ii. 8. 3. So, when joined with 褐, II. i. 2. 4; with 頑, V. ii. 1. 1; with 鄙, V. ii. 1. 3; with 薄, VII. ii. 15. 夫婦, 夫妻, III. i. 4. 8: IV. ii. 30. 5. 匹夫, see 匹. 丈夫, see 丈. 農夫, a husbandman, III. i. 4. 5, 9, *et al.* Observe 夫 . . . 布, II. i. 5. 5. (2) 大夫, a general name for the officers of a court, below the chief minister. *Saepe*. See especially V. ii. 2. 3. (3) 夫子 = our master—used in conversation. Applied to Mencius. *Passim*. Applied to Confucius. *Saepe*. 夫 = your husband, III. ii. 2. 2. Observe IV. i. 18. 2, meaning, my master; and so generally, IV. ii. 24. 3. (4) 夫人, the wife of a prince, III. ii. 3. 3.

夫 *fû* The 2nd tone. (1) An initial particle, which may generally be rendered by *now*. Sometimes, however, we must use *then* or *but*: and sometimes it will hardly admit

of being rendered in English. *Passim.* (2) A final particle, with exclamatory force, IV. ii. 24. 2: VI. i. 1. 2; ii. 7. 2. (3) Intermediate in sentences, with a demonstrative force, I. i. 6. 6: II. ii. 2. 6: VII. i. 39. 4. To this are to be referred 今夫, 若夫, and 且夫, the two former of which are common.

失 *shih*. To lose, II. i. 1. 8; ii. 1. 4; 4. 1, 2, *et al.*, *saepe.* To lose,—not to get, I. i. 3. 4; 7. 24, *et al.* To fail of or in, III. ii. 1. 4: VI. ii. 7. 2, *et al.* 自失, to lose one's self, II. i. 9. 2: compare IV. i. 19. 1.

夷 *i*. (1) Even; evenly. In the phrase 夷考, VII. ii. 37. 6. (2) To wound, = to be offended, IV. i. 18. 2. (3) Used for 彝, the invariable rules of virtue, VI. i. 6. 8. (4) Barbarous tribes;—properly those on the east, as in 夷狄, III. ii. 9. 11. But used generally, III. i. 4. 12. We have also 昆夷, I. ii. 3. 1; 四夷, I. i. 7. 16; 東夷, IV. ii. 1. 1; and 西夷, I. ii. 11. 2, *et al.* (5) A surname, III. i. 5. (6) In the honorary epithet, 伯夷, II. i. 2. 22, 23, *et al.*, *saepe.* Also in the name, 管夷吾, VI. ii. 15. 1.

奄 *yen*. The name of a State, III. ii. 9. 6.

奉 *fung*. Services, VI. i. 10. 7, 8.

奇 *ch'i*. In a name. 宮之奇, V. i. 9. 2.

契 *hsieh*. Shun's minister of Instruction, III. i. 4. 8.

奚 *hsi*. (1) An interrogative particle, = how, why, what, I. i. 7. 22; ii. 11. 2: III. ii. 1. 2; 5. 4: IV. ii. 28. 4, 6: V. i. 2. 3, 4; 8. 2; ii. 4. 6; 7. 4, 5: VI. ii. 1. 7; 2. 3: VII. i. 34; ii. 4. 3; 22. 3. 奚爲, I. ii. 16. 2: VI. ii. 13. 3. In names, 百里奚, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.—嬖奚, III. ii. 1. 4.

奪 *t'o*. To snatch, take by force; to rob, I. i. 1. 4; 3. 4; 5. 4; 7. 23: III. ii. 5. 2: IV. i. 16. 1: VI. ii. 1. 8. Observe VI. i. 15. 2.

奮 *fän*. To press forward; to make himself distinguished, VII. ii. 15.

THE 38TH RADICAL, 女.

女 *nü*. A woman, a female; a daughter, I. ii. 5. 5: III. ii. 4. 3; 5. 5: IV. i. 17. 1: V. i. 1. 3, 4; 2. 1; ii. 6. 6: VII. ii. 6. 女子, a daughter, III. ii. 2. 2; 3. 6.

女 *zû*. The 3rd tone. For 汝, you, your, I. i. 2. 4; ii. 9. 1, 2: III. ii. 1. 4; 2. 2.

女 *nü*. The 4th tone. To give a daughter to one in marriage, IV. i. 7. 2: V. ii. 6. 6.

好 *hâo*. The 4th tone. To love, be fond of. *Saepe.* 好事, to be fond of strange things, V. i. 8. 1; 9. 1. 歸于好, to become friendly, VI. ii. 7. 3. Mencius never uses 好 as an adjective in the 3rd tone, 好 = good, fine, unless in V. i. 1. 4.

如 *jû* or *zû*. (1) As. *Saepe.* We often find 如是 and 如此, thus, such, so. (2) As = if, though, since, I. i. 3. 2; 5. 3; ii. 5. 4, 5, *et al.*, *saepe.* So 如使, VI. i. 7. 5; 10. 3, *et al.* (3) 如何, 如之何, 何如: see on 何, but observe the difference between 何如 at the beginning and at the end of a sentence. Observe also I. ii. 14. 3. (4) After adjectives, it = our termination *ly*, VII. i. 13; 12. 2, *et al.* (5) 如 = to wish, II. ii. 2. 1.

妃 *fei*. A consort, a wife. The dictionary says that the most honourable inmate of the harem next to the queen was called 妃, but it seems to have the highest meaning in I. ii. 5. 5.

妄 *wang*. Irregular, utterly lost, IV. ii. 28. 6.

妁 *chiâo*. 媒妁, a go-between, a matchmaker, III. ii. 3. 6.

妣 *pi*. A deceased mother. In 考妣, V. i. 4. 1.

妻 *ch'i*. A wife, I. i. 5. 4, *et al.*, *saepe.* 妻子, wife and child, wives and children. *Saepe.*

妻 *ch'i*. The 4th tone. To give to one to wife, V. i. 2. 2. To have to wife, V. i. 1. 4.

妾 *ch'ieh*. A concubine, IV. ii. 33. 1, 2: VI. i. 10. 7, 8; ii. 7. 3. In VII. ii. 34. 2, 侍妾 = 'attendants and concubines.' 妾婦 = women, III. ii. 2. 2.

始 *shih*. To begin; beginning; first, I. i. 2. 3; 3. 3; 4. 6; ii. 2. 3; 4. 9; 11. 2: II. i. 6. 7; ii. 10. 7: III. i. 3. 2 (*N.B.*), 13; 5. 3; ii. 5. 4: V. i. 2. 4; ii. 1. 6.

姑 *kû*. (1) For the present, if you please, I. ii. 9. 1, 2: II. i. 2. 21: VII. i. 39. 2. (2) In III. i. 5. 4, the meaning is undetermined.

姓 *hsing*. A, or the, surname, V. ii. 9. 1, 4: VII. ii. 36. 2. 百姓, the people, I. i. 7. 5, 6, 7, 10, 12, *et al.*, *saepe.*

委 *wei*. To give up; to cast away, II. ii. 1. 3: III. i. 5. 4.

委 *wei*. The 4th tone. Public stores of grain, &c. 委吏, the first office held by Confucius, V. ii. 5. 4.

姜 *chiang*. 姜女, the wife of king T'âi. 姜 is the surname, I. ii. 5. 5.

姣 *chiâo*. Beauty, VI. i. 7. 7.

威 *wei*. Majesty, dread, I. ii. 3. 3: III. ii. 2. 3. To overawe, II. ii. 1. 4.

娶 *ch'ü*. To marry (on the part of the man), IV. i. 26. 2: V. i. 2. 1, 2; ii. 5. 1.

婦 *fû*. (1) A married woman, a wife, III. i. 4. 8; ii. 2. 2. 匹婦, III. ii. 5. 3: V. i. 7. 6; ii. 1. 2: VII. i. 22. 2. See 匹. (2) A name, 馮婦, VII. ii. 23. 2.

媒 *mei*. 媒妁, a matchmaker, III. ii. 3. 6.

婁 *lâu*. A name. 離婁, IV. i. 1. 1.

媚 *mei*. To flatter, VII. ii. 37. 9.

嫁 *chiâ*. To be married (on the part of the woman), III. ii. 2. 2.

嫂 *sâo*. An elder brother's wife, IV. i. 17. 1, 3: V. i. 2. 3.

嬖 *pî*. A favourite (in a bad sense), and 嬖人, I. i. 7. 16; ii. 16. 1, 3: III. ii. 1. 4.

嬴 *ying*. The name of a place, II. ii. 7. 1.

THE 39TH RADICAL, 子.

子 *tsze*. (1) A son. *Passim.* But often it is equivalent to *child, children*;—especially in the frequently recurring phrase 妻子. So, in 赤子, an infant, III. i. 5. 3. 女子, a daughter, III. ii. 3. 6. 處子, a virgin daughter, VI. ii. 1. 8. (2) A general appellation for virtuous men, which may be translated by *gentleman, disciple, philosopher*, &c. *Saepe.* In this sense it is often used in conversation, and is equivalent to *You, Sir.* Observe 吾子, II. ii. 1. 3, and 二三子, my friends, my disciples, I. ii. 15. 1. In this sense it is very common after surnames and honorary epithets. We have 孔子, 孟子, 告子, &c. &c. It is used also after the surname and name or epithet together, as in 孟獻子, *et al.* (3) A title of nobility, V. ii. 2. 3, 4, 5. So, in 微子, II. i. 1. 8: VI. i. 6. 3, and 箕子, II. i. 1. 8. (4) It enters often into designations, as in 子路, 子思, &c. &c. Into names also, as in 西子, IV. ii. 25. 1, and perhaps 孺子, IV. ii. 24. 2. 子叔, II. ii. 10. 6, and 子濯, IV. ii. 24. 2, seem to be equivalent to surnames. (5) Phrases formed with 子 are—天子, the highest name for the sovereign. *Saepe.* 子弟, sons and younger brothers = youths, I. ii. 11. 3: II. i. 5. 6, *et al.*; 弟子, disciples, II. i. 1. 7; ii. 10. 3; 11. 3: IV. i. 7. 3; 子孫, descendants, I. ii. 14. 3, *et al.* Observe IV. i. 7. 3; 先子, see 先: 世子, the crown prince, III. i. 1. 1, *et al.*; 眸子, the pupil of the eye, IV. i. 15. 1, 2; 樹子, the designated heir, VI. ii. 7. 3; 夫子, see 夫; 小子, little children, said to the disciples by Confucius, IV. i. 8. 3; 14. 1; 孺子, a boy, II. i. 6. 3: IV. i. 8. 2; 童子, *id.*, III. ii. 5. 2, 3; and 君子, see 君.

孑 *chieh*. Half-an-one, V. i. 4. 2.

孔 *k'ung*. A surname. That of Confucius. *Passim.* 孔距心, II. ii. 4. 2, 4.

存 *ts'un*. (1) To be in, IV. i. 15. 1, *et al.* 存 = to abide, VII. i. 13. 3. (2) To be preserved, II. i. 1. 8, *et al.*, *saepe.* 存 = to be alive, VII. i. 20. 2. To preserve, IV. ii. 19. 1, *et al.* Observe 存心, IV. ii. 28.

孝 *hsiâo*. (1) Filial piety; filial; to be filial, I. i. 3. 4; 5. 3; 7. 24, *et al.*, *saepe.* (2) The honorary epithet of a duke of Wei, V. ii. 4. 7.

季 *chî*. (1) In a name, VI. i. 5. 1, 5. (2) A surname, V. i. 14. 1.—V. ii. 4. 7. 季孫, II. ii. 10. 6. Observe 季子 and 季任, VI. ii. 5.

孟 *mǎng*. (1) The great, chief, 趙孟, VI. i. 17. 2. (2) A surname. That of Mencius. *Passim.* 孟仲子, II. ii. 2. 3.—孟季子, VI. i. 5. 1, 5.—孟獻子, V. ii. 3. 2.—孟施舍 and 孟賁, II. i. 2. 2, 5, 6, 8.

孤 *kû*. Young and fatherless, I. ii. 5. 3. 孤 = friendless, VII. i. 18. 2.

孥 *nû*. Children. Said by Chû Hsî to mean wives and children, I. ii. 5. 3.

孩 *hâi* — An infant, able to smile. 孩提之童, VII. i. 15. 2.

孫 *sun* — (1) A grandson, IV. i. 2. 4. 子孫 descendants, I. ii. 14. 3. Observe 孫子, IV. i. 7. 5. (2) In double surnames, II. i. 1. 1, *et al.*—II. ii. 10. 6.—VI. ii. 15. 1.

孰 *shû* — Who, which:—interrogative, I. i. 6. 3, 5, 6; 7. 17, 18; ii. 1. 4: IV. i. 19. 1, 2, *et al.*

孳 *tsze* — 孳孳, to be earnest and careful in, VII. i. 25. 1, 2; 41. 1.

學 *hsiâo* or *hsio* — (1) To learn; learning, I. ii. 9. 1, 2: II. i. 2. 19, 22, *et al.*, *saepe.* 學問, to study, III. i. 2. 4: VI. i. 11. 4. (2) A school, or college, of a higher order, III. i. 3. 10.

孺 *zû* — (1) 孺子, a boy, II. i. 6. 3: IV. i. 8. 2. (2) In a name, IV. ii. 24. 2.

孽 *nieh* — (1) The sons of concubines, VII. i. 18. 2. (2) 孽 = calamities, II. i. 4. 6: IV. i. 8. 5.

THE 40TH RADICAL, 宀.

宇 *yü* — The sides of a house, below the eaves. 宇 = a settlement, I. ii. 5. 5.

宅 *chái* — A homestead, a dwelling, I. i. 3. 4; 7. 24: II. i. 7. 2: IV. i. 10. 2, 3: VII. i. 22. 2.

守 *shâu* — To guard, have the charge of; to observe, but with the idea of guarding, I. ii. 4. 5; 13. 2; 15. 2: II. i. 2. 6, 8; ii. 5. 5: III. i. 3. 18; ii. 4. 3: IV. i. 8; 19. 1, 2; ii. 31. 2: VI. ii. 5. 1: 7. 5: VII. ii. 32. 1, 2. 守者, a keeper, VII. i. 36. 3.

安 *ân* — (1) Ease, quiet, VI. ii. 15. 5: VII. ii. 24. 1. (2) Tranquil; to be in repose; to repose in, II. i. 7. 2; 12. 5: IV. i. 10. 2, 3; 8. 1: V. i. 5. 6: VII. i. 32. 2. (3) To give repose to, I. ii. 3. 6, 7, 8: II. ii. 11. 3: VII. i. 19. 2. (4) Quietly, in tranquillity, I. i. 4. 1: III. ii. 2. 1: IV. ii. 14. 1.

宋 *sung* — (1) The name of a State, II. i. 2. 16; ii. 3. 1, 3: III. i. 1. 1; 2. 1; 4. 3, *et al.* (2) A surname, VI. ii. 4. 1.—VII. i. 9. 1.

完 *wan* — Complete; to complete, IV. i. 1. 9: V. i. 2. 3.

宗 *tsung* — Pertaining to one's ancestors. In the phrase 宗廟, the ancestral temple, I. ii. 11. 3: IV. i. 3. 3: VI. ii. 8. 5; 10. 4. 宗國, the State which we honour, III. i. 2. 3.

官 *kwan* — An officer. 百官, all the officers, III. i. 2. 3, 4, 5, *et al.* An office, V. ii. 2. 6, 7, 8, 9, *et al.* In some cases it is hard to say to which of these meanings we should assign the character. Applied to the senses and the mind, VI. i. 15. 2.

定 *ting* — (1) To settle, compose; to be settled, I. i. 6. 2: III. i. 2. 3; 3. 13; ii. 9. 3 (*N.B.*): IV. i. 20; 24. 2; 28. 2: V. ii. 9. 4: VII. i. 21. 2, 3. (2) An honorary epithet, III. i. 2. 1.

宜 *î* — (1) To be right, reasonable; to seem to be; ought, ought to be, I. i. 7. 7; ii. 2. 2, 3: II. ii. 2. 5; 9. 3: III. ii. 1. 1: IV. i. 1. 7; 24. 2; ii. 24. 1; 28. 4: V. i. 2. 1; ii. 5. 3: VII. i. 41. 1. (2) In a name, VII. ii. 38. 3.

客 *k'o* — A visitor, a stranger, II. ii. 11. 3.

室 *shih* — (1) A house, I. ii. 9. 1: II. ii. 10. 3, *et al.*, *saepe.* 宮室, houses, edifices, III. ii. 9. 5: VI. i. 10. 7; ii. 10. 4: VII. i. 36. 2. 室 = a palace, V. ii. 3. 5. 室 = a family, a house, IV. i. 6. 1: V. ii. 2. 1: VI. ii. 10. 3. ?處室者, IV. ii. 33. 1. (2) 室 = a wife. 有室, III. ii. 3. 6. 男女居室, male and female dwell together, V. i. 2. 1.

宣 *hsüan* — An honorary epithet. 齊宣王, I. i. 7. 1, *et al.*, *saepe.*

宮 *kung* — (1) A palace, V. i. 2. 3; 5. 7; 7. 9. 宮 = a house, an establishment, III. i. 4. 5. 宮室, see 室. (2) A surname, V. i. 9. 2. In the double surname 北宮, II. i. 2. 4, 6.—V. ii. 2. 1. (3) 上宮 and 雪宮 are the names of two palaces, VII. ii. 30. 1: I. ii. 4. 1.

害 *hâi* — (1) To injure; to be injured; injury, I. ii. 15. 1: II. i. 2. 13, 16, *et al.*, *saepe.* It is often followed by 於, III. i. 4. 4, *et al.* (2) In a name, 浩生不害, VII. ii. 25. 1.

害 *ho* — What, why, I. ii. 2. 4. Chû Hsî, however, explains it here by *when.*

宴 *yen* — To be at ease, to feel happy, III. ii. 3. 3.

宵 *hsiâo* — At night, III. i. 3. 2.

宰 *tsâi* — (1) A chief officer, IV. i. 14. 1. 冢宰, see 冢. (2) A surname, II. i. 2. 18, 25, 26.

家 *chiâ* — (1) A house, a home, III. ii. 2. 2. (2) A family, families, I. i. 3. 4; 7. 24: III. i. 3. 19: VII. i. 22. 2. (3) A family, a clan,—the possessions of a great officer. *Passim.* This is the most common use of the term in Mencius. The combination 國家 is frequent, see 國. Sometimes it = the chief of such a family, I. i. 1. 4: V. ii. 3. 2, 3. (4) A husband, 有家, III. ii. 3. 6. Observe 家邦 I. i. 7. 12; and 東家, VI. ii. 1. 3.

容 *yung* (1) Countenance, deportment, V. i. 4. 1: VII. ii. 33. 2. (2) To be tolerated, VI. ii. 8. 2. To get the countenance of, VII. i. 19. 1. (3) To be admitted (as light), VII. i. 24. 2. (4) 罪不容於死, death is not enough for the crime, IV. i. 14. 2.

宿 *hsü* (1) To stop over night, II. ii. 2. 4; 11. 1, 3 (*N.B.*); 12. 1, 4, 6. (2) 宿 = to cherish, V. i. 3. 2.

密 *mî* 遏密, to hush, V. i. 4. 1.

寇 *k'âu* (1) A robber, plunderers, IV. ii. 3. 1, 4; 31. 1, 2. (2) 司寇, chief minister of Justice, VI. ii. 6. 6.

富 *fû* (1) Riches; rich; to become rich, I. ii. 5. 3; 16. 2: II. ii. 2. 6; 10. 5, *et al.*, *saepe.* Often in the phrase 富貴. 富 = abundant, good, VI. i. 7. 1. (2) To make rich, IV. i. 14. 2: VI. ii. 9. 1. To desire the riches of, III. ii. 5. 3.

寐 *mei* To sleep, VI. ii. 13. 1, 3.

寒 *han* To suffer from cold, I. i. 3. 4; 7. 24. 寒疾, a cold, II. ii. 2. 1. To subject to the influence of cold, VI. i. 9. 2.

察 *ch'â* To examine, to observe closely, I. i. 3. 1; 7. 10; ii. 7. 4, 5: IV. ii. 19. 2: VII. i. 5. 察 = to be extremely particular, VII. i. 46. 2 (observe the idioms).

寓 *yü* To lodge (active), IV. ii. 31. 1.

寡 *kwâ* (1) Few, little, generally in correlation to 多 or 衆, I. i. 7. 17: II. i. 2. 16, *et al.* (2) Old and husbandless, widowed, I. ii. 5. 3. (3) 寡人, the humble designation of themselves by the princes,—the opposite of our We, I. i. 3. 1; 4. 1; 5. 1; 7. 4, *et al.* (4) 寡 = equal,—in the phrase 寡妻, which is explained by 嫡,—such a wife as seldom is to be found, I. i. 7. 12. Compare 寡小君 in Analects, XVI. xiv.

實 *shih* (1) To be full; to fill, I. ii. 12. 2: III. ii. 5. 5 (實 = to put). Joined with 充, VII. ii. 25. 5, 6; 31. 3. (2) Sincerity, VII. i. 37. 3. 其實, in reality, III. i. 3. 6. 實 = meritorious services, VI. ii. 6. 1. (3) Fruit, III. ii. 10. 1. Metaphorically, IV. i. 27. 1, 2.

寧 *ning* To enjoy repose; to give repose to, III. ii. 9. 11: VII. ii. 4. 5.

寬 *k'wan* (1) Wide and loose, II. i. 2. 4, 7. (2) Generous, V. ii. 1. 3: VII. ii. 15

寶 *pâo* Precious things, VII. ii. 28.

寵 *ch'ung* To distinguish, to exalt, I. ii. 3. 7.

THE 41st RADICAL, 寸.

寸 *ts'un* An inch, inches, II. ii. 7. 2: IV. ii. 7 (*N.B.*): VI. ii. 1. 5; 2. 2. Observe 尺寸, VI. i. 14. 1, 6.

封 *fûng* (1) Dykes. 封疆, the border-divisions of a State, II. ii. 1. 4. (2) To appoint,—to territory or office, V. i. 3. 1, 2: VI. ii. 7. 3; 8. 6.

射 *shih* To shoot with an arrow and string; to shoot, VI. i. 9. 3; ii. 2. 3.

射 *shê* To shoot; archery, V. ii. 1. 7: VI. i. 20. 1. 射者, an archer, II. i. 7. 5: III. ii. 1. 5. So, sometimes, 射 alone.

將 *chiang* (1) Shall, will, should, would; to be going to, to be about to. *Passim.* It expresses a purpose, and often, especially in questions, puts it delicately. Will be, III. i. 1. 5. (2) To offer, present, V. ii. 6. 5. (3) ? To assist, IV. i. 7. 5. (5) 將軍, a general, VI. ii. 8. 1.

專 *chuan* Entirely, exclusively, II. i. 1. 3. 專心, with exclusive attention, VI. i. 9. 3. To presume, take on oneself, VI. ii. 7. 3.

尊 *tsun* To honour, II. i. 4. 2; 5. 1, *et al.*, *saepe.* Honour; to be honoured, VII. i. 32. 1. Honourable, II. i. 7. 2: III. ii. 6. 2. An honourable situation, V. ii. 5. 2, 3. Honourable things, II. ii. 2. 6.

尋 *hsin* A measure of eight cubits, III. ii. 1. 1, 3.

對 *tui* To reply. *Saepe.* Used properly of the reply of an inferior to a superior.

導 *tâo* To lead, conduct, IV. ii. 3. 3. To lead on, influence, VII. i. 22. 3.

The 42nd RADICAL, 小.

小 *hsiâo* Small, little; a little (adverb). *Saepe.* 小 = mean creatures, VII. ii. 19. 3. To consider small, VII. i. 24. 1. To make small, I. ii. 9. 1. Of phrases with 小 we have—小子, see 子; 小人, the opposite of 君子 and 大人, *saepe*; 小體, the meaner part of our constitution, VI. i. 15. 1, 2 (compare 14. 2, 5); 小民, the inferior people, III. i. 3. 10; 小勇, mean, small valour of a bravo, I. ii. 3. 5; 小丈夫, a small man, II. ii. 12. 6; 小功, the name of the five months' period of mourning, VII. i. 46. 2; 小弁, name of an ode, VI. ii. 3. 1, 4.

少 *shâo* (1) Few, I. ii. 1. 4: V. i. 6. 2. 加少, to decrease, I. i. 3. 1. (2) In a little, V. i. 2. 4.

少 *shâo* The 4th tone. Young, V. i. 1. 5.

尚 *shang* (1) Still (adv.), III. i. 5. 1; ii. 10. 6. (2) To exalt, VII. i. 33. 2, 3. (3) To surpass, II. ii. 2. 9: VII. ii. 22. 1. (4) 尚 = to go up to court, V. ii. 3. 5. To ascend, V. ii. 8. 2. (5) To add to, be added to. 不可尚已, III. i. 4. 13. Observe 草尚之風, the grass, when the wind is on it . . ., III. i. 2. 4.

THE 43RD RADICAL, 尢.

尤 *yû* (1) A fault, I. ii. 4. 9. (2) To grudge against, to blame, I. ii. 12. 2: II. ii. 13. 1.

就 *chiû* To go to, to approach, I. i. 6. 2, 7; 7. 4, 6, 7, *et al.*, *saepe.*

THE 44TH RADICAL, 尸.

尸 *shih* To personate the dead at sacrifices, being a resting-place for their spirits, VI. i. 5. 4.

尺 *ch'ih* A cubit, II. i. 1. 8: III. i. 4. 17; ii. 1. 1, 3: VI. i. 14. 1, 6; ii. 2. 2: VII. ii. 34. 2.

尼 *ni* The 4th tone. To stop, I. ii. 16. 3.

尼 *ni* 仲尼, the designation of Confucius, I. i. 4. 6; 7. 2, *et al.*

尹 *yin* (1) 伊尹, the chief minister of the sovereign T'ang, II. i. 2. 22, 23, *et al.*, *saepe.* (2) A surname, II. ii. 12. 1, 3, 7. 尹公, apparently a double surname, IV. ii. 24. 2.

居 *chü* (1) To dwell, reside, in,—generally applied to places, but sometimes to official positions; residence, seat. *Passim.* It is applied metaphorically also to virtues, and their opposites, as in II. i. 4. 1: III. ii. 2. 1, 3: III. i. 10. 1, 3: compare II. ii. 2. 19. In VII. ii. 37. 11, 居之 = their principles; compare IV. ii. 14. 居一, to choose an alternative, II. ii. 3. 1. In VII. i. 36. 1, 2, 3, 居 = status, position. In VI. ii. 9. 3, = to retain. 居者, those who stayed at home, I. ii. 5. 4. (2) In a name, III. ii. 6. 2.

屋 *wû* (1) A house, III. i. 3. 2: IV. ii. 31. 1 (*N.B.*) (2) 屋廬, a double surname, VI. ii. 1. 1.

屈 *ch'ü* (1) To bend (act.), III. ii. 2. 3. To be bent, VI. i. 12. 1. (2) The name of a place in Tsin, V. i. 9. 2.

屑 *hsieh* Always in the phrase 不屑, = not to consider pure, not to condescend or stoop to, II. i. 9. 1, 3: VI. i. 10. 6; ii. 16. 1: VII. ii. 37. 7.

屏 *ping* The 3rd tone. To drive away, IV. ii. 30. 5.

屨 *chü* Shoes or sandals, made of woven materials, III. i. 4. 1, 17, 18; ii. 10. 4: VI. i. 7. 4: VII. ii. 30. 1, 2.

履 *lü* To tread, V. ii. 7. 8.

屬 *shü* Belongings, = relationships, IV. ii. 30. 5.

屬 *chü* To collect, I. ii. 15. 1.

THE 46TH RADICAL, 山.

山 *shan* Hills, a mountain, II. ii. 1. 4: III. i. 4. 7: VI. i. 2. 3; 8. 1. 山 = wooded hills, I. i. 3. 3. 山徑, hill-paths, VII. ii. 21. 東山, VII. i. 24; 太山, I. i. 7. 11: II. i. 2. 28: VII. i. 24; 梁山, I. ii. 15. 1; 崇山, V. i. 3. 2; 羽山, V. i. 3. 2; 箕山, V. i. 6. 1; 牛山, VI. i. 8. 1; and 岐山, I. ii. 14. 2; 15. 1,—are all names of mountains.

岌 *ko* 岌岌, dangerous, unsettled, V. i. 4. 1.

岐 *ch'i* A mountain, by which was the original seat of the Châu family, giving also its name to the adjacent country, I. ii. 5. 3, 5. 岐周, IV. ii. 1. 2. 岐山, see 山.

岑 *ch'in* A small high hill. 岑樓, VI. ii. 1. 5.

崇 *ch'ung* (1) The name of a place in Ch'i, II. ii. 14. 2. (2) 崇山, see 山.

崩 *pâng* To die,—spoken of a sovereign, II. i. 1. 7: V. i. 5. 7; 6. 1, 5. 崩角, the horns lowered to the ground, as when two bulls are fighting, VII. ii. 4. 5.

嵎 *yü* A corner or bend of a hill, VII. ii. 23. 2.

嶽 *yo* A neighbourhood in the capital of Ch'i, III. ii. 6. 1.

巍 *wei* 巍巍, majestic, III. i. 4. 11: VII. ii. 34. 1.

巖 *yen* Precipitous, VII. i. 2. 2.

THE 47TH RADICAL, 巛.

川 *ch'wan* A stream, IV. i. 1. 1.

巡 *hsün* To perambulate. 巡狩, to make a tour of inspection—spoken of the ancient sovereigns, I. ii. 4. 5: VI. ii. 7. 2.

巢 *ch'áo* Nests, = shelter-huts, III. ii. 9. 3.

州 *chau* (1) 幽州, the name of a place, V. i. 8. 2. (2) In a name, III. ii. 6. 2.

THE 48TH RADICAL, 工.

工 *kung* (1) A workman, VII. i. 41. 2. 百工, the various workmen, III. i. 4. 5, 6. 工 = a charioteer, III. ii. 1. 4. 工師, the master of the workmen, I. ii. 9. 1. (2) In opposition to 朝, = officers, IV. i. 1. 8. (3) 共工, the title of an ancient high officer, V. i. 8. 3.

左 *tso* The left. 左右, to—on—the left and right, I. ii. 6. 3: II. ii. 10. 7: IV. ii. 14. 1. 左 = attendants, I. ii. 7. 4, 5. ? disciples, IV. ii. 21. 1.

巧 *ch'iáo* Skill; skilful; to be skilful, IV. i. 1. 1: V. ii. 1. 7: VII. i. 7. 2; ii. 5.

巨 *chü* Large, great, I. ii. 9. 1: III. i. 4. 18: IV. i. 6. 巨擘, the thumb, III. ii. 10. 2.

巫 *wû* A witch,—one who prays and makes incantations on behalf of others, II. i. 7. 1.

差 *ts'ze* An order; a difference, III. i. 5. 3: V. ii. 2. 8.

THE 49TH RADICAL, 己.

己 *chî* Self. Myself. Himself, yourself,—and the plurals. *Passim.* 自己, the same, II. i. 4. 5. Observe III. ii. 10. 5: VI. ii. 8. 2: VII. i. 9. 5.

已 *î* (1) To stop, end, I. ii. 5. 1: III. ii. 8. 1, 2, 3, *et al.*, *saepe.* 無已, if I may not stop, I. ii. 18. 2. Its most common use is at the end of sentences in the phrase 而已矣, and there stop, = and nothing more. *Passim.* So 而已, alone, VI. ii. 2. 2. Also without the 而, IV. ii. 30. 5. 不得已, not to be able to stop, what is the result of necessity, is also frequent, I. ii. 7. 3; 14. 2, *et al.*, *saepe.* 已, alone, at the end of clauses and sentences, gives strong emphasis to the previous assertion, I. i. 7. 16, so: II. i. 9. 1, 2, *et saepe.* (2) 已 = to decline, VI. i. 10. 8; to avoid, IV. i. 9. 4; to dismiss, I. ii. 6. 2. (3) Indicates the past tense. Must be translated sometimes by *was*, *were*, I. ii. 16. 1: IV. ii. 10. 1: VI. ii. 18. 8.

巷 *hsiang* A lane, IV. ii. 29. 2.

THE 50TH RADICAL, 巾.

市 *shih* A market-place, markets, I. i. 7. 18; ii. 5. 3; 11. 2; 15. 1, *et al.* 市井之臣, V. ii. 7. 1. In II. ii. 10. 7, 爲市者 is probably—'those who established markets,' rather than 'market-dealers.' Observe II. i. 5. 2.

布 *pû* Cloth,—of flax, III. i. 4. 17; ii. 4. 3: VII. ii. 27: ? II. i. 5. 5.

希 *hsî* Always in the phrase 幾希, 'little,' few, IV. ii. 19. 1; 28. 2: VI. i. 8. 2: VII. i. 16.

帛 *pâi* Cloth,—of silk, I. i. 3. 4; 7. 24: III. i. 4. 17: VII. i. 22. 2, 3. 幣帛, VI. ii. 10. 4; see 幣.

帝 *tî* (1) A ruler, or sovereign, the ruler;—used of Yâo and Shun, II. i. 8. 9: V. i. 1. 3, 4; 2. 2; ii. 3. 5. (2) 上帝, God, the most High God, I. ii. 3. 7: IV. i. 7. 5; ii. 25. 2.

帥 *shwâi* A leader, II. i. 2. 9.

帥 *shü* Formerly in the entering tone. To lead, V. i. 4. 1.

師 *shih* (1) A military host, I. ii. 4. 6; 10. 4; 11. 3: VI. ii. 4. 5, 6. 六師, the royal armies, VI. ii. 7. 2. (2) A teacher, master, III. i. 1. 4; 3. 11; 4. 12, 14, *et al.* So, 先師, IV. i. 7. 3. (3) To make one's master, to follow, IV. i. 7. 4. (4) 場師, a plantation-keeper, VI. i. 14. 3. 工師, the master of the workmen, I. ii. 9. 1. 太師, the Grand music-master, I. ii. 4. 10. So, 師 alone, IV. i. 1. 1: VI. i. 7. 6. 士師, the chief criminal judge, I. ii. 6. 2: II. ii. 5. 1. 右師, title of a high officer, IV. ii. 27. 1, 2. ? II. ii. 14. 3.

席 *hsî* A mat, mats, III. i. 4. 1.

帶 *tâi* A girdle, a sash, VII. ii. 32. 1.

常 *ch'ang* Regular, V. ii. 6. 2, 4. Constant, unchanging, IV. i. 7. 5. 常 = an average, III. i. 3. 7. 常常, constantly, V. i. 3. 3.

幣 *pî* 幣帛, pieces of silk given as gifts or presents, VI. ii. 10. 4. So, 幣 alone, V. i. 7. 3: VI. ii. 5. 1: VII. i. 37. 2.

幡 *fan* I. q. 翻. 幡然, changing-like, suddenly, V. i. 7. 4.

THE 51st RADICAL, 干.

干 *kan* (1) A shield, I. ii. 5. 4: V. i. 2. 3. (2) To seek for, II. ii. 12. 1: VII. ii. 32. 2. (3) In names. 比干, the uncle of the tyrant Châu, II. i. 1. 8: VI. i. 6. 3. 一段干木, III. ii. 7. 2.

平 *p'ing* (1) To be brought to a state of perfect order. Spoken of the physical condition of the country, III. i. 4. 7; of its government, III. ii. 9. 11: IV. ii. 29. 1: VII. ii. 32. 2. 平治, II. ii. 13. 5: IV. i. 1. 1. 平政, to make government even, to dispense equal justice, IV. ii. 2. 4. Compare III. i. 2. 13. (2) Even, level, IV. i. 1. 5: III. ii. 9. 4. 平旦, the day-break, the time *evenly* between night and day, VI. i. 8. 2. (3) An honorary epithet, V. ii. 3. 5.—I. ii. 16. 1. (4) 平陸, the name of a place, II. ii. 4. 1: VI. ii. 5. 1, 2, 6.

年 *nien* A year, years. *Saepe.*

幸 *hsing* Fortunate, lucky; fortunately, III. i. 2. 1: IV. i. 1. 8. Observe the idiom of 幸 followed by 而, II. ii. 2. 1: IV. ii. 20. 5.

THE 52nd RADICAL, 幺.

幼 *yû* Young, to treat as the young; the young, I. i. 7. 12; ii. 5. 3; 9. 1: III. i. 4. 8; ii. 6. 2: VI. ii. 7. 3.

幽 *yû* (1) Dark, III. i. 4. 15. (2) An honorary or rather dishonouring epithet of a sovereign, IV. i. 2. 4: VI. i. 6. 2. (3) 幽州, the name of a place, V. i. 3. 2.

幾 *chî* The 1st tone. (1) To hope, VII. i. 41. 1. (2) In the phrase 幾希, little, few, IV. ii. 19. 1; 33. 2: VI. i. 8. 2: VII. i. 16. (3) In the phrase 庶幾, near to, or expressive of a wish, I. ii. 1. 1, 3, 7: II. ii. 12, 4, 5.

幾 *chì* Several, I. ii. 12. 2: II. ii. 4. 2. ? how many, IV. i. 24. 2.

THE 53rd RADICAL, 广.

序 *hsü* (1) A kind of school, I. ii. 3. 4; 7. 24: III. i. 3. 10. (2) A due order, III. i. 4. 8.

底 *tî* (1) I. q. 砥, a whetstone, V. ii. 7. 8. (2) 底 = to come to, IV. i. 28. 2.

庖 *p'âo* A kitchen; shambles, I. i. 4. 4; 7. 8: III. ii. 9. 9. 庖, the master of the kitchen, ? purveyor, V. ii. 6. 6.

府 *fû* A treasury. 府庫, I. ii. 12. 2: III. i. 4. 3: VI. ii. 9. 1.

庠 *hsiang* A kind of school, I. i. 3. 4; 7. 24: III. i. 3. 10.

庭 *t'ing* The court below and before the hall or principal apartment of a house, IV. ii. 33. 1.

度 *tû* (1) A measure for determining the length, I. i. 7. 13. (2) A model, rules, I. ii. 4. 5: II. ii. 7. 2: IV. i. 1. 8.

度 *to* To measure, I. i. 7. 9, 13.

庫 *fû* An arsenal, 府庫, see 府.

庳 *pî* 有庳, the name of a State, V. i. 3. 2, 3.

庶 *shû* (1) Numerous, 庶物, the multitude of things, IV. ii. 19. 2. 庶民, the masses of the common people, I. i. 2. 3: IV. ii. 19. 1; VII. ii. 37. 13. 庶人, the common people, I. i. 1. 4: II. ii. 7. 2, *et al.*, *saepe.* (2) In the phrase 庶幾, see 幾.

康 *k'ang* 康誥, the name of a Book in the Shû-ching, V. ii. 4. 4.

庾 *yü* 庾公 appears to be a surname, IV. ii. 24. 2.

廋 *sâu* To pilfer and hide, VII. ii. 30. 3. Not well made; see the dictionary. I. q. 廋 below, and in Analects, II. 10. 4, 5.

庸 *yung* (1) Ordinary, VI. i. 5. 4. (2) Merit; to think of one's merit, VII. i. 13. 3. (3) 附庸, a name of certain small principalities, V. ii. 2. 4.

廉 *lien* Pure, disinterested; purity, moderation, III. ii. 10. 1, 2: IV. ii. 23: V. ii. 1. 1: VII. ii. 15; 37. 11. (2) 飛廉, a supporter of the tyrant Châu, III. ii. 9. 6.

廋 *sâu* To hide, be concealed, IV. i. 15. 2.

廄 *chiû* A stable, I. i. 4. 4: III. ii. 9. 9. But this is a vulgar form of the character in the first text.

廚 *ch'û* A kitchen, I. i. 7. 8.

廛 *ch'an* (1) A house, a dwelling-place, III. i. 4. 1. (2) A stance for a shop or booth, II. i. 5. 5. To levy a ground-rent on such stance, II. i. 5. 2.

廟 *miâo* A shrine or temple. Always in the phrase 宗廟; see 宗.

廢 *fei* To put aside, disregard; to make void, I. i. 7. 4: IV. ii. 24. 2: V. i. 2. 1; 6. 4: VII. i. 26. 4; 41. 2. To decay;—spoken of States, IV. i. 3. 2.

廣 *kwang* Wide, III. ii. 2. 3: VII. i. 21. 1; 36. 2. 廣譽, wide-reaching praise, VI. i. 17. 3.

廩 *lin*. A granary. Always in connexion with 倉, I. ii. 12. 2: III. i. 4. 3: V. i. 1. 3; 2. 3; ii. 6. 6. 廩人, the store-keeper, V. ii. 6. 5.

廬 *lü*. (1) The shed tenanted by a prince mourning for his father, III. i. 2. 5. (2) 屋廬, see 屋.

THE 54TH RADICAL, 廴.

廷 *t'ing*. A courtyard. In the phrase 朝廷, the court, II. ii. 2. 6: IV. ii. 27. 3.

THE 55TH RADICAL, 廾.

弁 *p'an*. 小弁, the name of an ode in the Shih-ching, VI. ii. 3. 1, 2, 4.

弈 *yi*. Chess-playing, IV. ii. 30. 2: VI. i. 9. 3. 弈秋, a name or nickname, VI. i. 9. 3.

THE 56TH RADICAL, 弋.

式 *shih*. To make a model, to imitate, II. ii. 10. 3.

弒 *shih*. To murder; to be murdered.—Spoken with reference to killing a sovereign, I. i. 1. 4; ii. 8. 2: III. ii. 9. 7: IV. i. 2. 4.

THE 57TH RADICAL, 弓.

弓 *kung*. A bow, I. ii. 5. 4: IV. ii. 24. 2: VI. i. 9. 3; ii. 3. 2. 弓人, a bow-maker, II. i. 7. 3.

弟 *ti*. (1) A younger brother, II. ii. 9. 3: III. i. 4. 2, *et al.*, *saepe*. Found often along with 兄. But sometimes 兄弟 = relatives, V. ii. 8. 1; and in V. i. 8. 2, it = sisters. 予之兄弟, you and your brother, III. i. 4. 12. 子弟, sons and younger brothers = youths. *Saepe*. In II. i. 5. 6, it seems to = children; and in VII. ii. 1. 2, a son. (2) Used for 悌, fraternal duty, VII. i. 39. 2. (3) 弟子, disciples, II. i. 1. 7: II. ii. 10. 3; 11. 3 (= I, your disciple): IV. i. 7. 3.

弔 *tiâo*. (1) To condole with,—on occasions of death and mourning, II. ii. 2. 2; 6. 1: III. i. 2. 5; ii. 3. 1, 2, 3: IV. ii. 27. 1. (2) To console, I. ii. 11. 2: III. ii. 5. 4.

引 *yin*. To draw; to lead on; to lead away, VI. i. 15. 2; ii. 8. 9: VII. i. 41. 3. 引 = to take, III. ii. 6. 1. 引領, to stretch out the neck, I. i. 6. 6.

弗 *fû*. Not. *Passim*.

弤 *tî*. A bow,—the name of that belonging to Shun, V. i. 2. 3.

弱 *jâo* or *zâo*. Weak, the weak, I. i. 7. 17; ii. 12. 2: III. ii. 5. 2: IV. i. 7. 1.

張 *chang*. (1) To draw a bow. 張 = to display, to be displayed, I. ii. 5. 4: III. ii. 5. 6. (2) 子張, one of Confucius's disciples, II. i. 2. 20: III. i. 4. 13. 琴張, also one of Confucius's disciples, VII. ii. 37. 4. (3) A surname, 張儀, III. ii. 2. 1.

强 *ch'iang*. Strong, vigorous, I. i. 5. 1: IV. i. 7. 1: VI. ii. 13. 2.

强 *ch'iang*. The 3rd tone. To make one's self strong to, IV. i. 3. 4; 14. 2: VI. ii. 9. 2.

彊 *ch'iang*. Strong; strength, I. i. 7. 17; ii. 11. 3.

彊 *chiang*. To act vigorously at, I. ii. 14. 3: VII. i. 4. 3. To force, III. i. 4. 13. 彊 = by dint of pressing, III. ii. 1. 4.

彌 *mi*. A surname, V. i. 8. 2.

彀 *kâu*. To draw a bow to the full, VI. i. 20. 1: VII. i. 41. 2.

THE 58TH RADICAL, 彐.

彘 *chih*. A sow, swine, I. i. 3. 4, 5; 7. 24: VII. i. 22. 2.

THE 59TH RADICAL, 彡.

形 *hsing*. (1) The bodily organs, VII. i. 38 (*N.B.*) (2) To manifest, be manifested, VI. i. 6. 5. Appearance, representation, I. i. 7. 11.

彫 *tiâo*. To cut, carve, 彫琢, I. ii. 9. 2.

彰 *chang*. To display, give distinction to, VI. ii. 7. 3.

彭 *p'ăng*. A surname, III. ii. 4. 1.

THE 60TH RADICAL, 彳.

役 *yi*. To serve, perform service, IV. i. 7. 1: V. ii. 7. 2. 力役, personal service, VII. ii. 27. A servant, II. ii. 7. 3. 役志, to make the will to serve, VI. ii. 5. 4.

往 *wang*. (1) To go to. *Passim*. 無所往而不 . . ., in all places and circumstances . . ., VII. ii. 31. 3; 37. 10. (2) 往者, the past, VII. ii. 30. 2.

征 *chăng*. (1) To exact duties; exactions, I. ii. 5. 3: II. i. 5. 2, 3; ii. 10. 7: III. ii. 8. 1: VII. ii. 27. 1. (2) To take, 征利, I. i. 1. 4. (3) To punish, to execute royal justice, I. i. 5. 5; ii. 11. 2, 3: III. ii. 5. 3, 4, 5: VII. ii. 2. 2; 4. 3.

徂 *tsû*. (1) To go to; to march, I. ii. 3. 6, but the meaning is doubtful. (2) Seems to be used for 殂, and 徂落, = to decease, V i. 4. 1.

待 *tâi* (1) To wait, to wait for. May sometimes be translated by *until*, II. i. 1. 9; 3. 1; ii. 4. 1, *et al.*, *saepe*. (2) To treat, behave to, entertain, IV. ii. 28. 4; 31. 1: V. ii. 4. 4. In I. ii. 11. 1, the two meanings seem to come together.

很 *han* To be refractory and quarrelsome, IV. ii. 30. 2. Is often written 狠.

律 *lü* Pitch-tubes, for determining the upper musical accords, 六律, IV. i. 1. 1, 5.

後 *hâu* That which is after. (1) As a noun. Posterity, I. i. 4. 6: IV. i. 26. 2. An after period, II. i. 2. 27. Futurity: here 後之 may be considered = an adjective, future, III. ii. 4. 3. (2) As an adjective. Future, coming after, I. ii. 14. 3; 16. 1, *et al.*, *saepe*. (3) As a verb. To make an after consideration, I. i. 1. 4; ii. 11. 2: VII. ii. 4. 3, *et al.* To follow, keep behind, VI. ii. 2. 4. To follow after, succeed to (neuter), IV. ii. 1. 3. (4) As an adverb. Afterwards. *Passim.* Especially when preceded by 然 or 而. 其後, meaning *afterwards*, occurs once. (5) As a conjunction and preposition, after words and clauses, generally preceded by 之 = after, VI. ii. 7. 3, *et al.*

彼 *pî* That, those. *Saepe.* It may be sometimes rendered conveniently by the third personal pronoun.

徐 *hsü* (1) Slowly, VI. ii. 2. 4. 徐徐, gently, VI. i. 39. 2. (2) A surname, III. i. 5. 1, 3, 5: IV. ii. 18. 1.

徑 *ching* A footpath, VII. ii. 21.

徒 *t'û* (1) Foot (adjective), IV. ii. 2. 3. (2) Merely, only, II. i. 2. 16; ii. 9. 4; 18. 5: IV. i. 1. 3; 25: VI. ii. 8. 8. (3) A disciple, disciples, I. i. 7. 2: III. i. 4. 1, 2; ii. 9. 14: IV. ii. 22. 2: VII. i. 25. 1, 2.

得 *te* (1) To get, to be got; both with and without an objective following. *Passim.* When there is no objective, the sense of the 得 must often be supplied from what precedes. 得乎 and 得於, to gain, to get the regard of, I. ii. 4. 2: IV. i. 28. 1: VII. ii. 14. 2. 必得, must get the proper men, VI. ii. 7. 3. 得我, VI. i. 10. 7, 8. 不得已, see 已. (2) The auxiliary *can*, *could*, 而 comes frequently between 得 and the verb.

徙 *hsî* To remove, III. i. 3. 18: IV. ii. 4. 1.

從 *ts'ung* To follow—both physically, and = to act according to, I. i. 7. 21; ii. 9. 1, 2: IV. ii. 30. 2, *et al.*, *saepe*. 從於, to follow, be in the train of, IV. i. 24. 1; 25. 1. 從 followed by 而 means *to follow up*, = thereupon, thereafter, I. i. 7. 20: II. ii. 10. 2, *et al.*, but each character has its proper meaning. 從 = from, VI. i. 4. 2.

從 *tsung* The 4th tone. 從者, followers in immediate attendance, III. ii. 4. 1: IV. ii. 31. 1: VII. ii. 30. 2.

御 *yü* 御者, a charioteer, III. ii. 1. 5.

御 *yü* I. i. 7. 12. The meaning is doubtful.

徧 *p'ien* All round, the whole of, IV. ii. 33. 1: VII. i. 46. 1.

復 *fû* (1) To report, I. i. 7. 10. (2) To repay, 復讐, to avenge, III. ii. 5. 3.

復 *fâu* The 4th tone. Again, II. i. 1. 1; 2. 17; ii. 11. 3: III. i. 1. 3; 2. 4; ii. 9. 10: IV. i. 19. 3: V. i. 6. 5: VII. ii. 23. 1. As a verb, to repeat, to try again, III. ii. 1. 4: VII. ii. 1. 2.

微 *wei* (1) Small, slight; in small degree, II. i. 2. 20: III. ii. 9. 7: IV. ii. 31. 3: VI. ii. 6. 6. 微服, the dress of a common man, V. i. 8. 3. The sentence to which this belongs has been omitted in the translation.—微服而過宋, 'He assumed, however, a private dress, and passed by Sung.' (2) The name of a State, II. i. 1. 8: VI. i. 6. 3.

徯 *hsî* To wait for, I. ii. 11. 2: III. ii. 5. 4.

徵 *chăng* To be evidenced, VI. ii. 15. 3.

徵 *chih* 徵招, the name of a piece of music, I. ii. 4. 9.

徹 *ch'eh* (1) To put away, II. i. 4. 3. (2) To remove,—as the materials of a meal, IV. i. 19. 3. (3) The share-system on which the Châu dynasty divided the lands, III. i. 3. 6.

德 *te* Virtue, virtuous. *Passim.* Used for conduct in a bad sense, IV. i. 4. 1. 振德之, to stimulate and do them good, III. i. 4. 8.

THE 61ST RADICAL, 心.

心 *hsin* (1) The heart; the mind:—denotes the mental constitution generally. *Saepe.* See note on II. i. 2. (2) In a name, 孔距心, II. ii. 4. 2, 3, 4.

必 *pî* Must, used as an auxiliary, and to assert also what is necessary. Often = what will certainly, would certainly; to be sure to. *Passim.* 必也 only occurs once, VII. ii. 37. 2.

忍 *jăn* or *žăn*. (1) To bear, to endure, V. ii. 1. 1, 3, *et al.* 忍人之心, a heart that cannot bear the sufferings of others. So 忍人之政, II. i. 6. 1, 2, 3: IV. ii. 1. 5. (2) To harden, to make enduring, VI. ii. 15. 2.

忖 *ts'un*. To reflect, consider. 忖度, to measure by reflection, I. i. 7. 9.

志 *chih*. (1) The will; aim, purpose. *Passim.* In II. i. 2. 9, 10, it appears to be used synonymously with 心. In V. i. 4. 2, it = the aim or scope of a writer. 心志, VI. ii. 15. 2. 志於, the will bent on or directed to, is common. We have the phrases—得志, III. ii. 2. 3, *et al.*; 立志, VII. ii. 15, *et al.*; 尙志, VII. i. 33. 2, 3; 役志, VI. ii. 5. 4; 致志, VI. i. 9. 3; 志士, a determined scholar, III. ii. 1. 2: V. ii. 7. 5. (2) A Record, a History, III. i. 2. 3; ii. 1. 1.

忘 *wang*. To forget; to be forgetful of, I. ii. 4. 7: II. i. 2. 16: III. i. 2. 1; ii. 1. 2: IV. i. 1. 4; ii. 20. 4: V. i. 1. 2; ii. 3. 2; 7. 5: VI. ii. 7. 3: VII. i. 8. 1; 35. 6; ii. 37. 1.

忠 *chung*. True-hearted; true-heartedness, sincerity, I. i. 5. 3: III. i. 4. 10: IV. ii. 28. 5, 6; 31. 1: VI. i. 16. 1: VII. i. 32; ii. 37. 11.

快 *k'wâi*. To be cheerful, to find pleasure, I. i. 7. 14, 15.

忸 *nŭ*. 忸怩, to be and look ashamed, V. i. 2. 3.

怍 *tso*. To blush, VII. i. 20. 3.

怒 *nû*. To be angry; anger, I. ii. 3. 6, 7, 8; 9. 1: II. ii. 12. 6: III. ii. 2. 1: IV. i. 18. 2: V. i. 3. 2.

思 *sze*. (1) To think; to think of, I. ii. 5. 4: II. i. 2. 4; 3. 2; 9. 1: III. i. 5. 2: IV. i. 12. 2, *et al.*, *saepe.* Thinking, thoughts, IV. i. 1. 5: V. i. 2. 3. (2) 子思, the designation of Confucius's grandson, II. ii. 11. 3, 4: IV. ii. 31. 2, 3: V. ii. 3. 3; 6. 4, 5; 7. 4: VI. ii. 6. 3.

怠 *tâi*. 怠敖, indolent and indifferent, II. i. 4. 4.

急 *chî*. Urgent, earnest, III. ii. 3. 2, 6: IV. ii. 29. 4: VII. i. 46. 1 (*N.B.*)

性 *hsing*. The nature,—generally used of that of man, III. i. 1. 2, and especially in the 6th Book, Part I. Applied generally, or away from man, IV. ii. 26. 1: VI. i. 2. 3; 3. 1. To be natural; to possess, to enjoy by nature, VII. i. 21. 2, 3, 4; 30. 1; ii. 24. 1, 2; 33. 1.

怨 *yüan*. To murmur, I. ii. 11. 2: VI. ii. 3. 1, 2, 3, 4, *et al.*, *saepe.* 自怨, to murmur against himself, to become contrite, V. i. 6. 5. 怨天, II. ii. 13. 1; compare II. i. 7. 5. 怨 = to be dissatisfied, V. i. 1. 1; compare I. ii. 5. 5. Resentment, I. i. 7. 14: V. i. 3. 2.

怩 *nî*. 忸怩, see 忸.

怵 *ch'û*. 怵惕, to be alarmed, II. i. 6. 3.

恆 *hăng*. Constant, fixed; constantly, generally, I. i. 7. 20: III. i. 3. 3: IV. i. 5. 1; ii. 28. 3: VI. ii. 15. 3, 4: VII. i. 18.

恐 *k'ung*. To fear, be afraid; sometimes = our *lest*, I. i. 7. 22; ii. 3. 8; 14. 1: II. i. 7. 1: III. i. 2. 4: IV. i. 16. 1: VII. ii. 1. 2; 37. 12.

恔 *hsiâo*. The 3rd tone. To feel pleased, II. ii. 7. 4.

恕 *shû*. The principle of reciprocity, making our own feelings the rule for our conduct to others, VII. i. 4. 3.

恝 *chiah*. The appearance of being without sorrow, V. i. 1. 2.

恣 *tsze*. License. 放恣, III. ii. 9. 9.

恥 *ch'ih*. The sense of shame; to feel ashamed of; shameful, I. i. 5. 1; ii. 3. 7: II. i. 7. 3, 4: IV. i. 7. 3, 4; ii. 18. 3: V. ii. 5. 5: VI. ii. 14. 4: VII. i. 6; 7. 1, 2, 3.

恩 *ăn*. Kindness, I. i. 7. 10, 12: II. ii. 2. 4: IV. ii. 30. 4.

恭 *kung*. To respect, honour, IV. i. 1. 13; 16: V. ii. 4. 1; 6. 3. 恭敬, VI. i. 6. 7: VII. i. 37. 2, 3. 恭 = gravely complaisant, III. i. 3. 4. 不恭, wanting in self-respect, II. i. 9. 3.

息 *hsi*. (1) To stop (active and neuter), III. ii. 9. 9, 13. To rest from toil, I. ii. 4. 6. 安息, to rest in quiet, III. ii. 9. 5. (2) To grow, applied to trees and to the mind, VI. i. 8. 1, 2. (3) A name, V. i. 1. 2; ii. 3. 3.

悄 *ch'iâo*. 悄悄, to be disquieted and grieved, VII. ii. 19. 3.

悌 *tî*. Brotherly duty; to be obedient as a younger brother, I. i. 3. 4; 5. 3; 7. 24: III. ii. 4. 3.

悅 *yüeh*. (1) To be pleased; to be pleased with, I. ii. 10. 3; 11. 2: II. i. 1. 3, 13; 3. 2; 5. 1, 2, 3, 4, 5, *et al.*, *saepe.* Is sometimes followed by 於, V. i. 3. 3: VI. ii. 4. 5, 6. (2) To please, give pleasure to, IV. i. 12. 1; ii. 2. 5: VI. i. 7. 8.—Observe 爲容悅 VII. i. 19. 1; 以爲悅 II. ii. 7. 3: VII. i. 19. 2; and 以我爲悅 VI. i. 4. 4.

悔 *hûi* To repent of, V. i. 6. 5.

患 *hwan* Calamities; what causes sorrow and grief, IV. i. 23; ii. 9. 1; 28. 7: VI. ii. 2. 3; 15. 4, 5: VII. i. 18. 2. What will endanger life, VI. i. 10. 2, 3, 4. To be grieved, I. ii. 15. 1: II. ii. 9. 2.

悴 *ts'ui* 憔悴, famished, to be distressed, II. i. 1. 11.

悻 *hsing* 悻悻然, angry-like, II. ii. 12. 6.

情 *ch'ing* (1) The feelings proper to humanity, VI. i. 6. 5; 8. 2. (2) 情 = the truth, or reality, IV. ii. 18. 3. (3) 情 = the quality or proper nature, III. i. 4. 18.

惑 *hwo* To be deluded, perplexed, II. i. 1. 7: VI. i. 16. 3. To be in error, IV. ii. 29. 7.

惕 *t'î* 怵惕 see 怵.

惟 *wei* A particle, both initial and medial. *Passim.* It almost always means only. Observe its use in quotations from the older classics.

惠 *hûi* (1) To be kind; kindness, III. i. 4. 10: IV. ii. 2. 2; 28. (2) An honorary epithet, 梁惠王, I. i. 1. 1; 2. 1, *et al.*—柳下惠, II. i. 9. 2, 3, *et al.*—費惠公, V. ii. 3. 3.

惡 *o* Wicked, bad; wickedness, II. i. 2. 4; 9. 1: IV. i. 1. 7; 15. 1; 18. 2; ii. 25. 2: V. ii. 1. 1: VI. ii. 7. 4.

惡 *wû* To dislike, detest, hate, I. i. 4. 5: II. i. 4. 1, 2; 9. 1, *et al.*, *saepe.* 羞惡之心, II. i. 6. 4, 5: VI. i. 6. 7.

惡 *wû* The 1st tone. (1) How, I. i. 7. 7; ii. 8. 5, *et al.*, *saepe.* It is sometimes followed by 乎, adding an exclamatory force to it, I. i. 6. 2: II. i. 2. 11: V. ii. 5. 3: VI. ii. 12. 1. 惡在, where, how does it consist with, I. i. 4. 5: III. i. 3. 7: VI. i. 5. 4: VII. i. 33. 3. 惡在 is both initial and final. (2) An exclamation, Oh! II. i. 2. 19; ii. 2. 4; 9. 2.

惰 *to* To be lazy, IV. ii. 30. 2.

惴 *chûi* To have mental anxiety, to be afraid, II. i. 2. 7.

惻 *ts'ê* To commiserate, 惻隱之心, II. i. 6. 3, 4, 5: VI. i. 6. 7.

惛 *hwăn* Unintelligent, stupid, I. i. 7. 19.

愆 *ch'ien* Transgression, error, IV. i. 1. 4.

愈 *yü* (1) To be better,—spoken of disease, II. ii. 2. 2, 3: III. i. 5. 1. (2) To surpass, IV. ii. 24. 1. Followed by 於, VI. ii. 11. 1: VII. i. 39. 1, 4. (3) To increase, VI. ii. 8. 4.

意 *î* To think, IV. i. 25. 1. One's own ideas, V. i. 4. 2.

愛 *ài* To love; to care for, I. ii. 5. 5: III. i. 5. 3; ii. 9. 9: IV. i. 4. 1; ii. 28. 2, 3: V. i. 1. 2; 2. 4; 3. 2: VI. i. 4. 4; 13; 14. 1: VII. i. 14. 3; 15. 2; 26. 2; 37. 1; 45; 46. 1; ii. 1. 1, 2. 愛 = to grudge, I. i. 7. 5, 6, 7.

慍 *wăn* To be hated, VII. ii. 19. 3.

愧 *k'wei* To be ashamed, VII. i. 20. 3.

愬 *sû* To complain, announce their wrongs, I. i. 7. 18.

慎 *shăn* (1) To be careful, to be cautious, I. ii. 7. 3: II. i. 7. 1. (2) A surname, VI. ii. 8. 1, 4.

慈 *tsze* To be kind to; affectionate, IV. i. 2. 4: VI. ii. 7. 3.

慊 *ch'ien* (1) To be dissatisfied, II. ii. 2. 4. (2) To be satisfied (also read *ch'ieh*), II. i. 2. 15.

慕 *mû* To desire, to affect, IV. i. 6. 1. To desire with affectionate longing, V. i. 1. 1, 5: VI. ii. 3. 5.

慚 *ts'an* To feel ashamed, II. ii. 9. 1.

慝 *nî* Wickedness; hidden wickedness, I. ii. 4. 6: VII. ii. 37. 13.

慢 *man* To despise; to neglect, I. ii. 12. 2: II. ii. 2. 6: III. i. 3. 13.

慧 *hûi* Intelligence, discernment, II. i. 1. 9: VII. i. 18. 1.

慮 *lü* To think anxiously; to be anxious about, II. i. 2. 5; ii. 11. 4: VII. i. 15. 1; 18. 2. Anxious thoughts, VI. ii. 15. 3. 知慮, VI. ii. 13. 2.

慶 *ch'ing* Congratulation; to be rewarded, VI. ii. 7. 2.

憂 *yü* To be sorrowful; to grieve for; sorrow, cause of distress, I. ii. 4. 6: III. i. 4. 7, 8, 9: IV. i. 9. 5; ii. 28. 7; 29. 2: V. i. 1. 4; ii. 3: VI. ii. 15. 5: VII. i. 27. 2; ii. 19. 3. 采薪之憂 = 'a little sickness,' II. ii. 2. 3. Observe 憂民之憂, I. ii. 4. 3.

憎 *tsăng* To hate. But the text is doubtful, VII. ii. 19. 2.

憔 *ch'iâo* 憔悴, see 悴.

憚 *tan* To dread, to shrink from, III. i. 4. 5.

憫 *min*. To sorrow, II. i. 9. 2: V. ii. 1. 3.

憮 *wû*. 憮然, the appearance of being surprised, thoughtful-like, III. i. 5. 5.

憾 *han*. To feel indignant, vexed, I. i. 3. 3: VII. ii. 37. 8.

應 *ying*. A name, VII. i. 35. 1.

應 *ying*. The 4th tone. To answer, II. ii. 8. 2; 11. 2: VI. ii. 1. 8.

懟 *tui*. To incur the resentment of, V. i. 2. 1.

懲 *ch'ǎng*. To repress; to punish, III. i. 4. 16; ii. 9. 12.

懿 *î*. Admirable, VI. i. 6. 8.

懦 *nû*. Weak, timid, V. ii. 1. 1: VII. ii. 15.

懷 *hwâi*. To cherish in the thoughts, VI. ii. 4. 5, 6.

懸 *hsüan*. To be suspended. 倒懸, hung up by the heels, II. i. 1. 13.

懼 *chü*. To fear, be alarmed, II. i. 2. 5: III. ii. 2. 1; 9. 8, 10, 11.

THE 62ND RADICAL, 戈.

戈 *ko*. A spear, I. ii. 5. 4.

戎 *zung*. The wild tribes of the West, III. i. 4. 16; ii. 9. 12.

成 *ch'ǎng*. (1) To perfect, complete, I. i. 2. 3: IV. i. 1. 1: V. i. 9. 3: VI. ii. 5. 5: VII. i. 40. 3. Observe 成功, I. ii. 14. 3; and 成章, VII. i. 24. 3. To be perfect, III. ii. 3. 3: VII. ii. 14. 4. To become completed, IV. ii. 2. 3: VII. ii. 21. (2) Spoken with reference to music. Confucius is called 集大成, a complete concert, V. ii. 1. 6. (3) A surname, III. i. 1. 4. In a double surname, VII. ii. 29. (4) 武成, the name of a book in the Shû-ching, VII. ii. 3. 2.

我 *wo*. (1) I, we, me, us; my, our. *Passim*. Observe 爲我 in III. ii. 9. 9: VII. i. 26. 1; and 於我 and 得我 in VI. i. 4. 4; 10. 7. (2) 宰我, one of Confucius's disciples, II. i. 2. 18, 25, 26.

戒 *chieh*. (1) To caution; a caution, III. i. 2. 5; ii. 2. 2. 戒之, beware, I. ii. 12. 2. Cautious, using precautions, II. ii. 3. 4. (2) 齊戒 = to fast, IV. ii. 25. 2. According to the dictionary, this meaning may be reduced to the preceding. (3) To issue a proclamation, I. ii. 4. 9.

戕 *ch'iang*. To do violence to, VI. i. 1. 2. This character has several other pronunciations.

或 *hwo*. (1) Some (both singular and plural), I. i. 3. 2; ii. 10. 2; 15. 2; 16. 2, *et al., saepe*. (2) Perhaps, II. ii. 2. 6. 或者, II. ii. 2. 2. This meaning and the other are connected, and the dictionary gives them together, saying that 或 is a word of uncertainty. Observe I. ii. 16. 3: II. i. 4. 3; ii. 6. 2: III. i. 4. 12, 17, 18: V. i. 7. 7: VI. i. 6. 7. (3) Used for 惑, VI. i. 9. 1.

戚 *ch'î*. (1) A kind of axe, I. ii. 5. 5. (2) Relatives by affinity, I. ii. 7. 3: II. ii. 1. 4, 5: V. ii. 9. 1: VII. i. 34. 1. Used as a verb, 戚之, to consider him as a relative, VI. ii. 3. 2. (3) Sorrow, grief, III. i. 2. 5. 戚戚, the appearance of being sorrowful, I. i. 7. 9.

戟 *chî*. A kind of spear, II. ii. 4. 1.

戢 *chî*. To collect, I. ii. 5. 4.

戮 *lû*. (1) To put to death, to slaughter, III. ii. 9. 6: IV. ii. 4. (2) Disgrace, IV. ii. 30. 2.

戰 *chan*. (1) To fight, to conduct battles; fightings, wars, I. i. 3. 2; 7. 17: II. ii. 1. 5: IV. i. 14. 2, 3: VI. ii. 8. 3; 9. 2: VII. ii. 2. 1; 4. 1, 6. 戰之, making them fight, leading them to battle, VII. ii. 1. 2. (2) A name, III. i. 3. 13.

戴 *tâi*. (1) To carry on the head, I. i. 3. 4; 7. 24. (2) A surname, III. ii. 6. 1.—III. ii. 8. 1. (3) A name, III. ii. 10. 5.

THE 63RD RADICAL, 戶.

戶 *hû*. A door,—properly an inner door, II. i. 4. 3: IV. ii. 29. 7. 門戶, VI. ii. 14. 4: VII. i. 23. 3.

戹 *î*. To be distressed, reduced to straits, VII. ii. 18.

所 *so*. (1) A place, III. ii. 6. 2: V. i. 2. 4. (2) The compound relative what, = that which, those which. *Passim*. Sometimes it is simply the relative, the antecedent, if we may so call it, being expressed, as in 所居之室. The idea of *place* as the antecedent often enters into the phrase where it is thus used. 無所 and 無所不, 有所 and 有所不 are to be marked, VII. i. 7. 2; ii. 1. 2; 31. 1, 3; 37. 2, 10, *et al., saepe*. 所以, whereby, the whereby, is very common; and 所, alone, has sometimes the same

force. Observe 在所禮, VII. i. 43. 1 (compare IV. ii. 28. 7); 有所受之, III. i. 2. 3: VII. i. 35. 4; 所過, 所存, VII. i. 13. 3; 所就, 所去, VI. ii. 14. 1; 兼所愛, VI. i. 14. 1; 未有所終..., V. ii. 4. 6; 所爲主, 所主, V. i. 8. 4; 惟義所在, IV. ii. 11. 1; 所教, 所受教, II. ii. 2. 9; 所安, II. i. 2. 20; 所之, I. ii. 16. 1; 惟君所行, I. ii. 4. 9.

戾 *lî* In the phrase 狼戾, III. i. 3. 7.

THE 64TH RADICAL, 手.

手 *shâu* The hand, hands, II. i. 1. 6: IV. i. 17. 1, 3; 27. 2 (*N.B.*); ii. 3. 1.

才 *ts'âi* The natural powers; abilities, I. ii. 7. 2: VI. i. 6. 6, 7; 7. 1; 8. 2: VII. ii. 29. In the concrete, = men of good talents, IV. ii. 7: VI. ii. 7. 3: VII. i. 20. 4.

扣 *k'âu* To rap, knock against, IV. ii. 24. 2.

扶 *fû* 扶持, to support, sustain, III. i. 3. 18.

承 *ch'ăng* (1) To receive, I. i. 4. 1. (2) To receive and carry out, III. ii. 9. 6, 13. 承繼, V. i. 6. 2. A passage here has been omitted in the text—啟賢, 能敬承繼禹之道, 益之相禹也, 歷年少, 施澤於民未久,—'that Ch'î was a wise and worthy prince, able reverently to receive and carry on the principles of Yü, and that Yih assisted Yü *only* for a few years, conferring benefits on the people for a short time.' (3) To resist, III. ii. 9. 12. This is the meaning assigned by Chû Hsî.

把 *pâ* To grasp,—with one hand. 拱把, VI. i. 13.

抑 *yî* (1) An initial particle, = come now, I. i. 7. 14. (2) Or, I. i. 7. 16. Followed by 亦, II. ii. 4. 3: III. ii. 10. 3. (3) To repress, III. ii. 9. 11.

折 *cheh* To break off, I. i. 7. 11.

抽 *ch'âu* To take out, IV. ii. 24. 2.

拂 *fû* To shake off, 拂亂, to confound, VI. ii. 15. 2. Read *pî*, i. q. 弼, to assist; able, VI. ii. 15. 4.

抱 *pâo* To embrace, encircle, 抱關, to go round the gates, i.e. to guard them, V. ii. 5. 3; 6. 3.

拒 *chü* To resist, to reject, VII. ii. 30. 3.

拔 *pâ* (1) To pull out, VII. i. 26. 1. (2) To rise high, II. i. 2. 28. In this meaning it should probably be read *p'o;* see the dictionary.

拘 *chü* To detain, VII. ii. 35. 3.

拙 *chüeh* Stupid, VII. i. 41. 2.

招 *châo* (1) To call, to summon, III. ii. 1. 2: V. ii. 7. 5, 6, 7. (2) To tie the legs, VII. ii. 26. 2.

招 *shâo* Used for 韶, the name of Shun's music. 徵招, 角招, two pieces of music, I. ii. 4. 9.

拜 *pâi* To make an obeisance; to pay one's respects, II. i. 8. 2: III. ii. 7. 3: V. ii. 6. 4, 5.

拯 *ch'ăng* To deliver, rescue, I. ii. 11. 3.

拱 *kung* To grasp with the two hands, VI. i. 13.

持 *ch'ih* To hold, to grasp, II. ii. 4. 1. Applied to the will,—to maintain, II. i. 2. 9, 10. 扶持 see 扶.

指 *chih* A finger, VI. i. 12. 1, 2; 14. 4. To point out, = meaning, scope, VI. ii. 4. 4: VII. ii. 32. 1.

挫 *ts'o* To push. A push, II. i. 2. 4.

振 *chăn* (1) To stimulate, III. i. 4. 8. (2) To bring to a close, to wind up,—in music, V. ii. 1. 6.

挾 *chiâ* (1) To take under the arm, I. i. 7. 11. (2) To presume on, V. ii. 3. 1: VII. i. 43. 2.

括 *kwo* A name, VII. ii. 29. 1.

捆 *k'wăn* To beat and hammer. 捆屨, to make sandals, III. i. 4. 1.

捐 *chüan* To remove, V. i. 2. 3.

授 *shâu* To give,—properly, with the hand, IV. i. 17. 1. Generally, to give, II. ii. 10. 3. To give up, surrender, III. ii. 5. 2.

掊 *p'âu* To collect imposts. 掊克, = exacting, able ministers, VI. ii. 7. 2.

掌 *chang* (1) The palm, I. i. 7. 12: II. i. 1. 8; 6. 2. 熊掌, bears'-paws, VI. i. 10. 1. (2) To manage, direct, III. i. 4. 7; ii. 1. 4.

排 *p'âi* — To arrange, = to regulate the course of, III. i. 4. 7.

掘 *chüeh* — To dig, III. ii. 9. 4: VII. i. 29. 1.

接 *chieh* — To come into contact; to have intercourse with. (1) To receive, admit to one's presence, V. i. 3. 3. (2) 相接, to have intercourse with, VI. ii. 4. 5, 6. But in I. i. 3. 2, 既接 = being crossed, spoken of weapons. (3) 接淅, to let the water of rice strain off through the hand, V. ii. 1. 4: VII. ii. 17. (4) Used of the manner in which a present is offered, V. ii. 4. 3.

推 *t'ûi* — (1) To push, V. i. 7. 6; ii. 1. 2. (2) To push out, carry out, I. i. 7. 12. To consider, prosecute the study of, II. i. 9. 1. In these two cases, we should read the character *ch'ûi*.

掩 *yen* — To cover. Applied to the bodies of the dead, III. i. 5. 4; to the nose, IV. ii. 25. 1; to wickedness, IV. i. 15. 1. To cover = to make good, to come up to, VII. ii. 37. 6.

揆 *k'wei* — To examine, to calculate, IV. i. 1. 8; ii. 1. 4.

提 *t'î* — To lift with the hand, to carry, 孩提之童, children carried in the arms, VII. i. 15. 2.

揖 *yî* — To salute, with the hands joined before the breast, = to bow to, III. i. 4. 13: IV. ii. 27. 3.

揚 *yang* — (1) To display, be displayed, put forth, III. ii. 5. 6. (2) A kind of battle-axe, I. ii. 5. 4.

揜 *yen* — Used for 掩, to cover up, V. i. 2. 3.

揠 *yâ* — To pull up, II. i. 2. 16.

揣 *ch'ûi* — To feel with the hand, = to adjust, VI. ii. 1. 5.

援 *yüan* — (1) To draw,—spoken of a bow, VI. i. 9. 3. 援, to press, to hold fast, II. i. 9. 2. (2) To draw out, to rescue, IV. i. 17. 1, 2, 3.

搆 *kâu* — 搆兵, to be fighting together, VI. ii. 4. 3.

損 *sun* — To diminish, to be diminished, III. ii. 8. 2: VII. i. 21. 3.

搏 *po* — (1) To seize, IV. ii. 8. 4: VII. ii. 23. 2. (2) To strike with the hand, VI. i. 2. 3.

摟 *lâu* — To drag, to drag away, VI. ii. 1. 8; 7. 2.

摩 *mo* — To rub, i. e. to rub smooth, VII. i. 26. 2.

摽 *piâo* — To beckon, to motion to, V. ii. 6. 4.

撓 *nâo* — To bend, 膚撓, to flinch from strokes at the body, II. i. 2. 4.

撫 *fû* — (1) To tranquillize, = to subdue, I. i. 7. 16. (2) To hold, to grasp, I. ii. 3. 5.

播 *po* — To sow; to disseminate, III. i. 3. 2: IV. i. 1. 7: VI. i. 7. 2.

撻 *t'â* — To beat, II. i. 2. 4: III. ii. 6. 1. 撻 = to oppose, I. i. 5. 3.

擇 *châi* — To choose, I. ii. 14. 2; 15. 2: II. i. 7. 2: III. i. 3. 13: IV. ii. 23. 6. 牛羊何擇, what was there to choose between an ox and a sheep? I. i. 7. 7.

擊 *chî* — To beat, strike, 擊柝, V. ii. 5. 3; 6. 3.

操 *ts'âo* — To hold fast,—spoken of the mind, VI. i. 8. 4: VII. i. 18. 2. 操 = principles, III. ii. 10. 2, 6. In this meaning it should be the 4th tone, according to the dictionary.

擘 *pî* — 巨擘, the thumb, III. ii. 10. 2.

擴 *k'wo* — To stretch out and expand, 擴而充之, II. i. 6. 7.

攖 *ying* — To encounter, to press near to, VII. ii. 23. 2.

攘 *zang* — (1) To steal,—upon occasion offered, III. ii. 8. 2. (2) To bare, VII. ii. 23. 2.

攝 *shih* — To act for, undertake one's duties, V. i. 4. 1. 攝 = a plurality of offices, VI. ii. 7. 3.

THE 65TH RADICAL, 支.

支 *chih* — Used for 肢. 四支, the four limbs, IV. ii. 30. 2.

THE 66TH RADICAL, 攴.

收 *shâu* — To take back, IV. ii. 3. 3, 4.

攸 *yû* — (1) I. q. 所. 有攸, some, III. ii. 5. 5. (2) Appears to be a mere expletive, I. i. 2. 3. (3) 攸然, the appearance of a fish let go in the water, V. i. 2. 4.

改 *kâi* — To alter, change (active and neuter); to reform, II. ii. 9. 4: IV. i. 2. 4; 14. 1 (改於); ii. 29. 1: V. ii. 4. 5: VI. ii. 15. 3: VII. i. 41. 2. Observe 改之 and 改諸, II. ii. 12. 4, 5. 改日, 'spake with an altered mind,' V. i. 7. 4. In II. i. 1. 10, 不改 = does not need more.

攻 *kung* — (1) To attack, II. i. 5. 6; ii. 1. 2, 5: V. i. 7. 9. 攻 = to expose one's errors, IV. i. 14. 1. (2) To undertake, to proceed to do, I. i. 2. 3.

放 *fang*. (1) To banish,—spoken of men, animals, and doctrines, I. ii. 8. 1: III. ii. 9. 4, 10, 13: V. i. 3. 1, 2, 3; 6. 5: VII. i. 31. 1, 2. (2) To lose, let stray; stray, lost, VI. i. 8. 2; 11. 2, 3, 4: VII. ii. 26. 2. (3) Dissolute, self-abandoned, I. i. 7. 20: III. i. 3. 3; ii. 5. 2. So 放恣, III. ii. 9. 9. (4) 放飯, to eat immoderately; but other meanings are given to the phrase, VII. i. 46. 2.

放 *fang*. The 3rd tone. (1) To, going on to, I. ii. 4. 4: IV. ii. 18. 2: VII. ii. 26. 2. (2) 放勳, a designation of Yâo or (? possibly) of Shun, III. i. 4. 8: V. i. 4. 1.

政 *chăng*. Government. *Passim*. 政事, the principles and business of government, VII. ii. 12. 3; 28. So 政刑, II. i. 4. 2. 爲政, the administration of government, is very common; but it = to give law to, in I. ii. 11. 1: IV. i. 7. 4. 聽政, IV. ii. 2. 1. 行政, to practise a government, is common. 施政 is also found. Observe 以政, V. i. 3. 3.

故 *kû*. The cause or reason of a thing. (1) 有故, 無故, there being a cause, there being no cause, IV. ii. 3. 3, 4: VII. i. 20. 2 (*N.B.*) Observe 故 alone, III. i. 5. 3. At the end of a clause, 故 = because, VI. i. 5. 4: VII. i. 21. 3. Observe 以 . . . 之故, VII. ii. 1. 2. (2) 故 and 是故, in continuation of a subject, —therefore, thus. *Passim*. (3) Facts, phenomena, IV. ii. 26. 1, 3. (4) Ancient, old, I. ii. 7. 1: II. i. 1. 8. 故 = old acquaintance, VII. i. 43. 2.

效 *hsiâo*. 效死 = to be prepared to die, to strive to death, I. ii. 13. 2; 15. 2.

教 *chiâo*. To teach. *Saepe*. Instructions; lessons, I. i. 3. 4; 7. 24: IV. i. 14. 2, 3. Observe II. i. 2. 19; and V. ii. 4. 4. Pronounced in the 1st tone, it = to call in, to employ, I. ii. 9. 2.

敏 *min*. Alert, intelligent, and active, I. i. 7. 19: IV. i. 7. 5.

救 *chiû*. To save, I. ii. 11. 1; 12. 1: III. ii. 5. 5: V. i. 7. 6. 救 = to put out, to save from fire, VI. i. 18. 1. 救 = to part, to stop from fighting, IV. ii. 29. 6, 7. 救死, to save themselves from death, I. i. 7. 22.

敖 *âo*. (1) 怠敖, indolent indifference, idle sauntering, II. i. 4. 4. (2) A name, VI. ii. 15. 1. (3) 子敖, a designation, IV. i. 24. 1; 25. 1; ii. 27. 3.

敗 *pâi*. To ruin, IV. i. 8. 1. To be defeated, I. i. 5. 1: VII. ii. 1. 2.

敝 *pî*. Worn-out, VII. i. 35. 6.

敢 *kan*. To venture, dare, presume. *Saepe*. 敢問, 'I venture to ask,' is a common way of asking a question. Observe 請勿復敢見, II. ii. 11. 3.

散 *san*. (1) To be scattered, I. i. 5. 4; ii. 1. 6; 12. 2: II. ii. 4. 2. (2) A surname, VII. ii. 38. 3.

敦 *tun*. (1) Generous, V. ii. 1. 3: VII. ii. 15. (2) To manage; but this meaning is not found in the dictionary, II. ii. 7. 1.

敬 *ching*. To respect, revere; the feeling of reverence; reverential, II. ii. 2. 4: III. ii. 2. 2: IV. i. 2. 2; 4. 1, *et al.*, *saepe*. 恭敬, VI. i. 5. 2, 3, *et al.* On the difference between the terms, see IV. i. 1. 13.

敷 *fû*. To set forth, 敷治, III. i. 4. 7.

數 *shû*. (1) Number, II. ii. 13. 4. Several, I. i, 3. 4: II. ii. 2. 3; 5. 1, *et al.*, *saepe*. ? a few, VII. i. 39. 3. (2) 數 = an art, VI. i. 9. 3.

數 *ts'û*. Close, close-meshed, I. i. 3. 3.

敵 *tî*. An enemy, I. i. 5. 5, 6: II. i. 2. 5; 5. 6: III. ii. 5. 4: IV. i. 7. 5, 6: VII. ii. 3. 3; 4. 2. Hostile, VI. ii. 15. 4: VII. ii. 2. 3. To be an enemy to, to oppose, I. i. 7. 17; ii. 3. 5: VII. ii. 4. 5.

毆 *ch'ü*. I. q. 驅. To drive, chase, IV. i. 9. 3, 4.

整 *chăng*. To marshal, I. ii. 3. 6.

斂 *lien*. To ingather. The ingathering,—spoken of the harvest, I. ii. 4. 5: VI. ii. 7. 2. 稅斂, all taxes and imposts, I. i. 5. 3: VII. i. 23. 1.

THE 67TH RADICAL, 文.

文 *wăn*. (1) A character, as delineated, = a word, V. i. 4. 2. (2) Style, method of composition, IV. ii. 21. 3. (3) Elegant, adorned, VI. i. 17. 3. To adorn, 飾文, IV. i. 27. 2. (4) An honorary epithet, 文王, I. i. 2. 3, *et al.*, *saepissime*.—晉文, II. i. 7. 1, 2: IV. ii. 21. 3.—滕文公, I. ii. 13, *et al.*

THE 69TH RADICAL, 斤.

斤 *chin*. A bill,—a general name of all crooked knives, 斧斤, I. i. 3. 3: VI. i. 8. 1, 2.

斧 *fû*. An axe. 斧斤, see above.

斬 *chan* To cut in two,—to terminate, IV. ii. 22. 1.

斯 *sze* (1) This, those, I. i. 4. 6; 7. 12; ii. 5. 3, 4, *et al.*, *saepe*. (2) As a conjunction, forthwith, then, thereupon, &c., I. i. 3. 5: II. i. 6. 2: III. ii. 7. 2; 8. 3: VII. ii. 37. 3, 8, 13. In several cases we can hardly tell whether to take the character as a conjunction, or as the demonstrative, following its antecedent, to give emphasis to the sentence. Observe also I. ii. 3. 6, and 5. 4, where it seems a mere expletive. (3) 斯須, i.q. 須臾, an instant, VI. i. 5. 4. (4) In a name, IV. ii. 24. 2.

新 *hsin* New, III. i. 3. 12.

斲 *cho* To cut, hew, I. ii. 9. 1.

斷 *twan* In the phrase, 龍斷, a conspicuous mound, II. ii. 10. 6, 7.

THE 70TH RADICAL, 方.

方 *fang* (1) That which is square, IV. i. 1. 1, 5; 2. 1. Square, the adjective,—followed by the dimension, I. i. 5. 2; 7. 17, *et al.*, *saepe*. Observe the note on V. ii. 2. 4. (2) A quarter, region, direction, III. 4. 1: VI. i. 2. 1. The phrase 四方 is common. 無方, without reference to their where-from, IV. ii. 20. 2. (3) 方=class, a resemblance, V. i. 2. 4. (4) To neglect, violate, I. ii. 4. 6. (5) As a conjunction, 方且, III. i. 4. 16; 爰方, I. ii. 5. 4.

於 *yü* *Passim*. (1) A preposition, in, at, on. But after many verbs and adjectives we must translate it variously,—by, to, from, &c. &c., and often it need not be translated at all. 至於, down to, coming to, &c., is common. After the possessive 之, 於=in relation to, and so, sometimes, when not preceded by 之. 於=compared with, II. i. 2. 23. After 志, it is common, and what may be called composite verbs, such as 得罪, 有功, &c. (2) Than, forming the comparative degree of preceding adjectives. *Saepe*. But observe II. i. 2. 28, at the end.

於 *wû* (1) How! I. i. 2. 3. (2) 於陵, the name of a place, III. ii. 10. 1, 5, 6.

施 *shih* To give, to dispense; to be given to, to be shown, I. i. 5. 3; 7. 18; ii. 5. 3: IV. i. 9. 1: V. i. 6. 2: VI. i. 17. 3: VII. i. 21 (?); ii. 32. 1. (2) In the name, 孟施舍, II. i. 2. 5, 6, 8.

施 *shih* The 1st tone. 施施, complacently, IV. ii. 33. 1.

施 *i* Dodgingly,=secretly, IV. ii. 33. 1.

旂 *ch'î* A flag, with dragons emblazoned, and bells attached, V. ii. 7. 6.

旃 *chan* A flag,—of silk, unemblazoned, V. ii. 7. 6.

旄 *mâo* (1) A white cow's tail,—used to make signals with. 旄=streamers, I. ii. 1. 6, 7. (2) I.q. 耄, very old persons, I. ii. 11. 4.

旅 *lü* (1) Hosts. Properly, 500 men make a 旅, I. ii. 3. 6. (2) A stranger, a traveller, I. i. 7. 18: II. i. 5. 3: VI. ii. 7. 3.

旋 *hsüan* 周旋, going round, the turnings of the body, VII. ii. 33. 2.

旌 *ching* A flag,—made of feathers suspended from the top of the staff, III. ii. 1. 2: V. ii. 7. 5, 6.

族 *ts'û* The head of an arrow, III. i. 2. 5.

THE 71ST RADICAL, 无.

旣 *chî* A particle of past time. May often be translated by have, having, having been, I. i. 3. 2: II. i. 2. 10 (*N.B.*), 18, 19; ii. 5. 1 (*N.B.*); 6. 2 (*N.B.*): III. i. 3. 13; ii. 9. 4, 5, *et al.*, *saepe*. Observe 旣而, V. i. 7. 4; 旣 . . . 而, VI. i. 16. 3; and 旣已, VI. ii. 13. 8. In these and similar instances there should be a comma after 旣. It does not form an adverb with the character that follows.

THE 72ND RADICAL, 日.

日 *zih* (1) The sun, I. i. 2. 4: II. ii. 9. 4: V. i. 4. 1: VII. i. 24. 2. (2) A day, days, the day, II. ii. 4. 1: III. ii. 10. 1: IV. i. 24. 2; ii. 2. 5; 3. 4; 20. 5, *et al.* 他日, see 他. 今日, to-day, II. i. 2. 16, *et al.* 明日, to-morrow, II. ii. 2. 2, *et al.* 前日, formerly, II. ii. 7. 1, *et al.* 終日, all the day, III. ii. 1. 4. 無日, 不日, in no time, I. i. 2. 3: IV. i. 1. 9. 日至, the solstice, IV. ii. 26. 3: but VI. i. 7. 2 is different. 冬日, in winter, VI. i. 5. 5. 暇日, leisure days, I. i. 5. 3. 竆日之力, to exert the strength the whole day, II. ii. 12. 6. 日 alone = daily, from day to day, II. ii. 12. 5: III. ii. 6. 1; 8. 2: V. i. 3. 1, *et al.*

旦 *tan* The morning, IV. ii. 20. 5. 旦旦, from morning to morning, i. q. from day to day, VI. i. 8. 2. 平旦, the day-break, also VI. i. 8. 2.

旨 *chih* — Good, pleasant, IV. ii. 20. 1.

旬 *hsün* — A decade of days, I. ii. 10. 2.

旱 *han* — Drought, season of drought, I. i. 6. 6; ii. 11. 2: III. ii. 5. 4. 旱乾, VII. ii. 14. 4.

旻 *min* — 旻天, the name given to the autumnal heavens, = pitying, V. i. 1. 1, 2.

明 *ming* — (1) Brightness, VII. i. 24. 2. (2) Intelligent; to be intelligent about, I. i. 7. 21: II. ii. 12. 1: IV. i. 12. 1; ii. 19. 2. (3) To illustrate; to digest clearly, II. i. 4. 2: III. i. 3. 10. (4) Clearly, plainly, II. ii. 11. 3: III. ii. 6. 1: VI. ii. 8. 5. Observe 明以教我, I. i. 7. 19. (5) Power of vision, I. i. 7. 10: IV. i. 1. 1. (6) 明日, to-morrow; see 日. (7) 明堂, see 堂. (8) 公明, a double surname, III. i. 1. 4; ii. 3. 1; 9. 9: IV. ii. 24. 1.—V. i. 1. 2.

易 *yi* — (1) To change; to exchange, barter, I. i. 7. 4, 6, 7: II. ii. 10. 7: III. i. 4. 4, 5; 5. 2; ii. 9. 10; 10. 4: IV. i. 18. 3; ii. 29. 5 (*N.B.*); 31. 3: VI. ii. 7. 3: VII. i. 28. 1. 易位 = to dethrone, V. ii. 9. 1. 易事, an interchange of services, III. ii. 4. 3. (2) 易牙, a famous cook of antiquity, VI. i. 7. 5.

易 *i* — The 4th tone. (1) Easy; easily, readily; what is easy, III. i. 4. 9, 10: IV. i. 11: VI. i. 9. 2. 易然, II. i. 1. 7, 9; observe also 11, 易爲食云云. 易 = to use readily, IV. i. 22. (2) To cultivate well, I. i. 5. 3: VII. i. 23. 1.

昆 *kwăn* — Used for 混. 昆夷, the name of a rude tribe of the West, I. ii. 3. 1.

昔 *hsi* — Formerly, III. ii. 1. 2: IV. ii. 31. 1. Instead of 昔 alone, Mencius commonly uses 昔者, I. ii. 4. 4; 5. 3, 4, 5; 14. 2; 15. 1, *et al.*, *saepe*. Sometimes 昔者 = yesterday, I. ii. 7. 1: II. ii. 2. 2, 3: III. ii. 1. 2: IV. i. 24. 2. Sometimes I have left it untranslated.

星 *hsing* — A star. 星辰, IV. ii. 26. 3.

春 *ch'un* — (1) The spring. 春 = in the spring, I. ii. 4. 5: VI. ii. 7. 2. (2) 春秋, the title of a work by Confucius, III. ii. 9. 8, 11, *et al.* (3) A name, III. ii. 2. 1.

曷 *ho* — How? I. ii. 3. 7.

昏 *hun* — Dusk, VII. i. 23. 3. Redoubled, = darkness, i.e. ignorance, VII. ii. 20. 1. It is made either with 氏 or with 民.

昭 *châo* — 昭昭, brightness,—clear intelligence, VII. ii. 20. 1.

是 *shih* — (1) This, these. *Passim.* It often has the whole preceding clause or sentence for its antecedent, = *this is.* It might often be translated also—*in this case.* Observe its peculiar force at the end of a sentence, affirming strongly what has been said in it, I. ii. 10. 3: VII. ii. 15, *et al.* We have 若是, 猶 (and 由) 是, and 如是,—all = thus, such;—observe II. i. 2. 23. 是故 and 是以 = therefore. (2) To be, VI. i. 15. 1, 2, *et al.* (3) Right, III. i. 5. 2, 4: VII. ii. 37. 11. To approve, II. i. 6. 4, 5, *et al.*

時 *shih* — (1) Time, times; at—in—the time, I. i. 5. 4; ii. 5. 5: II. i. 1. 9, 11, 13; 4. 2, 4, *et al.*, *saepe*. The proper times or seasons, I. i. 3. 3, 4; 7. 24: VII. i. 22. 2. Seasonable, I. ii. 11. 2: III. ii. 5. 4: VII. i. 40. 2. Timeous,—a characteristic of Confucius, V. ii. 1. 5. 無時, without reference to time, VI. i. 8. 4. 有時, sometimes, V. ii. 5. 1. 天時, opportunities of time afforded by Heaven, II. ii. 1. 1, 2. (2) 時 = 是, this, I. i. 2. 4; ii. 3. 3. (3) A surname, II. ii. 10. 3, 4.

晏 *yen* — The surname of a minister of Ch'î, I. ii. 4. 4, 5: II. i. 1. 1, 2, 5.

晉 *tsin* — The name of a State, 晉國, I. i. 5. 1, *et al.*—晉人, V. i. 9. 2, *et al.*—晉平公, V. ii. 3. 4.—晉文, I. i. 7. 1, 2, *et al.*

晝 *châu* — (1) The day-time, by day, III. i. 3. 2: IV. ii. 18. 2. 旦晝, *id.*, VI. i. 8. 2. (2) The name of a town, II. ii. 11; 12.

普 *p'û* — Great, vast. 普天之下, under the whole heaven, V. i. 4. 2.

智 *chih* — (1) The principle of, or man's capacity for, knowledge, II. i. 6. 5: IV. i. 27. 2: VI. i. 6. 7; 9. 3: VII. i. 21. 4. (2) Knowledge, wisdom; wise; to be wise, I. ii. 3. 1: II. i. 1. 9; 2. 19, 25, *et al.*, *saepe*.

景 *ching* — (1) An honorary epithet, 齊景公, I. ii. 4. 4, 10, *et al.* (2) A surname, 景春, III. ii. 2. 1.—景丑氏, II. ii. 2. 4, 5.

晳 *hsî* — The designation of Tsăng Shăn's father, IV. i. 19. 3: VII. ii. 36; 37.

暇 *hsiâ* — Leisure, I. i. 7. 22: III. i. 4. 8. 閒暇, II. i. 4. 2, 4. 暇日, I. i. 5. 3.

暢 *ch'ang* — 暢茂, luxuriant, III. i. 4. 7.

暮 *mû* The evening, II. ii. 6. 1. 昬暮, the dusk of the evening, VII. i. 23. 3.

暴 *pâo* (1) Violence, oppression, cruelty, VI. i. 6. 2: VII. ii. 8. 1. Oppressive, III. i. 3. 13; ii. 9. 5, 7. To oppress, IV. i. 2. 4: V. i. 8. 3. Applied to the mind, II. i. 2. 9, 10. 自暴, to do violence to one's nature, IV. i. 10. 1. So 暴 alone, VI. i. 7. 1. (2) A name, I. ii. 1. 1.

暴 *pû* (1) To dry or bleach in the sun, III. i. 4. 13. 暴 = to warm genially, VI. i. 9. 2. (2) To exhibit, V. i. 5. 5, 6.

曠 *k'wang* Empty; to leave empty, IV. i. 10. 3. 曠 = unmarried, I. ii. 5. 5.

THE 73RD RADICAL, 曰.

曰 *yüeh* To say. *Passim.* Often the nominative is not expressed, and must be supplied from the context. In this case, 曰 sometimes = it is said. It is also used in descriptive accounts, and = is called, means.

曲 *ch'ü* Crooked. Observe 無曲防, VI. ii. 7. 3.

曳 *î* To trail after one, I. i. 3. 2.

更 *kăng* (1) To change = to reform, II. ii. 9. 4. It was originally made from 丙 and 攴. (2) A name, III. ii. 4. 1.—VII. i. 43. 1, 2.

書 *shû* (1) A writing,—of a covenant, VI. ii. 7. 3. Writings, books, V. ii. 8. 2. (2) The Shû-ching, I. ii. 3. 7; 11. 1: III. i. 1. 5; ii. 5. 2, 4; 9. 3, 6: V. i. 4. 4: VI. ii. 5. 4. Observe VII. ii. 3. 1.

曾 *tsăng* A surname, 曾子, I. ii. 12. 2: II. i. 2. 6, 7, 8, *et al.*, *saepe.* 曾晳, see 晳,—曾元, IV. i. 19. 3.—曾西, II. i. 1. 3, 4.

曾 *ts'ăng* A particle, indicating the present complete tense, II. i. 1. 3: V. i. 9. 3.

會 *hûi* To assemble; the assembly of, VI. ii. 7. 3. To meet, = to engage in battle, II. i. 2. 5.

會 *kwei* To calculate, enter accounts, V. ii. 5. 4.

曹 *ts'âo* The name of an ancient principality, used as a surname, VI. ii. 2, 1.

THE 74TH RADICAL, 月.

月 *yüeh* (1) The moon, II. ii. 9. 4: VII. i. 24. 2. (2) A month, months, I. i. 6. 6: II. ii. 5. 1, *et al.* 月 = every month, III. ii. 8. 2.

有 *yû* (1) To have, possess. *Passim.* (2) The impersonal substantive verb, there is, there was. Also *passim.* It is often difficult to determine to which of these meanings we shall refer particular examples. 有之, and 未之有, at the end of sentences, are to be noted, I. i. 3. 4; 7. 5, 24, *et al.*, *saepe.* 有爲, to have doing, to be capable of achievement, II. ii. 2. 7: III. i. 1. 4: IV. ii. 8. 1: V. i. 8. 3: VII. i. 29. 有餘 = and more, VII. ii. 38. 1, 2, 3, 4, *et al.* 有司, see 司. Observe V. i. 7. 2. (3) The surname of one of Confucius's disciples, II. i. 2. 25, 28: III. i. 4. 13. (4) 有庳, the principality of Shun's brother, V. i. 3. 2, 3.

有 *yú* The 4th tone. And; again, III. ii. 9. 7: V. i. 4. 1; 5. 7; 6. 1.

朋 *p'ăng* 朋友, friends, II. i. 6. 3: III. i. 4. 8: IV. ii. 30. 4.

服 *fû* (1) Clothes, V. i. 8. 3: VI. ii. 2. 5. 衣服, III. ii. 3. 3: VII. i. 36. 2. (2) To wear, V. ii. 2. 5. To wear mourning, IV. ii. 3. 2, 3, 4. (3) To subdue, I. i. 7. 17: II. i. 3. 2: IV. ii. 16. 1. (4) To submit, IV. i. 7. 5: V. i. 8. 2. (5) To be obnoxious to, IV. i. 14. 3.

朕 *chăn* I (not yet the imperial *we*), V. i. 2. 3 (*N.B.*); 7. 9.

望 *wang* (1) To look to from a distance; to look for, to hope; expectation, example, what is looked for or to, I. i. 3. 2; 6. 2, 6; ii. 11. 2: II. ii. 12. 5: III. ii. 5. 4, 7: IV. ii. 20. 3; 31. 1: VII. i. 9. 5. 望見, VII. i. 36. 1; ii. 23. 2. 仰望, IV. ii. 33. 1. 守望, III. i. 3. 18. (2) 望望然, = with a high air, II. i. 9. 1. (3) 太公望, a counsellor of Wăn and Wû, VII. ii. 38.

朝 *châo* The morning; in the morning, I. ii. 5. 5: II. ii. 2. 1; 6. 1: III. ii. 1. 4: IV. ii. 28. 7: VI. ii. 9. 3; 14. 3.

朝 *ch'âo* (1) A sovereign's court, I. i. 7. 18, *et al.* (2) To appear in court, to do homage to, I. ii. 4. 5: II. ii. 2. 1, 5: V. i. 4. 1: VI. ii. 7. 2. 朝覲, V. i. 5. 7. To make to appear at court, to give audience to, I. i. 7. 16: II. i. 1. 8; 2. 24. (3) Court (adjective), II. i. 9. 1: V. ii. 1. 1. (4) 朝儛, the name of a place, I. ii. 4. 4.

朞 *chî* A round year, VII. i. 39. 1.

期 *ch'î* 期 = to model one's self on, VI. i. 7. 5, 6.

THE 75TH RADICAL, 木.

木 *mû* (1) A tree, trees, I. i. 7. 16, 17; ii. 7. 1; 9. 1, *et al.* Wood, a piece of wood, II. ii. 7. 1: VI. ii. 1. 5. 材木, supplies of wood, I. i. 3. 3. (2) In a name, III. ii. 7. 2.

未 *wei* Not yet. *Passim.*

末 *mo* The extremity; the point, the top, I. i. 7. 10: VI. ii. 1. 5.

本 *pân* (1) The root. The lower end, VI. ii. 1. 5. 本 = a spring, IV. ii. 18. 2, 3. Source, origin, III. i. 5. 3: IV. i. 5. 1; 19. 2. What is radical, essential, IV. ii. 26. 1. Observe 反其本, I. i. 7. 17, 23. (2) Proper, VI. i. 10. 8: V. ii. 5. 5 (*N.B.*)

朱 *chû* (1) Vermilion colour, VII. ii. 37. 12. (2) In names, 朱萊, VII. ii. 38. 2.—丹朱, V. i. 6. 2.—楊朱, III. ii. 9. 9.

杌 *wû* 檮杌, the name under which the annals of Ch'û were composed, IV. ii. 21. 2.

李 *lî* A plum-tree, III. ii. 10. 1.

材 *ts'âi* Fine trees, VI. i. 8. 8. 材木, supplies of wood, I. i. 3. 3.

杞 *ch'î* (1) A species of willow, VI. i. 1. 1, 2. (2) A surname, VI. ii. 6. 5.

束 *sû* To bind, VI. ii. 7. 3.

杠 *chiang* A small bridge, IV. ii. 2. 3.

杯 *pei* A cup, VI. i. 18. 1.

杵 *ch'û* A wooden pestle, VII. ii. 3. 3.

東 *tung* The east, on the east; eastern, I. i. 3. 1; 5. 1; ii. 11. 2: II. i. 3. 2: III. ii. 5. 4, 5: IV. ii. 33. 1: V. i. 4. 1: VI. i. 2. 1, 2; ii. 1. 8 (*N.B.*): VII. ii. 4. 3. 東山, VII. i. 24. 1. 東海, IV. i. 13. 1: VII. i. 22. 東夷, IV. ii. 1. 1. Observe 東郭氏, II. ii. 2. 2.

枉 *wang* To bend, make crooked, III. ii. 1. 1, 3, 5: V. i. 7. 7.

林 *lin* A forest, I. i. 3. 3.

果 *kwo* (1) Certainly, really, indeed, IV. ii. 33: VI. i. 5. 3, 5. (2) To carry into effect; resolute to execute, I. ii. 16. 3: II. ii. 2. 5: IV. ii. 11.

果 *wo* Used for 婐, a female attendant, VII. ii. 6.

枝 *chih* A branch of a tree, I. i. 7. 11.

柝 *t'o* A watchman's rattle, V. ii. 5. 3; 6. 3.

柳 *liû* (1) A willow-tree, VI. i. 1. 1, 2. (2) In designations, 柳下惠, II. i. 9. 2, 3, *et al.*—泄柳 and 子柳, II. ii. 11. 3: III. ii. 7. 2: VI. ii. 6. 3.

校 *hsiâo* (1) A kind of seminary, III. i. 3. 10. (2) 校人, a pond-keeper, V. i. 2. 4.

校 *chiâo* To compare, III. i. 3. 7.

栗 *lî* 齊栗, full of awe, V. i. 4. 4.

格 *ko* To correct, IV. i. 20.

根 *kän* To be rooted, VII. i. 21. 4.

桃 *t'âo* A surname, VII. i. 35. 1.

桀 *chieh* The last sovereign of the Hsiâ dynasty; is sometimes = a tyrant, I. ii. 8. 1: IV. i. 9. 1, 3: V. i. 6. 4: VI. ii. 2. 5; 6. 2; 9. 1, 2; 10. 7.

桎 *chih* 桎梏, handcuffs and fetters, VII. i. 2. 4.

桐 *t'ung* (1) A species of tree, probably belonging to the *euphorbias*, VI. i. 13. 1, Bretschneider, *Paulownia*. (2) The name of the place where T'ang's grave was, V. i. 6. 5: VII. i. 31.

桑 *sang* The mulberry-tree, I. i. 3. 4; 7. 24: II. i. 4. 3: VII. i. 22. 2.

桓 *hwan* (1) An honorary epithet, 齊桓 and 桓公, I. i. 7. 1, 2: II. ii. 2. 8, 10: IV. ii. 21. 3: VI. ii. 7. 3.—季桓子, V. ii. 4. 7. (2) A surname, 桓司馬, V. i. 8. 3.

桮 *pei* I. q. 杯, a cup, VI. i. 1. 1, 2.

梁 *liang* (1) A bridge,—of a large size, IV. ii. 2. 3. (2) A weir, I. ii. 5. 3. (3) The name of a State, I. i. 1. 1; 2. 1, *et al.* (4) A name, VI. ii. 6. 5. (5) 梁山, the name of a mountain, I. ii. 15. 1.

梃 *t'ing* A stick, a staff, I. i. 4. 3; 5. 3.

梏 *kû* (1) Handcuffs, 桎梏, see 桎. (2) To fetter, VI. i. 8. 2. Châo Ch'î explains it here by 亂.

梧 *wû* The same as the 桐 above, VI. i. 14. 3.

梓 *tsze* (1) A species of tree, the wood of which is most valuable, VI. i. 13. 1 (Bretschneider, *Catalpa*). (2) A carpenter, who makes articles of furniture, III. ii. 4. 3, 4: VII. ii. 5.

條 *t'iâo* (1) 條理, 'discriminated and regulated,'—spoken of a concert, and = 'the blended harmony,' V. ii. 1. 6. (2) 鳴條, the name of a place, IV. ii. 1. 1.

械 *hsieh* 械器, various utensils, III. i. 4. 5.

梩 *lî* A spade, or shovel, III. i. 5. 4.

棄 *ch'î* To abandon, throw away, spurn, I. i. 3. 2; ii. 6. 1: VII. i. 29; 35. 6, *et al.* To be rejected, IV. i. 14. 2. 棄田, to throw fields out of cultivation, III. ii. 9. 5. 自棄, to throw one's self away, abandon one's self to work wickedness, IV. i. 10. 1.

棗 *tsâo* The date, 羊棗, VII. ii. 36. 1, 2, now commonly called from the appearance of the fruit 羊矢棗.

棘 *chî* (1) 樲棘, a sour date-tree, VI. i. 14. 3. (2) 垂棘, the name of a place in Tsin, V. i. 9. 2.

棠 *t'ang* The name of a place, where the princes of Ch'î kept a granary, VII. ii. 23. 1.

棬 *ch'üan* A wooden bowl, VI. i. 1. 1, 2.

棲 *hsî* A bed, a couch, V. i. 2. 3.

棺 *kwan* An inner coffin, 棺椁, I. ii. 16. 2: II. ii. 7. 2.

椁 *kwo* An outer coffin, 棺椁, see above.

楊 *yang* The surname of the heresiarch 楊朱, III. ii. 9. 9, 10, 14: VII. i. 26. 楊 = Yangism and Yangists, VII. ii. 26. 1, 2.

楚 *ch'û* The name of a State, I. i. 5. 1, 3; 7. 16, 17; ii. 6. 1; 13. 1, *et al.*, *saepe.* 楚人, I. i. 7. 17: III. ii. 6. 1: VI. i. 4. 4.

業 *yeh* (1) An inheritance, the foundation of an inheritance, I. ii. 14. 3. (2) 業 = instruction. 受業於門, VI. ii. 2. 6. (3) Partly finished, VII. ii. 30. 1.

極 *chî* An extremity (in a painful sense), I. ii. 1. 6. To push to extremities, IV. ii. 3. 4.

榮 *yung* Glory, II. i. 4. 1: VII. i. 32.

榱 *ts'ui* 榱題, the projecting ornaments round the eaves of great buildings, VII. ii. 34. 2.

構 *kâu* 構怨, to excite resentment, I. i. 7. 14.

槁 *kâo* Dry; withered, I. i. 6. 6: II. i. 2. 16: III. ii. 10. 3.

樓 *lâu* A high gallery, 岑樓, the pointed peak of a high building, VI. ii. 1. 5. See note *in loc.*

樲 *r* A sour date-tree, VI. i. 14. 3.

樂 *lô* (1) To be happy, to rejoice; to delight in, I. i. 2. 1, 2, 3, 4; ii. 1. 4, 6, 7, 8: IV. i. 3. 4; 8. 1, *et al.*, *saepe.* A delight, VII. i. 20. 1, 2, 3, 4, 5, *et al.* Pleasure, in a bad sense, I. ii. 4. 8: II. i. 4. 4, *et al.* 般樂, II. i. 4. 4: VII. ii. 34. 5. (2) 樂歲, good years, I. i. 7. 21, 22: III. i. 3. 7.

樂 *yo* (1) Music, I. ii. 1. 1, 2, 3, 4, 5, 6, 7; 4. 10: II. i. 2. 27: IV. i. 27. 2: VII. ii. 37. 12. (2) 樂正, a double surname, I. ii. 16. 2, 3, *et al.*—V. ii. 3. 2.

樹 *shû* (1) To plant,—of trees, I. i. 3. 4; 7. 24: VII. i. 22. 2, 3. To sow,—of grain, III. ii. 10. 3: VI. i. 7. 2. 樹藝, III. i. 4. 8. (2) Appointed, legitimate, VI. ii. 7. 3. The tone with these meanings was different anciently from that of the character in its common acceptation of *trees.*

機 *chî* A spring, a contrivance, VII. i. 7. 2.

橐 *t'o* A sack open at both ends, I. ii. 5. 4.

橫 *hung* Perverse, lawless; unreasonable; unreasonably, lawlessly, III. i. 4. 7; ii. 9. 9: V. ii. 1. 1. 橫逆, perversity and unreasonableness, IV. ii. 28. 4, 5, 6.

檟 *chiâ* The name of a tree, supposed to be the same as the 梓, but not yet fully identified, VI. i. 14. 3.

檢 *chien* To regulate, to restrict, I. i. 3. 5.

檮 *t'âo* 檮杌, see 杌, IV. ii. 21. 2.

櫱 *nieh* Sprouts, VI. i. 8. 1.

權 *ch'üan* (1) The weight of a steel-yard. 權 = to weigh, I. i. 7. 13. (2) The exigency of circumstances, IV. i. 17. 1: VII. i. 26. 3.

THE 76TH RADICAL, 欠.

次 *ts'ze* Next,—in order or degree, V. ii. 2. 7, 9: VI. ii. 14. 3: VII. ii. 37. 2, 7. To be next, to come next to, II. i. 2. 9, 10: IV. i. 14. 3: VII. ii. 14. 1.

欣 *hsin* 欣欣然, smiling-like, I. ii. 1. 7.

欲 *yü* To desire, like, wish, I. i. 2. 4; 7. 15, 16, 17, 18, 23, *et al.*, *saepissime.* Desires, IV. ii. 30. 2: VII. ii. 35.

欺 *ch'î* To impose on; to be imposed on, III. i. 4. 17: V. i. 2. 4.

欿 *k'an* 欿然, without elation, VII. i. 11.

歃 *shâ* 歃血, to smear the sides of the mouth with blood, VI. ii. 7. 3.

歌 *ko* To sing, IV. i. 8. 2: VI. ii. 6. 5 (indicating singing in some peculiar style). Used actively, 謳歌, V. i. 5. 7; 6. 1.

歎 *t'an* To sigh, VII. i. 36. 1.

歠 *ch'üeh* To drink, to sip, III. i. 2. 4. 流歠, to swill down, VII. i. 46. 2.

歡 *hwan* Pleased. 歡樂, to rejoice in, I. i. 2. 3.

THE 77TH RADICAL, 止.

止 *chih* (1) To stop, desist,—spoken of walking, retiring from office, &c., I. i. 8. 2; ii. 16. 3: II. i. 2. 22: III. ii. 5. 4: VI. ii. 18. 8. To stay, reside; to remain, I. ii. 11. 2: II. ii. 7. 1: V. ii. 1. 1. (2) Active, to stop, I. ii. 11. 4: II. i. 9. 2.

正 *chăng* (1) To correct, rectify; to be rectified; correct; what is correct, II. i. 7. 5; 9. 1: III. i. 2. 13; ii. 2. 2, 3; 9. 6, 13, *et al., saepe.* To make straight, V. i. 7. 7. What may be correctly ascribed to, VII. i. 2. 1, 3, 4. (2) To have a purpose in the mind, II. i. 2. 16: VII. ii. 22. 2. (3) 樂正, a double surname;—see 樂.

此 *ts'ze* This, these. *Passim.* 如此, and 若此, thus, so, such, are common.

步 *pû* A pace, I. i. 3. 2: V. ii. 1. 7.

武 *wû* (1) Firmness, martial vigour. 威武, III. ii. 2. 3. (2) 武王, the first sovereign of the Châu dynasty, I. ii. 3. 6; 8. 1; 10. 3, *et al., saepe.* (3) 武丁, a sovereign of the Shang dynasty, II. i. 1. 8. (4) 武城, name of a place, IV. ii. 31. 1. (5) 武成, a Book of the Shû-ching, VII. ii. 3. 2.

歲 *sui* A year, the years; the character of a year as good or bad, I. i. 3. 5: II. ii. 13. 4: VII. ii. 33. 1, 2, 3, 4. 樂歲, I. i. 7. 21, 22: III. i. 3. 7: VI. i. 7. 1 (富歲). 饑歲, I. ii. 12. 2: II. ii. 4. 2.

歷 *lî* To pass over, = to change, IV. ii. 27. 3. 歷 = for a period of, V. i. 6. 2.

歸 *kwei* To return, II. i. 2. 16; ii. 10. 1, 2; 12. 5, *et al., saepe.* Used actively, = to repay, VII. i. 30. 2. To turn to, come to, I. i. 6. 6; ii. 11. 2; 15. 1: III. ii. 5. 4; 9. 9, *et al., saepe.*

THE 78TH RADICAL, 歹.

死 *sze* To die; death; the dead, I. i. 3. 5; 4. 6; 7. 4, 6, 7, 8, *et al., saepe.* To die for, I. ii. 12. 3. 死亡, I. i. 7. 21, 22: IV. i. 3. 4; 9. 5.

殀 *yâo* To die at an early age, VII. i. 1. 3.

殃 *yang* Calamities, I. ii. 10. 2: VII. ii. 27. 1. To bring calamities on, to destroy, VI. ii. 8. 2.

殄 *t'ien* To exhaust, extirpate. 殄 = to remove, VII. ii. 19. 3.

殆 *tâi* (1) Perilous, in a dangerous condition, V. i. 4. 1. (2) A particle, I apprehend, is near to, I. i. 7. 17: VII. ii. 23. 1; 30. 2. Followed by 於, IV. ii. 31. 1.

殉 *hsün* To bury along with the dead, to sacrifice, VII. ii. 1. 2. 殉 = to accompany, VII. i. 42. 1, 2.

殊 *shû* To be different, VI. i. 7. 1, 5.

殍 *p'iâo* To die of hunger, VII. ii. 27. 1.

殖 *chih* 繁殖, to swarm, III. i. 4. 7.

殘 *ts'an* To oppress, treat cruelly, I. ii. 12. 2. 殘 = a ruffian, an oppressor, oppressors, I. ii. 8. 3: III. ii. 5. 5, 6.

殛 *chî* According to Chû Hsî, to cut off. ? to imprison, V. i. 3. 2.

THE 79TH RADICAL, 殳.

殷 *yin* The dynasty so called, II. i. 1. 8, 10, *et al., saepe.* 殷人, the founder of the Yin dynasty, III. i. 3. 6.

段 *twan* A surname, III. ii. 7. 2.

殺 *shâ* To kill, put to death, I. i. 3. 5; 4. 2; 6. 4, 6, *et al., saepissime.* Observe III. ii. 8. 3, and VII. ii. 10.

毀 *hui* (1) To pull down; to break, I. ii. 5. 1, 2; 11. 3: III. ii. 4. 5: IV. i. 3. 4; ii. 31. 1. (2) To blame, reproach, IV. i. 21.

THE 80TH RADICAL, 毋.

母 *mû* A mother; 父母, parents, I. i. 5. 4; 7. 21, 22, *et al., saepe.* 民父母, the parent of the people,—spoken of a ruler, I. i. 4. 5; ii. 7. 6: III. i. 3. 7. 母雞, 母彘, brood hens, brood sows, VII. i. 22. 2.

每 *mei* Every, IV. ii. 2. 5.

THE 81ST RADICAL, 比.

比 pî (1) To compare, II. i. 1. 3: VI. ii. 1. 7. 比於, to be compared with, I. ii. 4. 4. (2) 比干, an uncle of the tyrant Châu, II. i. 1. 8: VI. i. 6. 3.

比 pî The 4th tone. (1) For, on behalf of, I. i. 5. 1: II. ii. 7. 4. (2) And when ..., I. ii. 6. 1. (3) To classify, III. i. 4. 18. (4) To bend to the will of, act as a partizan, III. ii. 1. 5. (5) To join together, to collect, V. ii. 4. 5.

THE 82ND RADICAL, 毛.

毛 mâo Hair, VII. i. 26. 1.

毫 hâo Fine hair, 秋毫,—what is very small, I. i. 7. 10. —毫,—the least, one thread of ten filaments of silk being called a 毫, II. i. 2. 4.

THE 83RD RADICAL, 氏.

氏 shih Family, I. ii. 16. 3. 夏氏后, the sovereigns of the Hsiâ dynasty, the family, i.e. of the great Yü, the prince of Hsiâ. 季氏, IV. i. 14. 1. 鼻丑氏, II. ii. 2. 4. 東郭氏, II. ii. 2. 2. 楊氏, 墨氏, III. ii. 9. 9.

民 min The people,—usually in distinction from rulers and superior men. *Passim.* Observe the phrases—丘民, VII. ii. 14. 2; 天民, VII. i. 19. 3; 凡民, VII. i. 10. 1: V. ii. 4. 4; 蒸民, VI. i. 6. 8; 庶民, I. i. 2. 3: VII. ii. 37. 13; 黎民, I. i. 3. 4; 7. 24. 民 = mankind, II. i. 2. 23, 27, 28.

氓 mäng People,—settling in a State from other States, II. i. 5. 5: III. i. 4. 1, 2: V. ii. 6. 2.

THE 84TH RADICAL, 气.

氣 ch'î (1) The air, breath, VI. i. 8. 2. (2) Air, = carriage, VII. i. 36. 1. (3) Specially deserving of notice is its use in II. i. 2. 8, 9, 10, 11, 12, 13, 14, = energy, the passion-nature.

THE 85TH RADICAL, 水.

水 shûi Water, waters, I. ii. 5. 5; 10. 4; 11. 3, *et al., saepe.* 水 = cold water, VI. i. 5. 5.

永 yung Perpetually, always, II. i. 4. 6: IV. i. 4. 3: V. i. 4. 3.

氾 fan Water overflowing. 氾濫於, to inundate, III. i. 4. 7; ii. 9. 3.

求 ch'iû (1) To seek for; to ask for; to seek, I. i. 7. 9, 15, 16, 17; ii. 9. 1, *et al., saepissime.* (2) The name of one of Confucius's disciples, IV. i. 14. 1.

汙 wû (1) Impure, vile, mean, II. i. 9. 2: III. i. 3. 13: V. i. 9. 3; ii. 1. 3: VI. ii. 6. 2: VII. ii. 37. 11. (2) A pool, 汙池, III. ii. 9. 5.

汙 wâ Low. To rank one's self low, II. i. 2. 25. Perhaps some of the instances under 汙, wû, should be read as wâ, particularly III. ii. 9. 5, VII. ii. 37. 11, and one or two others.

汝 zû (1) You, thou, IV. ii. 31. 1: V. i. 2. 3: VII. ii. 31. 3. (2) Name of a stream, III. i. 4. 7.

江 chiang The river by eminence,—the Yang-tsze, III. i. 4. 7, 13; ii. 9. 4. ? VII. i. 16. 1.

池 ch'ih A pond, I. i. 2. 4; 3. 3: III. ii. 9. 5: V. i. 2. 4. A moat, I. ii. 13. 2: II. ii. 1. 3.

決 chüeh (1) To lead forth a stream, III. i. 4. 7: VI. i. 2. 1. The waters of a stream overflowing, VII. i. 16. (2) To bite things through with the teeth, VII. i. 46. 2.

沐 mû Properly, to wash the hair; 沐浴, to bathe, IV. ii. 25. 2.

沒 mei To die, pass away, III. i. 4. 13; ii. 9. 5.

沈 shän A surname, II. ii. 8. 1, 2. 沈猶, a double surname, IV. ii. 31. 1.

沓 t'â 沓沓, dilatory, IV. i. 1. 11, 12.

沛 p'ei (1) A thick marshy jungle, III. ii. 9. 5. (2) 沛然, vehemently, overwhelmingly, like the sudden fall of rain, or overflow of water, I. i. 6. 6: IV. i. 6. 1: VII. i. 16.

沮 chü The 3rd tone. To stop, I. ii. 16. 3.

河 ho (1) The Yellow river, III. ii. 9. 4. 河東 and 河內, I. i. 3. 1; 河西, VI. ii. 6. 5. (2) 九河, the nine branches of the 河, which Yü regulated, III. i. 4. 7. 南河, the most southern of these, V. i. 5. 7. (3) May be used for a river generally, II. i. 2. 28: VII. i. 16.

油 yû 油然, the appearance of thick clouds, I. i. 6. 6.

沼 châo A pond, I. i. 2. 1, 3. 靈沼, the name given to king Wăn's pond, I. i. 2. 3.

治 ch'î To govern, regulate; to manage; to attend to, I. i. 7. 22; ii. 5. 3; 6. 2; 9. 2: II. i. 4. 3; 6. 2; ii. 10. 7; 13. 5 (平治), *et al., saepe.*

治 *chih* The 4th tone. To be well governed; where management and regulation take their effect, I. ii. 6. 3: II. i. 2. 22; III. i. 4. 7; ii. 9. 2: IV. i. 4. 1: V. i. 5. 6; ii. 1. 1, 2: VI. ii. 7. 2; 13. 8.

泄 *i* 泄泄, to be at one's ease, IV. i. 1. 10, 11.

泄 *hsieh* (1) To slight, neglect, IV. ii. 20. 4. (2) A surname, II. ii. 11. 3: III. ii. 7. 2.

泉 *ch'üan* A spring of water, II. i. 6. 7: III. ii. 10. 3: VII. i. 29. 泉原, IV. ii. 18. 2.

法 *fâ* (1) Laws, IV. i. 1. 3, 4, 8. 法 = the law of right, VII. ii. 33. 3. 法 = to enforce the laws, = to tax, II. i. 5. 2. 法家, families attached to the laws or constitution VI. ii. 15. 4. (2) An example; to serve as an example, be imitated, II. i. 1. 7: III. i. 3. 11: IV. i. 1. 2; 2. 2; ii. 28. 7.

泗 *sze* The name of a stream, a tributary of the Hwâi, III. i. 4. 7.

泚 *ch'î* The perspiration starting, III. i. 5. 4.

泣 *ch'î* To weep; the silent shedding of tears, III. i. 2. 5: IV. ii. 33. 1, 2: V. i. 1. 1, 2: VI. ii. 3. 2.

注 *chû* To lead, conduct, III. i. 4. 7; ii. 9. 4.

泰 *t'âi* Extravagant, III. ii. 4. 1.

洋 *yang* 洋洋, = at ease, or in the abundant water, V. i. 2. 4.

洒 *hsi* To wipe away, I. i. 5. 1.

洚 *chiang* Waters flowing out of their course, 洚水, spoken of the great inundation, III. ii. 9. 3: VI. ii. 11. 4.

洪 *hung* Overflowing; vast. 洪水, used like the above, III. i. 4. 7; ii. 9. 3, 11: VI. ii. 11. 4.

活 *hwo* To live, II. i. 4. 6: IV. i. 8. 5: VII. i. 23. 3.

洽 *hsiâ* To permeate, imbue. Followed by 於, II. i. 1. 7.

洿 *wû* A pool, I. i. 3. 3.

流 *liû* (1) To flow, II. i. 1. 12: III. i. 4. 7: VI. i. 2. 1: VII. i. 13. 3; 24. 3. 流俗, current customs,—in a bad sense, VII. ii. 37. 11; but not so 流風, II. i. 1. 8. Observe I. ii. 4. 6, 7, 8. (2) To float, VII. i. 46. 2. (3) To banish, V. i. 3. 2. (4) 流獸, see 獸, VII. ii. 3. 3.

浚 *hsün* To dig, to deepen, V. i. 2. 3.

浡 *pû* 浡然, rapidly; the appearance of springing up, I. i. 6. 6: VI. i. 7. 2.

浩 *hâo* (1) The appearance of vast waters, 浩然, resolutely, II. ii. 12. 5. 浩然之氣, the vast flowing passion-nature, II. i. 2. 11, 12. (2) 浩生, a double surname, VII. ii. 25. 1.

浪 *lang* 滄浪, the name of a stream, IV. i. 8. 2.

浴 *yü* 沐浴, to bathe, IV. ii. 25. 2.

海 *hâi* The sea; seas, II. i. 2. 28: III. i. 4. 7, *et al.* 海 = the sea-shore, I. ii. 4. 4: VI. ii. 15. 1. 四海 and 四海之內 are expressions for the kingdom, III. ii. 5. 3, 7: IV. i. 3. 3; 6. 1: V. i. 4. 1: VI. ii. 13. 7: VII. i. 21. 2. So 海內, without the 四, I. i. 7. 17. 東海, IV. i. 13. 1: VII. i. 22. 1. 北海, I. i. 7. 11: IV. i. 13. 1: V. ii. 1. 1: VII. i. 22. 1.

涓 *wei* The name of a stream, IV. ii. 2. 1.

浼 *mei* To defile, be defiled, II. i. 9. 1, 2: V. ii. 1. 3.

消 *hsiâo* To diminish, to decay away, III. ii. 9. 4: VI. i. 8. 3.

涉 *shih* To wade, IV. ii. 2. 3.

涕 *t'î* Tears, IV. i. 7. 2: VI. ii. 3. 2.

涸 *k'û* To be dried up, IV. ii. 18. 3.

涼 *liang* 涼涼, cold and distant, VII. ii. 37. 9.

淅 *hsi* The water in which rice is being washed, V. ii. 1. 4: VII. ii. 17.

淇 *ch'î* The name of a stream, a tributary of the Yellow river, VI. ii. 6. 5.

淑 *shû* Virtuous. Used actively, to make virtuous, to improve, IV. i. 9. 6; ii. 22. 2: VII. i. 40. 5.

淫 *yin* Licentious, unregulated, II. i. 2. 17: III. ii. 9. 10, 13. To make dissipated, III. ii. 2. 3.

深 *shăn* Deep (both literally and metaphorically); deeply, I. i. 5. 3; ii. 10. 4: II. ii. 1. 3: III. i. 2. 4: IV. ii. 14. 1: VII. i. 14. 1; 16. 1; 18. 2.

淮 *hwâi* The name of a river, which flows through Ho-nan and An-hûi, III. i. 4. 7; ii. 9. 4.

淳 *shun* 淳于, a double surname, IV. i. 17. 1: VI. ii. 6. 1.

淵 *yüan* (1) A gulf, an abyss, IV. i. 9. 3. (2) The designation of Confucius's favourite disciple, II. i. 2. 18, 20: III. i. 1. 4.

混 *kwǎn* I.q. 滾. 混混, the appearance of water flowing freely from a spring, IV. ii. 18. 2.

淸 *ch'ing* Clear, pure; purifying, IV. i. 8. 2, 3: V. ii. 1. 1, 5.

淹 *yen* To reside long, V. ii. 4. 6.

渴 *k'o* To be thirsty, to suffer from thirst, II. i. 1. 11: VII. i. 27. 1, 2.

湍 *t'wan* 湍水, water whirling round, VI. i. 2. 1.

游 *yû* 子游, the designation of one of Confucius's disciples, II. i. 2. 20: III. i. 4. 1, 3.

湯 *t'ang* (1) Warm water, things hot, VI. i. 5. 5. (2) The founder of the Yin dynasty, I. i. 2. 4; ii. 3. 1; 8. 1; 11. 1, 2, *et al., saepe.*

源 *yüan* 源源, incessantly, V. i. 3. 3.

準 *chun* Level. The instrument,—the level, IV. i. 1. 5.

溝 *kâu* A ditch,—made in dividing the fields, 4 feet wide, and the same depth, V. i. 7. 6; ii. 1. 2. 溝壑, I. ii. 12. 2: II. ii. 4. 2: III. i. 3. 7; ii. i. 2: V. ii. 7. 5. 溝澮, IV. ii. 18. 3.

溢 *yî* To overflow, VII. ii. 14. 4. To spread forth,—spoken of instruction, IV. i. 6. 1.

溱 *ch'ǎn* The name of a stream, IV. ii. 2. 1.

滄 *ts'ang* 滄浪, see 浪, IV. i. 8. 2.

溺 *nî* To drown, to be drowned, I. i. 5. 5: IV. ii. 29. 4: VI. i. 7. 1. To go to ruin, IV. i. 9. 6. To be drowning, IV. i. 17. 1, 2, 3.

滅 *mieh* To extinguish; extinguished, III. ii. 9. 6.

滋 *tsze* To increase, II. i. 1. 7: VI. ii. 6. 3.

滑 *kû* 滑釐, a name, VI. ii. 8. 4.

滕 *t'ǎng* The name of a State, I. ii. 13. 1; 14. 1; 15. 1: II. ii. 6. 1, 2, *et al.*—滕文公, I. ii. 13. 1; 14. 1; 15. 1: III. i. 1. 1; 3. 1; 4. 1.—滕定公, III. i. 2. 1.—滕更, VII. i. 43. 1, 2.

滯 *chî* Congealed, impeded, 濡滯, dilatory, II. ii. 12. 1.

滸 *hû* Banks, I. ii. 5. 5.

漯 *t'â* The name of a stream, III. i. 4. 7.

漁 *yü* To be a fisherman, to catch fish, II. i. 8. 4.

漢 *han* The name of a river, a large branch of the Yang-tsze, in Hû-pei, III. i. 4. 7, 13; ii. 9. 4. 雲漢, the Milky Way, V. i. 4. 2.

潔 *chieh* To be clean, pure; what is clean, III. ii. 3. 3: IV. ii. 25. 1: VII. ii. 14. 4; 37. 7, 11. To keep pure, V. i. 7. 7.

漿 *chiang* Congee. ? any beverage, I. ii. 10. 4; 11. 3: III. ii. 5. 5.

潤 *zun* To moisten and nourish, VI. i. 8. 1. 潤澤 = to modify and adjust, III. i. 3. 20.

潦 *lâo* 行潦, rain-pools, II. i. 2. 28.

澤 *châi* (1) A marsh; marshy thickets, III. i. 4. 7; ii. 9. 5: IV. i. 1. 6. 澤 = a pond, I. ii. 5. 3. (2) Favours, benefits; beneficial influence, II. ii. 12. 1: IV. i. 1. 2; ii. 3. 3, 4; 22. 1: V. i. 6. 2; 7. 6; ii. 1. 2: VII. i. 9. 6. (3) 垤澤 the name of a gate, VII. i. 36. 3.

澮 *kwâi* A small ditch, tributary to a 溝, IV. ii. 18. 3.

激 *chî* To dam up, VI. i. 2. 3.

濁 *chû* Muddy, IV. i. 8. 2, 3.

濕 *shih* I.q. the character in the text of II. i. 4. 1, = what is low and wet.

濟 *chî* With the 3rd tone. The name of a stream, III. i. 4. 7.

濟 *chî* In the 3rd tone. (1) To ferry, convey across, II. ii. 12. 1, 4. (2) To succeed, II. i. 5. 6.

濡 *zu* Impeded, 濡滯, see 滯, II. ii. 12. 1.

濫 *lan* 氾濫, to overflow, inundate, III. i. 4. 7; ii. 9. 3.

濯 *cho* (1) To wash, III. i. 4. 13: IV. i. 8. 2, 3. Observe IV. i. 7. 6. (2) 濯濯, sleek and fat, I. i. 2. 3. But the same phrase is used for the denuded appearance of a bare mountain, in VI. i. 8. 1 (3) 子濯 is used as if it were a surname in IV. ii. 24. 2.

濱 *pin* The brink of water, a coast, IV. i. 13. 1: V. ii. 1. 1: VII. i. 22. 1; 35. 6. Observe 率土之濱, V. i. 4. 2.

瀹 *yo* To clear the course of rivers, III. i. 4. 7.

灡 *lan*. Large waves, VII. i. 24. 2.

THE 86TH RADICAL, 火.

火 *huo*. Fire, I. ii. 10. 4; 11. 3: II. i. 6. 7: III. i. 4. 7; ii. 5. 5: VI. i. 18. 1: VII. i. 23. 3.

災 *tsâi*. Calamity, I. i. 7. 17: IV. i. 1. 9.

炙 *chih*. (1) Roast meat, VI. i. 4. 5: VII. ii. 36. (2) To be warmed—immediately affected—by, VII. ii. 15. 1.

炭 *t'an*. Charcoal, 塗炭, II. i. 9. 1: V. ii. 1. 1.

烈 *lieh*. (1) To set fire to, III. i. 4. 7. (2) Enterprising, energetic, III. ii. 9. (3) 功烈, meritorious achievement, II. i. 1. 3. (4) ? acknowledged, brightly recognised, V. ii. 4. 4.

烏 *wû*. A surname, VI. ii. 2. 3.

烹 *p'ăng*. To boil, to cook, V. i. 2. 4. 割烹, cookery, V. i. 7. 1, 8.

焚 *fǎn*. To burn, consume with fire, III. i. 4. 7: V. i. 2. 3.

焉 *yen*. The 2nd tone. A final particle. *Passim.* (1) At the end of sentences, giving a liveliness to the style, especially where the closing member is brief, perhaps only one word, as in II. ii. 2. 4;—or where it is interrogative, introduced by 何 or some similar character. (2) Correlative clauses are often terminated by 焉, as in VI. i. 7. 8. (3) It is common at the end of clauses, to which we expect a sequel, as in I. i. 7. 12; ii. 7. 4, *et al.*, *saepissime*. (4) Seems to be used for 乎, in VII. i. 34.—焉 often follows adjectives instead of 然, though not in Mencius, unless in V. i. 2. 4; and it certainly partakes of the meaning of that character, and = a lively affirmative *so!*

焉 *yen*. The 1st tone. An interrogative particle. How? It stands at the beginning of the clause or member of the sentence to which it belongs, unless where another particle or the nominative immediately precedes, I. i. 7. 20; ii. 16. 3: II. i. 7. 2; 9. 2; ii. 2. 5, *et al.*, *saepe*. 焉 = whither, IV. i. 13. 2.

無 *wû*. No, not, without. *Passim.* 無 is the opposite of 有, both in its personal and impersonal usages, = not to have, to be without,—and there is—are—not. As instances of the relation between it and 有, observe I. i. 7. 20, and II. ii. 10. 7. 無所 and 無所不 are common. 無不 make a strong affirmation. So, 無弗, 無非, and 非無. Observe 無時, VI. i. 8. 4, and 無方, IV. ii. 20. 2.

然 *zan*. (1) To burn, to flame up, II. i. 6. 7. (2) So; just the same; yes. *Passim.* Observe II. ii. 8. 2, where 然 = accordingly, or they approved. It often occurs at the end of a clause, beginning with 若. We have the combinations—然則, VII. i. 36. 3, 5, *et passim*; 然後, VI. ii. 15. 3, 5, *et saepe*; 然而, VII. ii. 38. 4; 14. 4: VI. ii. 4. 5, 6, *et saepe*; 然且, VI. ii. 8. 8, *et al.*; 雖然, III. i. 2. 2; 4. 3, *et al.* (3) After adjectives, it = *ly* and forms adverbs, or other adjectives, which in English would end in *like*, VII. ii. 37. 6, 9; 34. 1; 21, *et passim*. (4) A surname, III. i. 2.

煖 *hsüan*. Warm; warmly; to be warm,—spoken with reference to clothing, I. i. 7. 16: III. i. 4. 8: VII. i. 22. 3.

煢 *ch'iung*. Solitary; sorrowful, I. ii. 5. 3.

照 *châo*. To shine, illuminate, VII. i. 24. 2.

煩 *fan*. What is toilsome, trouble, III. i. 4. 5.

熄 *hsî*. To be extinguished, VI. i. 18. 1. Metaphorically, III. ii. 2. 1: IV. ii. 21. 1.

熊 *hsiung*. A bear, VI. i. 10. 1.

熟 *shû*. To be ripe; to be brought to maturity, III. i. 4. 8: VI. i. 7. 2; 19. 1.

熱 *zo*. Hot; what is hot, I. ii. 10. 4: IV. i. 7. 6. 熱中, to burn within, V. i. 1. 5.

燔 *fan*. I. q. 膰, the flesh of sacrifice, VI. ii. 6. 6.

燕 *yen*. The 1st tone. The name of a State, I. ii. 10. 1, 3; 11. 1, 3 (*N.B.*), 4: II. ii. 8. 1, 2. 燕人, II. ii. 9. 1.

營 *ying*. To plan,—a building, I. i. 2. 3. 營窟, artificial caves, III. ii. 9. 3.

爛 *lan*. 糜爛 to boil to a mass, VII. ii. 1. 2.

爨 *ts'wan*. To cook. Chû Hsî says, 'to light a fire,' III. i. 4. 4.

THE 87TH RADICAL, 爪.

爭 *chăng*. To strive for, IV. i. 14. 2.

爰 *yüan*. A particle, found at the beginning of clauses, and quoted from the Shih-ching. And so, and, I. ii. 3. 6; 5. 4, 5.

爲 *wei*. *Passim*. (1) To be, I. i. 1. 4; 7. 20; ii. 2. 3; 8. 1; 4. 5, 6, *et al.*, *saepissime*. At the beginning of clauses, 爲 continuing what precedes, often = *who is*, *who was*. Before nouns of relation and proper names, it = *to play*, *to be in the position*, I. ii. 4. 2: II. i. 1. 4; ii. 2. 10, *et al.*, *saepe*. So in the phrase 其爲人也· 以爲, with and without intermediate words, often = to take to be, to regard, to consider, to be considered, I. i. 7. 5, 7; ii. 2. 2; 11. 3, *et saepe*. Often, however, 以爲 simply = to be, or to use to make. (2) To make, to do; to be done, I. i. 2. 3; 7. 10, 11, 12, 13, 16, 17, *et saepissime*. 何爲 and 奚爲 = why, I. ii. 5. 4; 11. 2, *et al.* 有爲, see 有. 爲 = to exercise, to administer, to govern, II. ii. 4. 4: III. i. 2. 1. The phrase 爲政, to administer government, and sometimes to give law to the kingdom, is frequent, I. i. 11. 1: II. ii. 10. 6: IV. i. 1. 3; 6; 7. 4, *et al.* 爲 = to establish, II. ii. 10. 7. So 定爲, III. i. 2. 3; and 設爲, III. i. 3. 10. 爲 = to seek to be, III. i. 3. 5.— Observe 爲食, 爲飲, II. i. 1. 11; 爲陳, 爲戰, VII. ii. 4. 1; 爲說辭, II. i. 2. 18; 民之爲道, III. i. 3. 3, but 人之有道 in 4. 8 is to be understood differently, through the force of the 有; 爲神農之言, III. i. 4. 1; 爲間, III. i. 5. 5: VII. ii. 21; 不可爲衆, IV. i. 7. 5; 我何以 . . . 爲哉, V. i. 7. 3; 其所爲主, V. i. 8. 4; 爲詩, VI. ii. 3. 2; 難爲水, 爲言, VII. i. 24. 1; 爲之氓, 爲之辭, 爲之兆, II. i. 5. 5; ii. 9. 4: V. ii. 4. 6.

爲 *wei*. The 4th tone. For, in behalf of. Before clauses, it is most conveniently taken as a conjunction, *because*, I. i. 4. 6; 7. 10, 11, 16, *et al.*, *saepissime*. 爲我, for self, the principle of Yang Chû, III. ii. 9. 9: VII. i. 26. 1. Observe 自爲, VI. ii. 6. 1, and 何爲, V. ii. 7. 3. But should not 何爲 and 奚爲 always have the 爲 in the 3rd tone? 爲 = consequently, I. ii. 16. 3.

爵 *chio*. (1) Nobility, noble rank, II. i. 7. 2; ii. 2. 6; 3. 1: V. ii. 2. 1 (*N.B.*): VI. i. 16. 1, 2, 3; ii. 7. 2. (2) The name of a bird, or birds in general, IV. i. 9. 3.

THE 88TH RADICAL, 父.

父 *fû*. (1) A father. *Passim*. The combinations 父子, 父母, and 父兄 are common. 父母 may denote the ruler, as the parent of the people, I. i. 4. 5; ii. 7. 6. 父兄 may denote all elder relatives, III. i. 2. 3, 4. (2) 亶°父 (3rd tone), the name of one of the remotest ancestors of the Châu dynasty, I. ii. 5. 5.

THE 89TH RADICAL, 爻.

爾 *r*. (1) You, your, I. ii. 12. 2: II. i. 1. 3; 9. 2: V. i. 1. 2; ii. 1. 3, 7: VII. ii. 4. 5; 31. 3. (2) After adjectives, makes adverbs, i. q. 然, VI. i. 10. 6. (3) A final particle, synonymous with 耳, = simply, just so, III. i. 5. 3: IV. i. 9. 1; ii. 18. 2: V. i. 2. 3: VII. ii. 38. 4. 云爾, II. ii. 2. 4: III. ii. 5. 7: IV. ii. 24. 1: VII. i. 39. 2. (4) Thus, VI. i. 7. 1.— ? III. i. 3. 2, where perhaps 爾 = you. (5) I. q. 邇, what is near, IV. i. 11.

THE 90TH RADICAL, 爿.

牀 *ch'wang*. A couch, V. i. 2. 3.

牆 *ch'iang*. A wall, III. ii. 3. 6: IV. ii. 31. 1 (牆屋): VI. ii. 1. 8: VII. i. 2. 2; 22. 2.

THE 91ST RADICAL, 片.

版 *pan*. 版築, building-frames, VI. ii. 15. 1.

牖 *yû*. A window, VII. ii. 30. 1. 牖戶, spoken of a nest, II. i. 4. 3.

THE 92ND RADICAL, 牙.

牙 *yâ*. 易牙, a famous cook of antiquity, VI. i. 7. 5.

THE 93RD RADICAL, 牛.

牛 *niû*. (1) A cow, an ox; cattle, I. i. 7. 4, 6, 7, 8: II. ii. 4. 3: III. ii. 5. 2, *et al.* (2) 牛山, the name of a hill, VI. i. 8. 1. (3) 冉牛, one of Confucius's disciples, II. i. 2. 18, 20.

牣 *zăn*. Full, II. i. 2. 3.

牧 *mû*. (1) To feed, to tend, II. ii. 4. 3. (2) To browse on, VI. i. 8. 1. (3) Pasture, II. ii. 4. 3. (4) 人牧, a shepherd of men, a ruler, I. i. 6. 6. (5) 牧宮, name of a palace, V. i. 7. 9. (6) A surname, V. ii. 3. 2.—VII. ii. 37. 4.

物 *wû*. (1) Things, substances, I. i. 7. 13: III. i. 4. 18; 5. 3: IV. ii. 19. 2; 28. 4: VI. i. 4. 5; 8. 3; 9. 2; 15. 2; ii. 5. 4 (articles): VII.

i. 4. 1; 24. 3; 46. 1. (2) The inferior creatures (this meaning is included in some of the above examples), VII. i. 46. 1. (3) 物 = others, IV. i. 7. 2: VII. i. 19. 4.—Observe 有物, 有則, VI. i. 6. 8.

牲 *shăng* (1) Cattle—embracing oxen, sheep, and pigs, and sometimes more kinds, V. i. 9. 1. (2) Cattle set apart for sacrifice, victims, VI. ii. 7. 3. Generally in connexion with 犧, which see.

牼 *k'ăng* A name, VI. ii. 4. 1.

牽 *ch'ien* To lead forward, to drag, I. i. 7. 4.

犀 *hsi* The rhinoceros, III. ii. 9. 6.

犧 *hsi* A victim, called 犧 as being 'spotless,' 犧牲, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

THE 94TH RADICAL, 犬.

犬 *ch'üan* A dog, dogs, I. ii. 15. 1: IV. ii. 3. 1: V. ii. 6. 4: VI. i. 3. 3; 7. 5; 11. 3.

犯 *fan* To violate, IV. i. 1. 8: VI. ii. 7. 3.

狂 *k'wang* Ambitious, ardent, VII. ii. 37. 1, 2, 3, 4, 5, 7.

狄 *ti* The wild tribes on the North, I. ii. 14. 2; 15. 1: III. i. 4. 16 (戎狄); ii. 9. 11 (夷狄), 12 (戎狄). 北狄, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3.

狎 *hsiâ* To be near to, VII. i. 31. 1.

狐 *hû* The fox, III. i. 5. 4.

狗 *kâu* A dog, dogs, I. i. 3. 4, 5; 7. 24: II. i. 1. 10.

狩 *shâu* 巡狩, a sovereign's tour of inspection, I. ii. 4. 5: VI. ii. 7. 2. 狩 is explained by 守, and = the fiefs.

狸 *lî* Joined with 狐. ? the wild cat, III. i. 5. 4.

狼 *lang* (1) A wolf, IV. i. 17. 1: VI. i. 14. 4. (2) 狼戾 = to lie about in abundance, III. i. 3. 7.

猛 *măng* Fierce, III. ii. 9. 11.

猶 *yû* (1) As; to be as, I. i. 7. 16: II. i. 1. 8, 13; 4. 1; 6. 6, *et al.*, *saepissime.* (2) Still, yet, I. ii. 2. 2; 11. 4: II. i. 1. 5, 7, *et al.*, *saepe.* Observe 且猶 . . . 而況, II. ii. 2. 10; 7. 4. (3) In a double surname, IV. ii. 31. 1.

獄 *yü* 訟獄者, litigants, V. i. 5. 7; 6. 1.

獧 *chüan* Cautiously-decided, VII. ii. 37. 2, 7.

獨 *tû* Only; alone, I. i. 2. 4; 7. 10, 12; ii. 1. 4: II. ii. 7. 3, 4, *et al.*, *saepe.* Old and childless, solitary, I. ii. 5. 3. In solitude, retirement, VII. i. 9. 6, *et al.* Peculiar, VII. ii. 36. 2.

獫 *hsien* 獫狁, a tribe of northern barbarians, I. ii. 3. 1.

獲 *hwo* (1) To get, obtain; catch, III. ii. 1. 4: V. ii. 2. 9. 獲於—to get the confidence of, IV. i. 12. 1. (2) A name, VI. ii. 2. 3.

獵 *lieh* To hunt, 田獵, I. ii. 1. 6, 7: VII. ii. 34. 2. ? 獵較, V. ii. 4. 5, 6.

獸 *shâu* A brute animal; a wild animal, I. i. 4. 5; ii. 4. 7: III. i. 4. 7; ii. 9. 11: IV. i. 9. 2. 獸畜, to nourish as a dog or a horse, VII. i. 37. 1. 禽獸, birds and beasts, irrational animals, is common, I. i. 7. 8, 10, 12: III. i. 4. 7, 8, *et al.* 鳥獸, I. i. 2. 4: III. ii. 9. 4. 走獸, quadrupeds, II. i. 2. 28.

獺 *t'â* An otter, IV. i. 9. 3.

獻 *hsien* An honorary epithet, V. ii. 3. 2.

THE 95TH RADICAL, 玄.

玄 *hsüan* Sky-colour. 玄 = dark silks, III. ii. 5. 5.

率 *shwâi* and *shwâi* (1) To follow; following, along, I. ii. 5. 5; IV. i. 1. 4 (率由): V. i. 4. 2. (2) To lead (*shwâi*), I. i. 4. 4, 5: II. i. 5. 6: III. i. 4. 6, 18; ii. 5. 2; 9. 9: IV. ii. 14. 2: VI. i. 1. 2.

率。 *lü* 彀率, the limit to which a bow should be drawn, VII. i. 41. 2.

THE 96TH RADICAL, 玉.

玉 *yü* A gem, a precious stone, jade, I. ii. 9. 2; 15. 1: VI. i. 3. 2: VII. ii. 28. 1. Used for the 'musical stone,' V. ii. 1. 6.

王 *wang* (1) A king, kings. *Passim.* 三王, the founders of the three ancient dynasties, VI. ii. 7. 1, 3, *et al.* 王者, one who is a true king, I. ii. 5. 2; 14. 2: II. i. 1. 11, *et al.*, *saepe.* 王政, true royal government, I. ii. 5. 3: III. ii. 5. 7. So, 王道, I. i. 3. 3. On the meaning of 王, see II. i. 3. 1. It follows the names of States and honorary epithets. (2) A surname, V. ii. 8. 3.—III. ii. 1. 4.—VI. ii. 6. 5.— II. ii. 6. 1.

王 *wang* The 4th tone. To exercise the royal authority (active and neuter), I. i. 8. 4; 5. 2; 7. 2, 3, 5, 9, 10, 11, 24; ii. 1. 8; 4. 3; 5. 4, 5: II. i. 1. 6, 7, 10; 2. 1; 5. 6; ii. 2. 8: III. ii. 1. 1: IV. i. 9. 4, 5; ii. 16. 1: V. i. 6. 5: VI. ii. 4. 6: VII. i. 20. 1, 5.

珠 *chû* A pearl, I. ii. 15. 1: VII. ii. 28.

班 *pan* To distribute, arrange, V. ii. 2. 1. Order, rank, II. i. 2. 23.

理 *li* (1) 條理, see 條, V. ii. 1. 6. (2) The mental constitution, VI. i. 7. 8. (3) To depend on, VII. ii. 19. 1.

琢 *cho* To cut and polish a gem, I. ii. 9. 2.

琅 *lang* 琅邪, the name of a place, I. ii. 4. 4.

琴 *ch'in* (1) The harpsichord or lute, V. i. 2. 3: VII. ii. 6. (2) A surname, VII. ii. 87. 4.

璞 *p'o* A gem unwrought, I. ii. 9. 2.

璧 *pi* An auspicious gem, which was fashioned round, V. i. 9. 2.

環 *hwan* (1) To surround, II. ii. 1. 2. (2) A name, V. i. 8. 1, 2, 4.

THE 97TH RADICAL, 瓜.

瓢 *p'iâo* A gourd; a gourd dish, IV. ii. 29. 2.

THE 98TH RADICAL, 瓦.

瓦 *wâ* A tile, III. ii. 4. 5.

甑 *tsăng* An earthenware pot or pan, used for steaming, III. i. 4. 4.

THE 99TH RADICAL, 甘.

甘 *kan* Sweet. 甘 = sweet food, I. i. 7. 16. 甘, to count sweet, or readily, VII. i. 27. 1.

甚 *shăn* Excessive; an exceeding degree; exceedingly, I. i. 7. 17; ii. 1. 1, 3; 14. 1, *et al., saepe.* 甚於 . . . more, in a greater degree, than . . ., II. i. 1. 11: VI. i. 10. 2, 3, 5. 已甚者, extraordinary things, IV. ii. 10. Observe I. i. 7. 13.

THE 100TH RADICAL, 生.

生 *shăng* (1) To produce; to be produced,—spoken of men and things, II. i. 2. 15, 17, 23, 27, 28; 5. 6: III. i. 5. 3; ii. 9. 2, *et al., saepe.* (2) Life; to live; to grow; living, I. i. 3. 3: IV. ii. 24. 2: V. i. 2. 4: VI. i. 8. 1, 2; 10. 1, 2, 3, 4, 5, 6: VII. i. 21. 4; 28. 3, *et al.* 生道, a way of life, i.e. calculated to foster life and happiness, VII. i. 12 1. (3) To be born, to be born in, III. ii. 8. 6: IV. ii. 1. 1, 2: VII. ii. 87. 9. 先生, master, a respectful way of speaking to or of an individual, IV. i. 24. 2; ii. 81. 1: VI. ii. 4. 2, 4, 5, 6. (4) In a double surname, VII. ii. 25. 1. (5) In a name, VII. ii. 88. 3.

產 *ch'ân* (1) Livelihood, I. i. 7. 20, 21, 22: III. i. 4. 12. (2) A native, III. i. 8. 3. 產 = breed, V. i. 9. 2. (3) 子產, a designation, IV. ii. 2. 1: V. i. 2. 4.

甥 *shăng* A son-in-law, V. ii. 8. 5.

THE 101ST RADICAL, 用.

用 *yung* (1) To use; to be used, I. i. 8. 1, 3; 4. 6; 7. 10, *et al., saepissime.* (2) Used for 以. Initial, = for, on the part of, V. ii. 8. 6; 用 = thereby, I. ii. 5. 4: III. ii. 5. 6.

THE 102ND RADICAL, 田.

田 *t'ien* (1) A field, fields, I. i. 8. 4; 7. 24: III. i. 3 (*N.B.*). 7, 9, 13, 18, 19, *et al., saepe.* 圭田 = the holy field, III. i. 8. 16. 田疇, VII. i. 23. 1. 田野, IV. i. 1. 9: VI. ii. 7. 2. 田里, IV. ii. 8. 3, 4: VII. i. 22. 3. 乘田, the office held by Confucius in charge of the public fields, V. ii. 5. 4. (2) 田 and 田獵, to hunt, I. ii. 1. 6, 7: III. ii. 1. 2: V. ii. 7. 5: VII. ii. 34. 2.

由 *yû* (1) From, proceeding from, I. i. 7. 4; ii. 16. 1: II. i. 1. 8; 2. 1, 27; 6. 4; 9. 3, *et al., saepissime.* (2) By, to proceed by, to walk in, III. ii. 2. 3; 3. 6; 9. 4, *et al., saepe.* (3) Used for 猶, in both its meanings of *as* and *still*, I. i. 6. 6; 7. 3; ii. 1. 3: II. i. 1. 6; ii. 12. 5, *et al.* (4) 由由然, at his ease, II. i. 9. 2: V. ii. 1. 3. (5) The name of 子路, III. ii. 7. 4.—In the name 讎由, V. i. 8. 2.

甲 *chiâ* (1) A coat of mail; = defensive armour, I. i. 8. 2; 5. 3; 7. 14: IV. i. 1. 9. (2) 太甲, the name of a Book in the Shû-ching, II. i. 4. 6: IV. i. 8. 5: V. i. 6. 4: VII. i. 81. 1.

申 *shăn* (1) To inculcate especially, repeatedly, I. i. 3. 4; 7. 24. (2) A surname, II. ii. 11. 3.

男 *nan* (1) A male, IV. i. 17. 1: V. i. 1. 3; 2. 1; ii. 6. 6. (2) A title of nobility, V. ii. 2. 3, 4, 5.

界 *chieh* A border, boundaries, II. ii. 1. 4: III. i. 3. 13.

畏 *wei* To fear, to dread, I. i. 6. 2; ii. 3. 2, 3; 11. 1, 3: II. i. 1. 3; 2. 5; 4. 2: III. i. 1. 4; ii. 5. 7: V. ii. 4. 4: VII. i. 14. 3; ii. 4. 5; 34. 2.

畎 *chüan* — A small channel of water. 畎畝, channelled fields, V. i. 1. 3; 7. 3, 4; ii. 6. 6: VI. ii. 15. 1.

畔 *pan* — To rebel, to rebel against, II. ii. 1. 4. 5; 9. 1, 2, 3.

畜 *ch'ù* — (1) To stop, restrain, I. ii. 4. 9. (2) To keep in store, have laid up, IV. i. 9. 5. (3) Read *hsü*, to keep, to nourish, I. i. 3. 4; 7. 21, 22, 24: V. i. 2. 4; ii. 6. 4: VII. i. 22. 3; 37. 1.

畝 *mû* — An acre. Its size has varied at different times. Now 6.61 *mû* = an English acre, I. i. 3. 4; 7. 24: III. i. 3. 6, 16, 17, 19; 4. 9: V. ii. 2. 3: VII. i. 22. 2. 畎畝, see 畎.

畢 *pî* — (1) To be finished, III. i. 3. 19: V. i. 5. 7; 6. 1. (2) A surname, III. i. 3. 13.—IV. ii. 1. 2.

略 *lio* — A general summary, an outline, III. i. 3. 20: V. ii. 2. 1.

畦 *hûi* — A field of fifty *mû*. Used for fields generally, III. ii. 7. 4.

畫 *hwâ* — To draw figures on, III. ii. 4. 5.

異 *î* — (1) Different, to be different. Followed by 於, from, I. i. 3. 5; 4. 2, 3; 7. 11, 17, *et al.*, *saepe*. (2) Strange; to think it strange, to be offended, I. i. 7. 7: II. i. 2. 1; ii. 10. 6: IV. ii. 27. 3: V. ii. 9. 3.

畱 *liû* — (1) To detain, II. ii. 11. 2. (2) To remain, VI. ii. 2. 6. The character is often, but improperly, written 留.

當 *tang* — (1) To sustain, be equal to, correspond to, IV. ii. 13. 17. To be matched, II. i. 1. 7. (2) To oppose, withstand. The meaning is associate with the above, I. ii. 3. 5. (3) In, at; to be in,—applied to time and circumstances, I. ii. 5. 5: II. i. 1. 1 (*N.B.*), 13; ii. 3. 3, 4; 13. 5, *et al.*, *saepe*. (4) Ought, IV. ii. 9: VII. 46. 1. What ought to be, right, VI. ii. 8. 9.

當° *tang* — The 4th tone. To be correct, V. ii. 5. 4.

疆 *chiang* — Borders, boundaries, II. ii. 1. 4: III. ii. 3. 1, 4, 5; 5. 6: IV. ii. 3. 3: VI. ii. 7. 2.

疇 *ch'âu* — A flax field, 田疇, see 田.

THE 103RD RADICAL, 疋.

疏 *shû* — (1) Distant, distance, II. i. 1. 11. Spoken of relationship, I. ii. 7. 3: VI. ii. 3. 4: with verbal force, VI. ii. 3. 3. (2) Coarse, III. i. 2. 2: V. ii. 3. 4. (3) To separate, III. i. 4. 7.

疑 *î* — (1) To doubt, I. i. 5. 6: III. i. 1. 3: VI. i. 7. 3. (2) A name, II. ii. 10. 6.

THE 104TH RADICAL, 疒.

疢 *ch'ăn* — Any feverish distemper. But 疢疾 = sickness and distress generally, VII. i. 18. 1.

疾 *chî* — (1) Sickness; aching, painful, I. ii. 1. 6, 7: II. ii. 2. 1, 2, 3: III. i. 1. 5: IV. ii. 24. 2. 疾痛, VI. i. 12. 1. 疾病, I. ii. 1. 7: III. i. 3. 13. 疢疾, see above. A moral infirmity, I. ii. 3. 4, 5. (2) Quickly; hurried, VI. i. 14. 4; ii. 2. 4. (3) To be aggrieved with, I. i. 7. 18. Angrily, I. ii. 12. 1.

疽 *ch'ü* — An old ulcer. 癰疽 = an ulcer-doctor, or perhaps a name, V. i. 8. 1, 2, 4.

病 *ping* — (1) A disease; to be unwell, II. ii. 2. 2, 3: III. i. 5. 1: IV. i. 9. 5. 疾病, I. ii. 1. 7: III. i. 3. 13. Understood in a moral sense, = infirmity, VI. ii. 2. 7: VII. ii. 33. 3. (2) To be troubled with, distressed by, III. ii. 7. 4: IV. ii. 2. 2. 病 = tired, II. i. 2. 16.

痛 *t'ung* — To be pained. 疾痛, see 疾.

瘠 *chî* — A surname, V. i. 8. 1, 2, 4.

瘳 *ch'âu* — To be cured, III. i. 1. 5.

癰 *yung* — 癰疽, see 疽.

THE 105TH RADICAL, 癶.

登 *tăng* — To ascend, II. ii. 10. 7: VII. i. 24. 1; 41. 1. 登 = to be made to grow, III. i. 4. 7.

發 *fâ* — (1) To send forth,—as in discharging arrows, II. i. 7. 5: IV. ii. 24. 2: VII. i. 41. 3; or in exercising government, I. i. 7. 18; ii. 5. 3. To be sent forth, manifested, II. i. 2. 17: VI. ii. 15. 3. (2) To rise, come forth, VI. ii. 15. 1. (3) To open a granary, to cause it to open,—to send forth the stores, I. i. 3. 5; ii. 4. 9: VII. ii. 23. 1.

THE 106TH RADICAL, 白.

白 *pâi* — (1) White; to pronounce to be white, I. i. 2. 3: VI. i. 3. 2; 4. 2, 3. 頒白者, grey-haired, I. i. 3. 4; 7. 24. (2) A surname, VI. ii. 10; 11.

百 *pâi* — (1) A hundred. *Passim.* It is used as a round number, signifying all of a class. We have 百世, II. i. 2. 27, *et al.*; 百官, III. i. 2. 3, 4, 5, *et al.*; 百神, V. i. 5. 6; 百姓, V. i. 5. 6, *et al.*; 百工, III. i. 4. 5, 6; 百穀, III. i. 3. 2. (2) 百里, a double surname, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.

皇 *hwang* — 皇皇如, anxious-like, III. ii. 3. 1.

皆 *chieh* — *Passim.* All. At the commencement of clauses, with reference to preceding statements. If it have a noun with it, the

noun precedes. 衆皆, VII. ii. 23. 2; 37. 11. Observe II. i. 6. 7: III. i. 4. 5.

皜 *hâo* 皜皜, white and glistening, III. i. 4. 13.

皞 *hâo* 皞皞如, placid and content-like, VII. i. 13. 1.

THE 107TH RADICAL, 皮.

皮 *p'î* (1) The hides of animals; the skin with the hair on, I. ii. 15. 1: VI. i. 9. 11; ii. 7. 6. (2) A name, VII. ii. 27. 4.

THE 108TH RADICAL, 皿.

皿 *ming* A vessel, 器皿, III. ii. 3. 3.

盈 *ying* (1) To fill; full, III. ii. 9. 9: IV. i. 14. 2; ii. 18. 2, 3: VII. i. 24. 3. The full amount, III. i. 3. 7. (2) In a name, III. ii. 8. 1.

盆 *p'ǎn* 盆成, a double surname, VII. ii. 29. 1.

益 *yî* (1) To add to; more, I. ii. 10. 4: VI. ii. 8. 7; 15. 2. (2) Of advantage, profitable, II. ii. 2. 16: VI. ii. 6. 3: VII. i. 3. 1, 2. (3) A minister of Shun and Yü, III. i. 4. 7: V. i. 6. 1, 2, 4, 6.

盍 *ho* Why not; would it not be better to . . ., I. i. 7. 23: II. ii. 10. 3: IV. i. 13. 1; ii. 31. 1, 2: VII. i. 22. 1; ii. 37. 1.

盎 *yang* An appearance of fullness, VII. i. 21. 4.

盛 *shǎng* Complete, great; flourishing state, II. i. 1. 10; 2. 28: V. i. 4. 1: VI. ii. 7. 3: VII. ii. 33. 2.

盛 *ch'ǎng* The 1st tone. A vesselful, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

盜 *tâo* A robber, III. ii. 10. 3: V. ii. 4. 5.

盟 *mǎng* To covenant solemnly, VI. ii. 7. 3.

監 *chien* To oversee, II. ii. 9. 2, 3.

盡 *chin* (1) To exhaust, to carry out to the utmost degree, in the way of doing or thinking, I. i. 3. 1; 7. 17: II. ii. 9. 2: III. i. 2. 4: V. ii. 4. 5: VI. i. 6. 7: VII. i. 1. 1; 2. 3; 3. Observe 自盡, III. i. 2. 2, and 盡於人心, II. ii. 7. 2. (2) All, IV. ii. 33. 1: VII. i. 36. 1. Entirely, III. i. 4. 3: VII. ii. 3. 1.

THE 109TH RADICAL, 目.

目 *mû* The eye, I. i. 7. 16: II. i. 2. 4: III. i. 5. 4; ii. 10. 1: IV. i. 1. 5; ii. 30. 2: V. ii. 1. 1: VI. i. 7. 7, 8; 15. 2: VII. ii. 24. 1.

直 *chih* (1) Straight; to be straight; to make straight, III. ii. 1. 1, 3, 5: IV. i. 1. 6: V. ii. 7. 8. Metaphorically, to correct; rectitude, II. i. 2. 13: III. i. 4. 8; 5. 2. (2) Only, I. i. 3. 2; ii. 1. 2: II. ii. 7. 2.

相 *hsiang* (1) Mutually; may often be translated by one another, I. i. 4. 5; ii. 1. 6, 7; 4. 10, *et al., saepissime*. (2) A name, III. ii. 4. 2, 3.

相° *hsiang* To assist, to act as prime minister to; a prime minister, II. i. 1. 8; 2. 1: III. ii. 9. 6: V. i. 5. 7; 6. 2, 5; 9. 3: VI. ii. 5. 1, 3.

盻 *hsi* 盻盻然, distressed-like, III. i. 3. 7.

省 *hsing* To inspect, I. ii. 2. 5: VI. ii. 7. 2.

省 *shǎng* To be sparing of, I. i. 5. 3.

眊 *mâo* Dull, to be dull, IV. i. 15. 1.

眩 *hsüan* 瞑眩, see 瞑, III. i. 1. 5.

眸 *mâu* 眸子, the pupil of the eye, IV. i. 15. 1, 2.

衆 *chung* Many, numerous; a multitude; the multitude, I. i. 7. 17; ii. 1. 4; 11. 4, *et al., saepe*.

睟 *sûi* 睟然, mild-like, VII. i. 21. 4.

睦 *mû* To be harmonious, III. i. 3. 18.

睨 *î* To look aside, III. i. 5. 4.

瞑 *ming* 瞑眩, to throw into a state of confusion,—medicine in its beneficial operation, yet causing distress, III. i. 1. 5.

睊 *chüan* 睊睊, with eyes askance, I. ii. 4. 6.

瞭 *liâo* To be clear, IV. i. 15. 1.

瞍 *sâu* 瞽瞍, the name of Shun's father, IV. i. 28. 2: V. i. 2. 3; 4. 1, 2, 4: VI. i. 6. 3: VII. i. 35.

瞽 *kû* See above.

瞯 *hsien* To watch, to spy, IV. ii. 32; 33. 1.

瞰 *k'an* To watch, III. ii. 7. 3.

THE 110TH RADICAL, 矛.

矜 *ching* To reverence, 矜式, II. ii. 10. 3.

THE 111TH RADICAL, 矢.

矢 *shih* An arrow, I. ii. 5. 4: II. i. 7. 1, 3: III. ii. 1. 4: IV. ii. 24. 2: V. ii. 7. 8.

矣 *î* A final particle, found *passim*. It gives definiteness and decision to statements. Where the last clause of a sentence or paragraph is introduced by 則, 斯, or

亦, it generally ends with 矣. After 而已 it may be looked for. After single adjectives and other words its force is both decisive and exclamatory.

知 *chih* To know, to understand. *Passim.* 知 = to acknowledge, i.e. to know and employ, VII. i. 9. 2.

知 *chih* The 4th tone. Used for 智, to be wise; wise; wisdom. 知者, VII. i. 46. 1. 知慮, VI. ii. 13. 2. 術知, VII. i. 18. 1.

矩 *chü* A square,—the carpenter's instrument so called, IV. i. 1. 1, 5; 2. 1: VI. i. 20. 2: VII. ii. 5.

短 *twan* Short, I. i. 7. 13: III. i. 1. 5 (*N. B.*); 4. 17. To shorten, VII. i. 39. 1.

THE 112TH RADICAL, 石.

石 *shih* (1) A stone, a rock, VII. i. 16. (2) 石丘, the name of a place, VI. ii. 4. 1.

破 *p'o* To break, to split. Used for the blows of an axe, strong and well aimed, III. ii. 1. 4.

磽 *ch'iâo* Stony ground; poor in soil, VI. i. 7. 2.

磯 *chi* Stones in a river, interrupting and fretting the current, VI. ii. 3. 4; there 不可磯 = what will admit of no contradiction.

THE 113TH RADICAL, 示.

示 *shih* To show, indicate, V. i. 5. 4, 5.

社 *shê* The spirits of the land, or their altars. Always in the phrase 社稷, the tutelary spirits of a country, and may be used for the country itself, IV. i. 3. 3: VII. i. 19. 2; ii. 14. 1, 3, 4.

祀 *sze* To sacrifice; to sacrifice to, III. ii. 5. 2: IV. ii. 25. 2. 祭祀, sacrifices, VI. ii. 10. 4: VII. ii. 14. 4.

祜 *hû* Happiness, prosperity, I. ii. 3. 6.

祗 *chih* Reverent, reverently, V. i. 4. 4.

祖 *tsû* 先祖, ancestors, III. i. 2. 3.

神 *shan* (1) A spirit. 百神, all spiritual beings who are sacrificed to, V. i. 5. 6. Spiritual,—mysterious, VII. i. 13. 3; ii. 25. 8. (2) 神農, one of the most ancient sovereigns, III. i. 4. 1.

祥 *hsiang* Auspicious, IV. i. 18. 4; ii. 17.

祭 *chi* To sacrifice or make offerings to; sacrifices; sacrificial, III. i. 2. 2, 3; ii. 3. 3: IV. ii. 33. 1: V. i. 5. 6; ii. 4. 6: VI. ii. 6. 6 (*N.B.*) 祭祀, see 祀.

祼 *kwan* I. q. 灌. To pour out a libation, IV. i. 7. 5.

祿 *lû* Emolument, revenue, salary, I. ii. 5. 3: II. ii. 8. 1; 14. 1: III. i. 3. 8, 13; ii. 10. 5: V. ii. 2. 1, 6, 7, 8, 9; 3. 5: VII. ii. 33. 2. To grant to, to endow, V. i. 7. 2.

禁 *chin* To forbid, prohibit; prohibitions, I. ii. 2. 3; 5. 3: VI. ii. 7. 3: VII. i. 35. 3, 4; 39. 4.

禍 *hwo* Calamity, II. i. 4. 4, 5. 禍 = an outbreak, attack, IV. ii. 31. 1. Used as a verb, VI. i. 1. 2.

福 *fû* Happiness, II. i. 4. 5, 6: IV. i. 4. 3.

禦 *yü* To withstand, oppose; to hinder; to ward off, I. i. 6. 6; 7. 3, 18: II. i. 1. 10; 7. 2: VII. i. 16; ii. 8. 1. To stop and rob, V. ii. 4. 4, 5.

禪 *shan* To resign, give over to another, V. i. 6. 7.

禮 *li* (1) What is proper; the principle of propriety; the rules of ceremony and politeness in accordance therewith, I. i. 7. 22; ii. 16. 1: II. i. 2. 27; 6. 5; 7. 3, *et al.*, *saepissime*. To be polite to, III. i. 3. 4: VII. i. 43. 1, *et al.* 禮貌, a polite demeanour, VI. ii. 14. 3. The same, used as a verb, IV. ii. 30. 1. (2) The Book of Rites, II. ii. 2. 5: III. ii. 3. 3. The Ritual Usages, III. ii. 2. 2.

THE 114TH RADICAL, 禸.

禹 *yü* The great Yü, the founder of the Hsiâ dynasty, II. i. 8. 2: III. i. 4. 7, 9; ii. 9. 4, 11, *et al.*, *saepe*.

禽 *ch'in* Birds, III. ii. 1. 4. In the phrase 禽獸, birds and beasts, irrational animals, sometimes applied metaphorically to men, I. i. 7. 8, 10, 12: III. i. 4. 7, 8; ii. 1. 5; 9. 5, 9: IV. ii. 19. 1; 28. 6: VI. i. 8. 2.

THE 115TH RADICAL, 禾.

私 *sze* Private; privately, III. i. 3. 9, 19: IV. ii. 22. 2 (*N.B.*): VII. i. 40. 5. 以其私, II. ii. 8. 1. As a verb, to be selfishly attached to, to monopolize, II. ii. 10. 6: IV. ii. 30. 2.

秉 *ping* To grasp, maintain. 秉夷, VI. i. 6. 8.

秋 *ch'iû* (1) The autumn; in the autumn; autumnal, I. i. 7. 10; ii. 4. 5: III. i. 4. 13: VI. ii. 7. 2. (2) 春秋, a historical Work, compiled by Confucius, III. ii. 9. 8, 11: IV. ii. 21. 1, 2: VII. ii. 2. 1. (3) A name, VI. i. 9. 3.

科 *k'o* (1) A hollow,—in the bed of a stream, IV. ii. 18. 2: VII. i. 24. 3. (2) 科=lessons, 設科, VII. ii. 30. 2.

秦 *ch'in* The name of a State, I. i. 5. 1, 3; 7. 16: V. i. 9. 1, 3: VI. i. 12. 1; ii. 4. 3, 5, 6. 秦人, VI. i. 4. 4, 5.—V. i. 9. 1, 3: VI. ii. 6. 4.

移 *i* To remove, I. i. 3. 1: III. ii. 2. 3: VI. ii. 7. 2. To alter, VII. i. 36. 1.

稅 *shui* To be taxed, II. i. 5. 4. 稅斂, all taxes, I. i. 5. 3: VII. i. 23. 1. 貢稅=revenues, V. i. 3. 3.

稅 *t'o* I. q. 脫. To loose, put off, VI. ii. 6. 6.

稗 *pai* A kind of spurious grain, 稊稗, VI. i. 19.

稚 *chih* The young, III. i. 3. 7.

種 *chung* To sow, III. i. 4. 4.

種 *chung* The 3rd tone. Seed, VI. i. 7. 2; 19.

稱 *ch'ǎng* (1) To style, to pronounce, to speak of, III. ii. 9. 1: IV. ii. 30. 1: VII. ii. 37. 10. (2) To praise, III. i. 1. 2: IV. ii. 18. 1. (3) To lift up,=to proceed to, III. i. 3. 7.

稱 *ch'ǎng* The 4th tone. To correspond, to be equal to, II. ii. 7. 2.

稷 *chi* (1) The spirits presiding over the grain or agriculture of a country. 社稷, see 社. (2) 后稷, the title of Shun's minister of agriculture, III. i. 4. 8. The 后 is dropped, and 稷 becomes a proper name, IV. ii. 29. 1, 2, 3, 4.

稻 *t'ao* Paddy, III. ii. 5. 2.

稼 *chiâ* To sow, II. i. 8. 4: III. i. 4. 8.

稽 *ch'i* (1) To bow down. 稽首, to bow the head to the ground, V. ii. 6. 4, 5: VII. ii. 4. 5. (2) A name, VII. ii. 19. 1.

穀 *kû* A general name for grain, I. i. 3. 3; generally spoken of as 五穀, the five kinds of grain, III. i. 4. 7, 8, 17: VI. i. 19; ii. 10. 4. But we have also 百穀, III. i. 3. 2. 穀祿, the grain available for salaries, III. i. 3. 13.

穆 *mû* An honorary epithet, I. ii. 12. 1.—V. i. 9. 1, 3: VI. ii. 6. 4.

積 *tsze* Stores of straw, grain, &c., in the open air; ricks, I. ii. 5. 4.

穡 *sĕ* To reap, III. i. 4. 8.

THE 116TH RADICAL, 穴.

穴 *hsüeh* A hole, III. ii. 3. 6.

空 *k'ung* Empty, VII. ii. 12.

空 *k'ung* The 4th tone. 空乏, to impoverish, VI. ii. 15. 2.

穿 *ch'wan* To dig through, VII. ii. 31. 2, 4.

窟 *k'û* A cave artificially excavated, III. ii. 9. 3.

窬 *yü* To leap over,—as if it were 踰, VII. ii. 31. 2, 4. The dictionary explains it differently, however, and makes it=‘an opening in the wall.’

窺 *k'wei* To peep, to steal a sight, III. ii. 3. 6.

窮 *ch'iung* (1) Poor, in poverty and distress, I. ii. 5. 3: V. i. 1. 3: VII. i. 9. 4, 5, 6; 21. 3. 窮乏, VI. i. 10. 7, 8. 阨窮, II. i. 9. 2: V. ii. 1. 3. (2) To exhaust, II. ii. 12. 6. See 力. (3) To be at one's wit's end, II. i. 2. 17.

竊 *ch'ieh* (1) To steal, VII. ii. 30. 2. (2) Privately, VII. i. 35. 6. (3) Joined with other verbs so as to qualify them deferentially, II. i. 2. 20; ii. 7. 1: IV. ii. 21. 3.

THE 117TH RADICAL, 立.

立 *li* (1) To stand; to stand erect, I. i. 2. 1; 7. 18: II. i. 5. 1; 9. 1: III. ii. 2. 3: IV. ii. 33. 1: V. i. 4. 1; ii. 5. 5: VII. i. 2. 2; 21. 2; 41. 3. 立, 而 . . . . = quickly, IV. ii. 18. 3; = with indifference, II. ii. 4. 3. To stand fast, to be established, VI. i. 15. 2. (2) To set up; to appoint, to establish; to be set up, appointed, V. i. 3. 1; 6. 5; ii. 1. 1: VII. i. 1. 3; ii. 15. 1.

章 *chang* (1) Anything definite and complete, a lesson, a piece, VII. i. 24. 3. (2) 章=rule, canons, IV. i. 1. 4. (3) A name, 萬章, III. ii. 5. 1: V. i. 1. 1, 2, *et al., saepe*.—匡章, III. ii. 10. 1: IV. ii. 30. 1. 章子, IV. ii. 30. 2, 3, 5, is peculiar; see on par. 1.

童 *t'ung* Boys under fifteen. A child, VII. i. 15. 2. A lad, III. i. 4. 17. So 童子, III. ii. 5. 2, 3.

竭 *chieh* To exhaust, to carry to the utmost, I. ii. 15. 1: IV. i. 1. 5: V. i. 1. 2.

端 *twan* (1) A principle, principles, II. i. 6. 5, 6, 7. (2) Correct, upright, IV. ii. 24. 2.

THE 118TH RADICAL, 竹.

笑 *hsiâo* To laugh, to smile; smiling, I. i. 7. 7, 16: III. ii. 7. 4: IV. i. 16. 1: VI. ii. 3. 2. To laugh at, I. i. 3. 2: VII. ii. 23. 2.

符 *fû* — A check, or token. 符節, the two halves of such a token, the fitting of which was an evidence of the holder's authority, IV. ii. 1. 3.

等 *tăng* — A degree, a class, III. i. 5. 3: V. ii. 2. 2. To graduate, to arrange according to merit, II. i. 2. 27.

筋 *chin* — A sinew, a muscle, VI. ii. 15. 2.

答 *tâ* — To answer, VI. i. 5. 4; ii. 1. 4: VII. i. 40. 4; 43. 1, 2. To respond to,—in conduct, IV. i. 4. 1.

策 *ts'ê* — A slip of bamboo containing writing. 策=a passage, a piece, VII. ii. 3. 2.

算 *suan* — To reckon. 無算, incalculable, VI. i. 6. 7.

箕 *chî* — (1) The name of a State, 箕子, II. i. 1. 7. (2) 箕山, the name of a hill, V. i. 6. 1.

管 *kwan* — (1) A fife or flute, I. ii. 1. 6, 7. (2) An honorary epithet in 管叔, II. ii. 9. 2, 3. A surname in 管仲, and 管夷吾, II. i. 1. 1, 2, 3, 4, 5; ii. 2. 8, 10: VI. ii. 15. 1.

節 *chieh* — (1) To regulate, to order according to the proper divisions, IV. i. 27. 2. (2) 符節, see 符.

範 *fan* — A law, a rule. Used as a verb, III. ii. 1. 4.

築 *chû* — To beat, as in forming mud walls. 築=to build, I. ii. 13. 2: III. i. 4. 13; ii. 10. 3. 築=to fortify, I. ii. 14. 1. 板築, see 板.

篡 *ts'wan* — To usurp; usurpation, V. i. 5. 7: VII. i. 31. 3.

篤 *tû* — To consolidate, I. ii. 3. 6.

簞 *tan* — A small basket or dish for holding rice. Always in the phrase 簞食, I. ii. 10. 4; 11. 3: III. ii. 4. 1; 5. 5: IV. ii. 29. 2: VI. i. 10. 6: VII. i. 34; ii. 11.

簡 *chien* — (1) To alight, IV. ii. 27. 2, 3. (2) Hasty, VII. ii. 37. 1. (3) An honorary epithet, III. ii. 1. 4.

簿 *pû* — A register, V. ii. 4. 6.

籍 *chî* — A record, V. ii. 2. 2: VI. ii. 8. 5.

籥 *yo* — A musical instrument, pipes, I. ii. 1. 6, 7.

THE 119TH RADICAL, 米.

米 *mi* — Rice hulled, II. ii. 1. 3: III. i. 3. 7: VII. ii. 27. 1. See 粟.

粒 *lî* — Grains of rice, III. i. 3. 7.

粟 *hsû* — Rice in the husk. 米粟, II. ii. 1. 3. 粟米, VII. ii. 27. 1. 粟 alone, I. i. 3. 1: III. i. 4. 4, 5; ii. 4. 3; 10. 3: IV. i. 14. 1: V. ii. 6. 2, 5: VI. ii. 2. 2: VII. i. 23. 3. Medhurst translates it as above, and apparently after K'ang-hsî's dictionary; still the 本草綱目 says that anciently 粟 was the general name for all glumaceous grain. It is now commonly spoken of millet. I have translated it sometimes by 'grain,' and sometimes by 'millet.'

粱 *liang* — Barbadoes millet, VI. i. 17. 3.

粢 *tsze* — A kind of millet. Always in the phrase 粢盛, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

粥 *chû* — Congee, III. i. 2. 2, 4.

糗 *ch'iû* — Parched grain, rice or wheat, VII. ii. 6.

糜 *mî* — To boil rice to a mass. 糜爛=to tear and destroy, VII. ii. 1. 2.

糞 *făn* — To manure; the manuring, III. i. 3. 7: V. ii. 2. 9. The rendering of the sentence in the first of these instances is in accordance with the commentaries, but it may be doubted.

糧 *liang* — Provisions of grain, I. ii. 4. 6; 5. 4.

糴 *tî* — To purchase grain, VI. ii. 7. 3. All the commentaries explain here as if it meant 'to sell grain.' The meaning is—'Do not prevent *our* sale and *their* purchase.'

THE 120TH RADICAL, 糸.

紂 *châu* — Epithet of the last sovereign of the Yin dynasty, I. ii. 8. 1, 3: VII. i. 22. 1, *et al, saepe*.

約 *yo* — (1) To form alliances, VI. ii. 9. 2. (2) What is most important, II. i. 2. 6, 8. (3) Compendious, VII. ii. 32. 1.—In IV. ii. 15, the term combines the ideas of condensation and importance.

納 *nâ* — To pay over, V. i. 3. 3.

紛 *făn* — 紛紛然, confusedly, III. i. 4. 5.

素 *sû* — (1) Of white, undyed, silk, III. i. 4. 4. (2) For nothing, without doing service, VII. i. 32. 1.

索 *so* — Ropes of grass, III. i. 3. 2.

紫 *tsze* — Reddish blue, VII. ii. 37. 12.

縲 *lêi* — I. q. 纍. 係縲, to put in confinement, I. ii. 11. 3.

紹 *shâo* To continue. 紹 = to continue to serve, III. ii. 5. 5.

紾 *chăn* To twist, VI. ii. 1. 8: VII. i. 39. 2.

終 *chung* (1) The end. Finally, as the final issue, VI. i. 16. 3; 18. 2; ii. 4. 5. (2) To complete, V. ii. 4. 6: VII. i. 39. 4. To stop, end (active and neuter), V. ii. 1. 6; 3. 4. (3) Perpetual, the whole. 終日, the whole day, III. ii. 1. 4. 終歲, III. i. 3. 7. 終不, never, III. i. 2. 1. 終身, all the life, IV. i. 9. 5; ii. 28. 7; 30. 5. V. i. 1. 5; VII. i. 5; 35. 6; ii. 6. Observe this phrase in I. i. 7. 21, 22, and IV. ii. 33. 1.

絕 *chüeh* To cut short, III. i. 1. 5. To cut, to stop intercourse with, II. ii. 11. 4: IV. i. 7. 2.

給 *kei* To supply. 不給, a deficiency in the crop, I. ii. 4. 5: VI. ii. 7. 2.

絮 *hsü* Rejected floss-silk. 絲絮, III. i. 4. 17.

統 *t'ung* A thread of connexion. 統 = a beginning, I. ii. 14. 3.

絲 *sze* Silk from the silkworm. See 絮.

綏 *sui* To give tranquillity to, III. ii. 5. 5.

經 *ching* (1) To define, to plan, I. i. 2. 3: III. i. 3. 13. (2) The unchanging standard, VII. ii. 27. 13.

緩 *hwan* To delay; not to be urgent about, III. i. 3. 2: VII. ii. 27.

綢 *châu* 綢繆, to intertwine, weave together, II. i. 4. 3.

維 *wei* A particle,—used as the copula, III. i. 3. 12: V. i. 4. 3.

綯 *t'âo* To twist. 索綯, III. i. 3. 2.

綽 *ch'o* 綽綽然, freely, at ease, II. ii. 5. 5.

緜 *mien* A surname, VI. ii. 6. 5.

緣 *yüan* From. 緣木 = to climb a tree, or on a tree, I. i. 7. 16, 17.

緦 *sze* The mourning worn for three months, VII. i. 46. 2.

縮 *hsü* 縮 = upright, II. i. 2. 7.

縷 *lü* Threads. 麻縷, III. i. 4. 17. 布縷, VII. ii. 27. 1. Here it probably means cloth of silk.

績 *chî* Merit, doing, V. i. 2. 3.

繁 *fan* To abound. 繁殖, III. i. 4. 7.

繅 *sâo* To unwind a cocoon, III. ii. 3. 3.

繆 *mâu* (1) 綢繆, see 綢. (2) An honorary epithet, interchanged with 穆, and read *mû*, II. ii. 11. 3: V. ii. 6. 4; 7. 4: VI. ii. 6. 3.

織 *chih* To weave, III. i. 4. 1, 4; ii. 10. 4.

繡 *hsiû* Embroidered garments, VI. i. 17. 3.

繩 *shăng* A line, string,—used with reference to a carpenter's line, IV. i. 1. 5: VII. i. 41. 2.

繫 *chî* To bind. 繫 = to yoke, V. i. 7. 2.

繳 *cho* To adjust a string to an arrow, to draw it back after it has been discharged, VI. i. 9. 3.

繼 *chî* To continue; to be continued, I. ii. 14. 3: II. i. 1. 7: IV. i. 1. 5; 18. 2; ii. 20. 5: V. i. 6. 2, 4 (繼世), 7; ii. 6. 4, 5. 繼此, after this, II. ii. 10. 2. 繼而 . . . , immediately after, II. ii. 14. 3.

纓 *ying* Strings to tie on a cap, IV. i. 8. 2, 3. To tie on, IV. ii. 29. 6, 7.

纑 *lû* Hempen threads, III. ii. 10. 4.

THE 121st RADICAL, 缶.

缺 *ch'üeh* To be wanting, III. ii. 9. 6.

THE 122nd RADICAL, 网.

罔 *wang* (1) To catch in a net, II. ii. 10. 7. To entrap, I. i. 7. 20: III. i. 3. 3: V. i. 2. 4. (2) None, not. 罔不, V. ii. 4. 4.

罕 *han* Seldom, VI. i. 9. 2.

罟 *kû* A net for catching fish, I. i. 3. 3.

罪 *tsûi* (1) A crime, offence; a fault, I. i. 7. 4, 6, 7, 20; ii. 2. 13: II. ii. 4. 3, 4, *et al.*, *saepe*. 罪人, and sometimes 罪 alone, sinners, criminals, I. ii. 3. 7; 5. 3: V. i. 3. 2: VI. ii. 7. 1, 2, 3, 4. 得罪於 . . . , to offend against, IV. i. 6; ii. 30. 5. (2) To condemn, I. i. 3. 5: III. ii. 9. 8.

置 *chih* (1) To place, III. ii. 6. 1. To appoint, I. ii. 11. 4. 變置, to displace and appoint others, VII. ii. 14. 3, 4. (2) A stage, a post station, 置郵, II. i. 1. 12.

罰 *fâ* Punishment, III. ii. 5. 4. 刑罰, I. i. 5. 3; 罰 = penalties, fines.

罷 *pâ* To make to cease, to stop, VI. ii. 4. 3, 5, 6.

THE 123RD RADICAL, 羊.

羊 *yang* The sheep or goat, I. i. 7. 4, 6, 7, 8: II. ii. 4. 3: III. ii. 5. 2: V. i. 1. 3; 2. 3; 9. 1; ii. 5. 4; 6. 6: VI. i. 8. 1. 羊棗, sheep-dates, a kind of persimmon, VII. ii. 36. 1, 2.

美 *mei* (1) Good, admirable; beautiful; beauty, I. ii. 1. 6, 7; 16. 2: II. i. 7. 2; ii. 2. 4; 7. 1 (美然, too good), 2: VI. i. 7. 8; 8. 1, 2; 10. 7; 19. 1: VII. i. 41. 1; ii. 25. 5; 36. 2.

羞 *hsiû* To be ashamed; the feeling of shame, II. i. 6. 4, 5; 9. 2: III. ii. 1. 5: IV. ii. 33. 2: V. ii. 1. 3: VI. i. 6. 7.

羣 *ch'ün* A flock, a company, VII. ii. 19. 3.

羨 *hsien* An overplus, III. ii. 4. 3.

義 *î* Righteousness; our consciousness of what is righteous, and the determinations thereof; what is right. *Passim.* The combinations of 仁義, and 禮義, are very common.

羹 *kăng* Soup, V. ii. 3. 4. 豆羹, VI. i. 10. 6: VII. i. 34; ii. 11.

羸 *lêi* Meagre, feeble, II. ii. 4. 2.

THE 124TH RADICAL, 羽.

羽 *yü* (1) Feathers, a feather, I. i. 7. 10; ii. 1. 6, 7: VI. i. 3. 2; ii. 1. 6. (2) 羽山, the name of a mountain, V. i. 3. 2.

羿 *î* A famous archer of antiquity, IV. ii. 24. 1: VI. i. 20. 1: VII. i. 41. 2.

翅 *shih* Only, VI. ii. 1. 7.

習 *hsî* To practise, do habitually, VII. i. 5.

翟 *tî* The name of the heresiarch Mo, III. ii. 9. 9, 10, 14.

翼 *yî* Wings. Used as a verb, to give wings to, to assist, III. i. 4. 8.

THE 125TH RADICAL, 老.

老 *lâo* To be old; old; the old, I. i. 7. 12, 24; ii. 5. 3; 12. 2; 15. 1: II. ii. 4. 2: III. i. 3. 7; ii. 5. 2: IV. i. 13. 1, 2: V. i. 4. 1: VI. ii. 7. 2, 3: VII. i. 22. 1, 2, 3.

考 *k'âo* (1) A deceased father, V. i. 4. 1. (2) To examine, II. ii. 13. 4: VI. i. 14. 1: VII. ii. 37. 6 (夷考).

者 *chê* *Passim.* (1) He (or they) who; this (or that), these (or those) who (or which). It is put after the words (verbs, adjectives, nouns), and clauses to which it belongs, I. i. 1. 4; 3. 1, 4; 4. 6; 5. 1, 3, 6, *et al.*, *saepissime.* Observe 賢者, I. i. 2. 1, 2; ii. 4. 1; 16. 1, *et al.*; 使者, V. ii. 6. 4; 墨者, III. i. 5. 1, 2, *et similia.* (2) After 若 with intervening words, phrases where a numeral is used, and many other cases, 者 is equivalent to *one, this, these.* E.g. 若寡人者, 'such an one as I,' I. i. 7. 4; 誠有百姓者, *ibid.* 6; 嬖人有臧倉者, there was one Tsang Ts'ang, I. ii. 16. 3; 三聖者, III. ii. 9. 13; 二者, IV. i. 2. 2.—This seems to be the proper force of the character, so that it is an emphatic demonstrative by which the mind is made to pause on what has just been said. (3) It stands at the end of the first member of a clause or sentence, when the next gives a description or explanation of the subject of the other, terminated generally by the particle 也, but not always, I. i. 7. 9, 12; ii. 4. 2, 3: III. i. 3. 6, 7, *et passim.* (4) 也者, at the end of the first member of a sentence, resume a previous word or statement, and lead on to an explanation or account of it. E.g. II. i. 9. 1. Observe VII. ii. 16.—This case and the preceding may easily be brought under (2). (5) 者也 occur continually at the end of sentences, preceded generally in a previous clause by 者, and for the most part the force of 者 in (1) is apparent, I. i. 1. 5; ii. 3. 2: II. i. 1. 10, 11, *et passim.* (6) It forms adverbs with 昔 and 古, I. ii. 4. 4: II. ii. 7. 2, *et al.*, *saepe.*

耆 *ch'î* Old, aged, I. ii. 15. 1.

耆 *shih* The 4th tone. To relish; a relish, VI. i. 4. 5; 7. 5. 8.

THE 126TH RADICAL, 而.

而 *r* *Passim.* A conjunction, meaning *and, and yet*, which latter signification is often nearly or altogether = *but.* Its use, however, is very idiomatic, and it cannot always be literally translated into English. 而已, and 而已矣, are very common. So is 然而, = 'so, and yet.' . . . Observe 繼而, II. ii. 14. 3; 既而, V. i. 7. 4; 從而, VI. i. 3. 1, *et sim.*; also 由 . . . 而來, II. ii. 13. 4, *et al.*; 而誰, V. i. 7. 5. Its use after 得 is to be noted. E.g. IV. ii. 2. 4: V. i. 4. 1, 4.

THE 127TH RADICAL, 耒.

耒 *lûi* A plough-handle, 耒耜, III. i. 4. 2; ii. 3. 5.

耕 *kăng* To plough; to cultivate the ground, I. i. 5. 3, 4; ii. 4. 5: III. i. 4. 3, 4, 5, 6, 7, 8, 11, *et al.*, *saepe*. 耕者 = husbandmen, I. i. 7. 18; ii. 5. 3; 11. 2: II. i. 5. 4. 耕 = to labour, to do work, VII. i. 32. 1.

耘 *yun* To weed, II. i. 2. 16.

耜 *ts'ze* A ploughshare. 耒耜, see 耒.

耨 *nâu* To weed, I. i. 5. 3, 4.

耰 *yû* A harrow. 耰 = to cover the seed, VI. i. 7. 2.

THE 128TH RADICAL, 耳.

耳 *r* (1) The ear, I. i. 7. 16: III. ii. 10. 1: IV. i. 1. 5: V. ii. 1. 1: VI. i. 7. 6, 8; 15. 2: VII. ii. 24. 1. (2) A final particle, simply, only, just, I. i. 3. 2; ii. 1. 2: II. ii. 10. 2, 7: III. i. 4. 11: IV. i. 22; ii. 30. 2: VI. i. 6. 7; 10. 5; 17. 1; ii. 2. 3, 7: VII. ii. 7. 耳 = indeed, I. i. 3. 1 (?).

聘 *p'ing* To invite or call forth men of worth by presents, V. i. 7. 3, 4.

聖 *shăng* Sage (= 'great and capable of transforming'), VII. ii. 25. 7; sageness; a sage, II. i. 1. 8; 2. 18, 19: III. ii. 9. 9, 10, 13: IV. ii. 1. 4: V. ii. 1. 5, 6, 7: VII. ii. 25. 7, 8. 聖人, II. i. 2. 17, 20, 22, 25, 28, *et al.*, *saepe*.

聚 *chü* To collect, to be collected, II. i. 1: IV. i. 1. 9; 9. 1.

聞 *wăn* To hear; to become acquainted with by report, I. i. 7. 1, 2, 4, 8, 16, 17; ii. 1. 4, 6, 7, *et al.*, *saepissime*. 多聞, extensive information, V. ii. 7. 3. 多聞識, *id.*, VI. ii. 13. 2.

聞 *wăn* The 4th tone. Reputation, notoriety, IV. i. 1. 2; ii. 18. 3: VI. i. 17. 3.

聰 *ts'ung* Acuteness of hearing, IV. i. 1. 1.

聲 *shăng* A sound; a voice, I. i. 7. 8; ii. 1. 6, 7: II. i. 2. 4: III. i. 4. 13: V. ii. 1. 6: VI. i. 7. 6, 8; ii. 15. 3: VII. i. 14. 1; 36. 3. 聲音, I. i. 7. 16: VI. ii. 13. 8 (= language). 聲 = music, VII. ii. 22. 1; 37. 12. Reputation, II. i. 6. 3: IV. ii. 18. 3 (聲聞): VII. i. 14. 1.

職 *chih* An office; the duties of office, I. ii. 4. 5: II. i. 4. 2; ii. 5. 5 (*N.B.*): V. i. 1. 2; ii. 3. 4; 6. 3; 7. 9 (*N.B.*): VI. ii. 7. 2.

聽 *t'ing* To hear, to listen to; to hear and follow, I. i. 7. 16; ii. 7. 4, 5: II. ii. 11. 3: IV. i. 3. 3; 15. 2; ii. 3. 3, 4, *et al.* 聽政, to administer the government, IV. ii. 2. 1. Compare III. i. 2. 4.

THE 129TH RADICAL, 聿.

聿 *yü* So,—a continuative particle, I. ii. 5. 5. The dictionary, however, explains the character here by 自, himself.

肆 *sze* And so, though, VII. ii. 19. 3.

THE 130TH RADICAL, 肉.

肉 *zâu* Flesh, meat, I. i. 3. 4; 4. 4: 7. 8, 24: III. ii. 5. 2; 9. 9; 10. 5: IV. i. 14. 2; 19. 3; ii. 33. 1: V. ii. 6. 4, 5: VI. ii. 6. 6: VII. i. 22. 2, 3.

肖 *hsiâo* 不肖, not equal to, degenerate; incompetency, II. ii. 7. 1: IV. ii. 7. 1: V. i. 6. 2: VI. ii. 6. 2.

肢 *chih* A limb. 四肢, VII. ii. 24. 1.

肥 *fei* Fat (adj.), I. i. 4. 4: III. ii. 9. 9. Rich food, I. i. 7. 16. Rich, spoken of soil, VI. i. 7. 2.

肩 *chien* The shoulders, III. ii. 7. 4: VI. i. 14. 4.

育 *yü* To cherish and train, VI. ii. 7. 3: VII. i. 20. 4. To be maintained and nourished, III. i. 4. 8.

背 *pei* The back, VI. i. 14. 4: VII. i. 21. 4.

胥 *hsü* Mutually, I. ii. 4. 6; 5. 5: IV. i. 9. 6: V. i. 1. 3 (*N.B.*)

胡 *hû* A surname, I. i. 7. 4.

胷 *hsiung* I. q. 胸. The breast, IV. i. 15. 1.

脅 *hsieh* The ribs. 脅 = to shrug up, III. ii. 7. 4.

脩 *hsiû* I. q. 修, to cultivate, improve, I. i. 5. 3: VI. i. 16. 2, 3: VII. i. 1. 3; 9. 6; ii. 32. 1. To repair, IV. ii. 31. 1. 脩 = to do, I. ii. 4. 4.

能 *năng* To be able; can. As the auxiliary, *passim*; but it is often used absolutely, e.g. I. i. 7. 10, 11; ii. 16. 3: V. i. 9. 3, *et al.*, *saepe*. 能 alone, and 能者, men of ability, II. i. 4. 3; 5. 1. Ability, VII. i. 15. 1. 能 = to amount to, V. ii. 2. 4.

腹 *fû* The belly, IV. ii. 3. 1: VI. i. 14. 6: VII. i. 27. 1.

膏 *kâo* 膏 = fat meat, VI. i. 17. 3. 膏澤 rich favours, IV. ii. 3. 3, 4.

膚 *fû* — (1) The skin, VI. i. 14. 1, 6. 體膚 and 膚 alone, = the body, II. i. 4; ii. 7. 4: VI. ii. 15. 2. (2) Admirable, IV. i. 7. 5.

膺 *ying* — To smite, III. i. 4. 16; ii. 9. 12.

膾 *kwâi* — Minced meat, VII. ii. 36. 2.

膠 *chiâo* — A surname, II. i. 1. 8: VI. ii. 15. 1.

臂 *pei* — The arm, the lower arm, VI. ii. 1. 8: VII. i. 29. 2; ii. 28. 2.

THE 131st RADICAL, 臣.

臣 *ch'ân* — A minister, an officer of a court, I. i. 7. 14, 16; ii. 4. 10; 6. 1; 7. 1; 8. 2, *et al., saepissime.* 君臣 in correlation often occur. In the first person, 'I, your minister,' I. i. 7. 2, 4, 5, *et al.* In a wider sense, subjects, II. i. 1. 8: III. ii. 5. 5. To employ as a minister, II. ii. 2. 8, 9, *et al.*

臥 *wo* — To rest, to sleep, II. ii. 11. 2, 3.

臧 *tsang* — A surname, I. ii. 16. 1, 3.

THE 132nd RADICAL, 自.

自 *tsze* — (1) From, as a preposition, I. ii. 11. 2: II. i. 2. 23, 27; 3. 2, *et al., saepissime.* According as, V. i. 5. 8. (2) Self, of all persons. Generally joined with verbs in a reflex sense. We have 自反, 自失, 自怨, 自艾, &c. &c., II. i. 2. 7; 4. 4, 5, 6; 6. 6; 9. 2, *et al., saepissime.* Observe 自爲, II. ii. 5. 3: VI. ii. 6. 1.

臭 *ch'âu* — Smells, odours, VII. ii. 24. 1.

臯 *kâo* — 臯陶, a minister of Shun, III. i. 4. 9, *et al.*

THE 133rd RADICAL, 至.

至 *chih* — (1) To come, to arrive at; sometimes = to, till, I. i. 3. 5; 7. 12; ii. 1. 6: II. ii. 2. 4; 9. 1, *et al., saepissime.* 至於, to come to, as to, is very common; e.g. I. ii. 2. 3; 9. 2; 10. 2: VII. ii. 38. 1, 2, 3, 4, *et al.* (2) Most, forming the superlative degree; the utmost degree, II. i. 2. 13: IV. i. 2. 1; 12. 3, *et al.* Chief, II. i. 2. 9. (3) 日至, the solstice, IV. ii. 26. 3.

致 *chih* — (1) To carry to the utmost degree, VI. ii. 14. 2, 3: VII. i. 8. 1. 致志, VI. i. 9. 3. (2) To bring about by effort, V. i. 6. 2. 致 = to calculate, IV. ii. 26. 3. (3) To resign, II. ii. 5. 2; 10. 1.

臺 *t'âi* — (1) A tower, I. i. 2. 3, 4. 靈臺, the name of king Wan's tower, *ibid.* (2) The designation of a low officer, a servant, V. ii. 6. 4.

臻 *chin* — A name, II. ii. 3. 1: VII. ii. 23. 1.

THE 134th RADICAL, 臼.

與 *yü* — (1) With, along with. *Passim.* E.g. I. i. 2. 3; ii. 1. 4, 6, 7, 8: II. i. 9. 1, 2; ii. 2. 4, 5, 7: VII. i. 18. 3; ii. 26. 2. Another preposition, as *from* or *to*, is sometimes required in our idiom. Observe 約與國, VI. ii. 9. 2; and 與禽獸奚擇哉, IV. ii. 28. 6. (2) And, I. i. 3. 3; 4. 2, 3; 7. 11, *et al., saepissime.* Sometimes it is better to translate by *or*, II. i. 1. 3: VI. ii. 1. 1, 2, 6, 7, *et al.* (3) For, III. ii. 1. 4: IV. i. 9. 1. (4) To give, to give to, I. i. 6. 5, 6: V. i. 5. 1, 2, 3, 4, 5, 6, *et al., saepe.* (5) To help, II. i. 7. 5. (6) Than, V. i. 7. 4.

與 *yü* — The 4th tone. To share in; to be concerned about, III. i. 4. 11: IV. ii. 31. 1: V. ii. 1. 2: VII. i. 20. 1, 5. VI. i. 18. 1 is marked with this tone, but Chû Hsî explains by 助, 'to assist,' as in (5) above.

與 *yü* — The 2nd tone. *Passim.* A final particle, interrogative, and also with exclamatory force. It implies generally that the speaker has a well-formed idea on the subject of the question in his own mind, and that he wishes to express his own surprise, or to involve an opponent in difficulty, I. i. 7. 4, 10, 12, 14, 16, 17; ii. 1. 4, 7; 5. 3; 7. 3; 16. 1, *et al., saepissime.*

興 *hsing* — (1) To arise, II. ii. 13. 3: IV. i. 1. 9: VI. i. 6. 2. (2) To rouse one's self, to be aroused, IV. i. 13. 1: VII. i. 10; 22. 1; ii. 15; 37. 13. 興之, to raise itself—spoken of grain, I. i. 6. 6. (3) To raise, I. i. 7. 14. 興發, to open the granaries, I. ii. 4. 9. (4) To flourish, IV. i. 3. 2.

舉 *chü* — (1) To lift, to raise, I. i. 7. 10: III. i. 5. 4; ii. 5. 7: VI. ii. 2. 3. 舉 = to promote; to be lifted up, promoted, III. i. 4. 7: V. i. 9. 3; ii. 6. 4, 6: VI. ii. 15. 1. 舉 = to allege, insist on, VII. i. 26. 4; ii. 37. 11. 舉 = to take, I. i. 7. 12. 舉 = to complete, I. ii. 10. 2. (2) All, I. ii. 1. 6, 7: II. ii. 12. 5: VI. i. 7. 3.

舊 *chiû* — Old, ancient, III. i. 3. 12: IV. i. 1. 4. 舊 = former, IV. ii. 3. 2.

THE 135th RADICAL, 舌.

舌 *shê* — The tongue, III. i. 4. 14.

舍 *shê* — (1) To lodge in a booth, I. ii. 4. 9. 舍館, a lodging-house, IV. i. 24. 2. (2) Only, III. i. 4. 2 (? *N.B.*) (3) A name, II. i. 2. 5, 6, 8.

舍 *shè* (1) To neglect, pass over, I. ii. 7. 2; 9. 1, 2: II. i. 2. 16, 21; 18. 5 (=besides). 舍已, to give up his own views, II. i. 8. 3. To give over, to cease, IV. ii. 18. 2. (2) To let go, I. i. 7. 4: V. i. 2. 4. (3) To discharge, as arrows, III. ii. 1. 4. The dictionary gives this instance under the 3rd tone.

舒 *shû* The name of a State, III. i. 4. 16; ii. 9. 12.

THE 136TH RADICAL, 舛.

舜 *shun* The ancient emperor, so called, II. i. 2. 26; 8. 3; ii. 2. 4, *et passim*.

舞 *wû* To make postures, 手之舞之, IV. i. 27. 2.

THE 137TH RADICAL, 舟.

般 *p'an* To be abandoned to pleasure, 般樂, II. i. 4. 4: VII. ii. 34. 2. Read without the aspirate, it is the name of Yen Hûi's son, V. ii. 8. 3.

THE 138TH RADICAL, 艮.

良 *liang* (1) Good, III. ii. 1. 4: IV. i. 15. 1: VI. i. 8. 3 (良心, the good natural heart); 17. 1; ii. 9. 1, 2. 良 = intuitive, VII. i. 15. 1. (2) 良人, the goodman, a husband, IV. ii. 33. 1. (3) A name, III. ii. 1. 4.

THE 139TH RADICAL, 色.

色 *sê* (1) The countenance, the looks, I. i. 4. 4; ii. 1. 2, 7: III. ii. 7. 4; 9. 9: V. ii. 9. 2, 4: VI. ii. 15. 3: VII. ii. 11. 變色, II. ii. 12. 1; 顏色, VI. ii. 13. 8. (2) Colour, colours; sights, I. i. 7. 16: V. ii. 1. 1: VI. i. 4. 1; 7. 8: VII. ii. 24. 1. (3) The appetite of sex, VI. ii. 1. 2, 7. Beautiful women—a euphemism, I. ii. 5. 5: V. i. 1. 4, 5. Observe VII. i. 21. 4, where 色 = manifestations; and 38, where it = functions.

艴 *po* 艴然, flushed-like, II. i. 1. 3.

THE 140TH RADICAL, 艸.

艾 *âi* (1) The mugwort, or moxa, IV. i. 9. 5. (2) Beautiful, 少艾, beautiful young women, V. i. 1. 5. (3) To rule, to correct, V. i. 6. 5: VII. i. 11. 5. In this sense, it is interchanged with 乂, and should be read *i*.

芥 *chieh* The mustard plant. But it is used as simply = *grass*, IV. i. 28. 1; ii. 3. 1.

芒 *mang* 芒芒然, tired-like. ? Stupid-like, II. i. 2. 16.

芸 *yün* I.q. 耘. To weed, VII. ii. 32. 3.

芻 *ch'û* (1) Grass, pasturage, II. ii. 4. 3. 芻者, grass-cutters, I. ii. 2. 2. 負芻, grass-carriers, IV. ii. 31. 1. (2) The flesh of grass-fed animals, VI. i. 7. 8.

苗 *miâo* (1) Growing corn, I. i. 6. 6: II. i. 2. 16: VII. ii. 37. 12. (2) 三苗, the name of an ancient State, near the Tung-t'ing lake, V. i. 3. 2.

苙 *lî* A pig-pen, VII. ii. 26. 2.

苟 *kâu* (1) If, I. i. 1. 4; 7. 20; ii. 14, *et al., saepe*. (2) Improper, without some apparent cause, VI. i. 10. 2; ii. 6. 6.

若 *zo* (1) As, such as; to be as (i.e. like, and sometimes equal to), I. i. 7. 4, 16, 17, 18, *et passim*. As if; seeming to be, I. i. 7. 6: II. i. 9. 1; ii. 2. 5, *et al., saepe* 宜若...然, 'may rightly be deemed to be so,' occurs several times. As to, I. i. 7. 20; ii. 14. 3: II. ii. 3. 5: VII. ii. 38. 1, 2, 3, *et al., passim*. 乃若, IV. ii. 28. 7: VI. i. 6. 5. 不若, 莫若, 豈若...哉, all = is it not the better plan to..., I. ii. 1. 4: IV. i. 7. 4: V. i. 7. 3, 4. 相若, III. i. 4. 17. 辟若, VII. i. 29. (2) If, I. i. 7. 7; ii. 11. 3, *et al., saepe*. (3) = to conform to virtue, V. i. 4. 4. (4) The name of one of Confucius's disciples, II. i. 2. 25, 28, *et al.*

苦 *k'û* To embitter, to be embittered, I. i. 7. 22: VI. ii. 15. 2.

英 *ying* Surpassing, the first among a thousand, VII. i. 20. 4.

茁 *chô* Vigorous-looking, V. ii. 5. 4.

茂 *mâu* 暢茂, luxuriant, III. i. 4. 7.

范 *fan* The name of a city of Ch'i, VII. i. 36. 1.

茅 *mâo* Coarse, wild grass, III. i. 3. 2: VII. ii. 21. 1 (*N. B.*)

茲 *tsze* This, these, II. ii. 12. 1: III. ii. 8. 1 (今茲): VII. ii. 19. 2.

茹 *jû* To eat, VII. ii. 6.

荆 *ching* The name of a rude tribe or State, III. i. 4. 16; ii. 9. 12.

草 *ts'âo* Grass, III. i. 2. 4. 草木 = vegetation, III. i. 4. 7. 草萊, see 萊. 草芥, IV. i. 28. 1. 草莽, see 莽. 草 = herbs, VII. ii: 6.

荑 *t'î* A kind of spurious grain. 荑稗, VI. i. 19.

荒 *hwang* (1) 荒蕪, overgrown with grass and weeds, VI. ii. 7. 2. (2) Wild, ruinously addicted to hunting, I. ii. 4. 6, 7, 8.

莅 *lî* To come forth and descend to. 莅 = to govern, I. i. 7. 16.

莊 *chwang* (1) A surname, I. ii. 1. 1, 2. (2) The name of a street in the capital of Ch'î, III. ii. 6. 1.

莒 *chü* The name of an ancient State, I. ii. 3. 6.

莘 *hsin* An ancient name for the territory of [illegible] in the time of Châu, V. i. 7. 2.

莠 *yû* A useless plant growing amid corn, and like it. ? Darnel, VII. ii. 37. 12.

莩 *p'iâo* I. q. 殍. To die. 餓莩, I. i. 3. 5; 4. 4: III. ii. 4. 9.

莫 *mo* (1) Not; not to be, not to have, i. q. 無, I. i. 5. 1; ii. 12. 1: II. i. 8. 5; ii. 2. 4, 9, *et al., saepissime*. Often it = no one, and in this case it generally attracts the object of the following verb to itself, I. i. 7. 3; ii. 12. 2: II. i. 1. 10; 2. 27; 7. 2: III. i. 3. 14; 4. 17, *et al., saepe*. 莫不 and 莫非 are strong affirmations, = there is nothing (or none) but . . ., I. i. 6. 6: II. i. 1. 8: IV. i. 20; ii. 5, *et al.* 莫若, see 若. So 莫如, II. i. 4. 2; 7. 4, *et al.* (2) 子莫, a worthy and thinker of Lû, VII. i. 26. 3.

莽 *mang* 莽 = grass, plants, V. ii. 7. 1.

菑 *tsâi* I. q. 災. Calamities, IV. i. 8. 1.

菜 *ts'âi* Vegetables, V. ii. 3. 4.

菹 *tsü* Grassy marshes. ? Bogs, III. ii. 9. 4.

菽 *shû* Pulse, VII. i. 23. 3.

萃 *ts'ûi* A grassy level, II. i. 2. 28.

萊 *lâi* (1) Fields lying fallow; commons, IV. i. 14. 3. (2) A surname, VII. ii. 38. 2.

萌 *mǎng* Buds; to bud, VI. i. 8. 1; 9. 2.

華 *hwâ* The 4th tone. A surname, VI. ii. 6. 5.

萬 *wan* (1) Ten thousand, I. i. 1. 4; ii. 9. 2; 10. 2, 4: II. i. 1. 13; 2. 4, 7; ii. 10. 3, 5: III. i. 4. 18; ii. 10. 5: VI. i. 10. 7; ii. 10. 3. In several of these examples, the phrase is 萬乘之國, applicable properly only to the royal domain, but used pretentiously of the great fiefs. 萬 = all, VII. i. 4. 1. (2) A surname. 萬章, III. ii. 5. 1: V. i. 1. 1, 2, *et al., saepe*.

落 *lo* To descend, 徂落 = to decease, V. i. 4. 1.

著 *chû* (1) To be manifested, III. ii. 9. 9. (2) To know clearly, VII. i. 5.

葛 *ko* The name of an ancient State. 葛 and 葛伯, I. ii. 3. 1; 11. 2: III. ii. 5. 2, 4.

葵 *k'wei* 葵丘, the name of a place, VI. ii. 7. 3.

葬 *tsang* To bury, inter, II. ii. 7. 1: III. i. 2. 2, 5; 5. 2, 4.

蒙 *mǎng* (1) To wear on the head, IV. ii. 25. 1. (2) A name. 逢蒙, IV. ii. 24. 1; 咸丘蒙, V. i. 4. 1, 2.

蒸 *chǎng* (1) All, 蒸民, VI. i. 6. 8. (2) I. q. 烝, to steam, III. ii. 7. 2.

蓋 *kâi* (1) To cover, V. i. 2. 3. (2) A particle, continuative and sometimes illative, I. i. 7. 17; ii. 4. 9: III. i. 5. 4: V. ii. 3. 4; 6. 4.

蓋 *kǒ* The name of a place, II. ii. 6. 1: III. ii. 10. 5.

蓰 *hsî* Five times, fivefold, III. i. 4. 18: VI. i. 6. 7.

蔡 *ts'âi* The name of a State, VII. ii. 18.

蔽 *pî* To obscure, cloud over, keep in the shade, II. i. 2. 17: VI. i. 15. 2.

蕘 *zâo* 蕘者, fuel-gatherers, I. ii. 2. 2.

蕢 *k'wei* A straw-basket, VI. i. 7. 4.

蕩 *t'ang* Great, 蕩蕩乎, how vast! III. i. 4. 11.

蕪 *wû* Overgrown with weeds. 荒蕪, see 荒.

薄 *po* Thin. 薄 = mean, shabby, V. ii. 1. 3: VII. i. 44. 1; ii. 15. 1. 薄 = slight, IV. ii. 24. 1. 薄 = a spare simplicity, III. i. 5. 2. 薄 = to make light, I. i. 5. 3: VII. i. 23. 1.

薛 *hsieh* (1) The name of a State, I. ii. 14. 1: II. ii. 3. 1, 4. (2) A surname, III. ii. 6. 2.

薦 *chien* To present, to introduce, V. i. 5. 5, 6; 6. 1, 2.

薪 *hsin* (1) Firewood, I. i. 7. 10: VI. i. 18. 1. 采薪之憂 = 'a little sickness,' II. ii. 2. 3. (2) Grass, plants, IV. ii. 31. 1.

薨 *hung* The death of a prince, III. i. 2. 1, 4.

藉 *tsé* 藉=mutual dependence, a borrowing of services, III. i. 3. 6.

藏 *ts'ang* To lay up, to deposit, I. i. 7. 18: II. i. 5. 2: V. i. 3. 2.

藐 *miâo* To despise, VII. ii. 34. 1.

藝 *î* I.q. 埶. 樹藝, to cultivate, III. i. 4. 18.

藥 *yo* Physic, III. i. 1. 5.

蘇 *sû* To revive, I. ii. 11. 2.

虆 *lo* A kind of basket, III. i. 5. 4.

THE 141st RADICAL, 虍.

虎 *hû* (1) A tiger, III. ii. 9. 6: VII. ii. 23. 2. 虎賁=life-guards, VII. ii. 4. 4. (2) A name, III. i. 3. 5.

虐 *nio* To oppress, tyrannize over; oppressive, I. ii. 4. 6; 11. 3: II. i. 1. 11: III. i. 3. 7.

處 *ch'û* The 3rd tone, a verb. (1) To reside in, to dwell, III. ii. 10. 5: V. i. 7. 3, 4; ii. 1. 1, 3: VI. ii. 6. 5: VII. i. 35. 6. Observe 處守, VI. ii. 5. 1. 處室, IV. ii. 33. 1. 處仁, to dwell in love, V. i. 6. 5; but the same in II. i. 7. 2 is different. (2) To live in retirement; unemployed, III. ii. 9. 9: V. ii. 1. 4. (3) 處子, an unmarried daughter, VI. ii. 1. 8. (4) To manage as business, an occasion for, II. ii. 3. 5.—In, III. i. 4. 1, 與之處, 'gave him a place to reside in,' perhaps 處 is the 3rd tone.

虛 *hsü* Empty, VII. ii. 12. 1. Used adverbially, VII. i. 37. 3.

虞 *yü* (1) 驩虞如, joyful and pleasant-like, VII. i. 13. 1. (2) To measure, to reckon. 不虞, unexpected, that cannot be reckoned on, IV. i. 21. (3) 虞人, a forester, III. ii. 1. 2: V. ii. 7. 5, 6, 7. (4) 虞=Shun,—said in the dictionary to be the surname that arose from him, V. i. 6. 7. (5) The name of a State, V. i. 9. 2: VI. ii. 6. 4. 虞公, V. i. 9. 3. (6) A name, II. ii. 7. 1; 13. 1.

號 *hâo* A name or mark. 號=argument, VI. ii. 4. 4.

號 *hâo* The 1st tone. To cry out. 號泣, V. i. 1. 1, 2.

虢 *kwo* The name of a State, V. i. 9. 2.

THE 142nd RADICAL, 虫.

蚋 *zui* 蚋=蜹 abbreviated. A gnat, III. i. 5. 4.

蚓 *yin* An earthworm, III. ii. 10. 2, 3, 6.

蚤 *tsâo* Interchanged with 早. Early in the morning, IV. ii. 33. 1.

蛇 *shé* A snake, III. ii. 9. 3, 4.

蚳 *ch'ih* A surname, II. ii. 5. 1, 2, 3. But the dictionary does not mention the character as such.

螬 *ts'âo* Dung-worms, III. ii. 10. 1.

蠅 *ying* A fly, III. i. 5. 4.

蠡 *lî* An insect that eats through wood. 蠡=the appearance of being worn away, VII. ii. 22. 2.

蠶 *ts'an* The silkworm. To keep silkworms, III. ii. 3. 3. To nourish silkworms on, VII. i. 22. 2.

蠻 *man* The wild tribes of the South, III. i. 4. 14.

THE 143rd RADICAL, 血.

血 *hsüeh* Blood, VI. ii. 7. 3: VII. ii. 3. 3.

THE 144th RADICAL, 行.

行 *hsing* (1) To go; to set out; to proceed, I. ii. 4. 6: II. i. 1. 12, *et al., saepe*. To make to go, to lead, VI. i. 2. 3; ii. 14. 2. To advance, in contrast with 止, 'to stop,' I. ii. 16. 3. 行潦, rain-pools, II. i. 2. 28. 補行, to assist on the journey, or expedition, II. ii. 6. 1. (2) To do, perform; to carry out, to practise; to be practised, carried out, I. i. 4. 5; 7. 9, 23; ii. 5. 2, 4; 9. 1, *et al., saepe*. This meaning is kindred to the above, and derived from it. The way regulates the conduct. 行道, 'to carry out principles,' often occurs, but 行道之人, VI. i. 10. 6, is literally 'a tramper.' Observe the two meanings in IV. ii. 19. 2.—Observe also 行拂, VI. ii. 15. 2; 行乎, IV. ii. 1. 3, and II. i. 1. 3; 與有行, V. i. 9. 3; 足以行矣, 而不行, and 行可, V. ii. 4. 6, 7. (3) A name, III. i. 4. 1, 3.—IV. ii. 31. 1.

行 *hsing* The 4th tone. Actions, conduct;—always as a noun, I. ii. 4. 8: II. i. 2. 18: III. ii. 9. 5, 7, 13: IV. ii. 11: V. i. 5. 4, 5; 7. 7: VI. ii. 2. 5: VII. i. 16. 1; ii. 33. 2; 37. 6, 9. Medhurst, Williams, and Wade

give the pronunciation as here represented; but according to K'ang-hsî's dictionary, it should be expressed by *hăng*.

行 *hang* — The 2nd tone. 公行, a double surname, IV. ii. 27. 1.

衍 *yen* — A name, III. ii. 8. 1.

術 *shû* — An art, a contrivance, I. i. 7. 8: VI. ii. 16: VII. i. 18. 1; 24. 2. 術 = a profession, II. i. 7. 1.

衞 *wei* — The name of a State, IV. ii. 24. 2; 31. 2: V. i. 8. 1, 2, 3. 衞靈公 and 孝公, V. ii. 4. 7.

衡 *hăng* — I. q. 橫. Crosswise. 衡 = disorderly; perplexed, I. ii. 8. 7: VI. ii. 15. 3.

THE 145TH RADICAL, 衣.

衣 *î* — Clothes; robes, II. i. 9. 1: III. i. 4. 8; ii. 9. 5: V. ii. 1. 1: VII. ii. 6. 衣服, III. ii. 3. 3: VII. i. 36. 2. 衣 = grave-clothes, I. ii. 16. 2.

衣° *î* — The 4th tone. To wear, I. i. 3. 4; 7. 24: III. i. 4. 1, 4: VII. i. 22. 2.

衰 *shwâi* — To decay, become small and feeble, III. ii. 9. 5, 7: V. i. 6. 1: VI. ii. 14. 2, 3.

衾 *ch'in* — A shroud, I. ii. 16. 2.

袒 *t'an* — To strip up the sleeve, to bare the arm, 袒裼, II. i. 9. 2: V. ii. 1. 3.

袗 *ch'ăn* — Embroidered robes, VII. ii. 6.

被° *p'î* — The 4th tone. To be covered with. 被° = to be affected by, to receive, IV. i. 1. 2: V. i. 7. 6; ii. 1. 2. 被° = to wear, to have to wear, VII. ii. 6.

被 *p'î* — The 2nd tone. I. q. 披. 被髮, the hair dishevelled, unbound, IV. ii. 29. 5, 6.

裘 *ch'iû* — A name, V. ii. 3. 2.

裎 *ch'ăng* — Naked. 裸裎, II. i. 9. 2: V. ii. 1. 3.—There must be a difference in the meaning of the two terms, but I have not found it indicated.

裕 *yü* — Abundance of clothes; abundance generally. 有餘裕 = 'yea, and more,' II. ii. 5. 5.

補 *pû* — To mend clothes. To mend or repair generally; to supply; to assist, I. ii. 4. 5, 10: III. i. 1. 5; ii. 4. 3: VI. ii. 7. 2: VII. i. 13. 3 (*N.B.*)

裸 *lo* — Naked. 裸裎, see 裎.

裹 *kwo* — To tie or wrap up, I. ii. 5. 4.

裼 *hsî* — To put off the upper garment. 袒裼, see 袒.

褊 *pien* — Narrow. 褊小, I. i. 7. 6: III. i. 3. 14.

褐 *ho* — Cloth of hair; coarse cloth, II. i. 2. 4, 7: III. i. 4. 1, 4.

襄 *hsiang* — (1) An honorary epithet. 梁襄王, I. i. 6. 1. (2) 子襄, the designation of a disciple of Tsăng Shăn, II. i. 2. 7.

襲 *hsî* — To take by surprise, II. i. 2. 15 (*N.B.*)

THE 146TH RADICAL, 西.

西 *hsî* — (1) The west; on the west; western, I. i. 5. 1; ii. 5. 5: II. i. 3. 2: VI. i. 2. 1, 2; ii. 6. 5. 西伯, the chief of the West—king Wăn, IV. i. 13. 1: VII. i. 22. 1, 3. 西夷, I. ii. 11. 2: III. ii. 5. 4: IV. ii. 1. 2: VII. ii. 4. 3. (2) 西子, a famous beauty, IV. ii. 25. 1. (3) Part of the designation of the grandson of Tsăng Shăn, II. i. 1. 3, 4.

要 *yâo* — The 1st tone. (1) To seek for, II. ii. 6. 3: VI. i. 16. 3. 要 = to seek an introduction to, V. i. 7. 1, 8; 9. 1. (2) 要 = to intercept, II. ii. 2. 3: III. ii. 5. 2: V. i. 8. 3.

覆 *fû* — (1) 反覆, repeatedly; to repeat, V. ii. 9. 1, 4: VI. i. 8. 2. (2) 顛覆, to overturn, V. i. 6. 5.

覆 *fâu* — To cover, overspread, III. i. 1. 5.

THE 147TH RADICAL, 見.

見 *chien* — To see. *Passim.* 望見, to see from a distance, VII. i. 36. 1; ii. 22. 2. Very often it = to visit, e.g. I. i. 1. 1: II. ii. 10. 2: III. ii. 7. 1, 2, 3. 見於..., to have an interview with—spoken of a ruler, V. ii. 7. 4. It forms the passive voice, III. ii. 5. 5: VII. ii. 29.

見° *hsien* — (1) To appear, to be seen, II. ii. 12. 6: III. i. 5. 2: VII. i. 21. 4; 2. 11. (2) To become illustrious, VII. i. 9. 6. (3) To have an interview with, an audience of..., I. ii. 1. 1, 2; 16. 2: II. ii. 4. 4; 6. 1: V. i. 4. 4 (*N.B.*)

規 *k'wei* — A compass, the instrument so called, IV. i. 1. 1, 5; 2. 1: VI. i. 20. 2: VII. ii. 5. 1.

視 *shih* — To regard, to look at,—often = to consider, II. i. 2. 4, 5: IV. ii. 3. 1; 20. 3, *et al.* To see, I. ii. 3. 5; 12. 1: V. ii. 1. 1; 7. 8, *et al.* 視朝, to hold a court, to give audience, II. ii. 2. 1. 視 = equal to, V. ii. 2. 5.

覿 *tî* — To see, VI. ii. 6. 5.

親 *ch'in* (1) To love, show affection to, I. ii. 12. 3: III. i. 5. 3: IV. i. 11. 1, *et al., saepe.* Mutual affection, III. i. 2. 2; 3. 18 (親睦); 4. 8. To be loved, IV. i. 4. 1. (2) To be near, to approach, II. ii. 7. 4: VII. ii. 15. To touch one another, IV. i. 12. 1. Intimate, I. ii. 7. 1. (3) In person, personally, V. i. 7. 4: VI. ii. 1. 3. (4) Relatives. Very often it is used of *parents*, I. i. 1. 5: II. ii. 7. 5: IV. i. 11; 12. 1; 19. 1, 2, 4, *et al.* But it is also used more widely, VII. i. 34; 45; ii. 7. 親戚, II. i. 1. 4, 5.

覲 *chin* To wait on a superior, to appear at court, 朝覲, V. i. 5. 1; 6. 1.

覸 *chien* A name, III. i. 1. 4.

覺 *chiâo* To understand, apprehend; to make to understand, to instruct, V. i. 7. 5; ii. 1. 2.

觀 *kwan* To view, contemplate; to discern, II. i. 2. 26; 6. 4; ii. 7. 2: III. i. 2. 5; 3. 9; ii. 7. 4: IV. i. 14. 2; 15. 2; ii. 33. 2: V. i. 8. 4: VII. i. 24. 1, 2. To make a visit of inspection, I. ii. 4. 4.

THE 148TH RADICAL, 角.

角 *chiâo* (1) A horn, VII. ii. 4. 5. (2) 角招, the name of a piece of music, I. ii. 4. 10.

解 *chieh* To remove, II. ii. 9. 2 (*N.B.*): V. i. 1. 4. To relieve, to unloose, II. i. 1. 13.

觫 *sû* 觳觫, the appearance of fearing death, I. i. 7. 4, 6.

觳 *hû* See above.

THE 149TH RADICAL, 言.

言 *yen* A word, words; a saying, I. ii. 3. 4; 5. 4, *et passim.* To speak, say; to speak of, I. i. 7. 9, 16; ii. 1. 5; 6. 3, *et saepissime.* 言語, VII. ii. 33. 2. 言 = to mean, meaning, I. i. 7. 12: VI. i. 17. 3. 爲言 = means, VII. ii. 4. 6; but in VII. i. 24. 1 the same phrase = to think anything of the words of others. 言 = to cherish, think of, II. ii. 4. 1, *et al.* This usage is only found in some quotations from the Shih-ching. 有言, to have a saying, or to say, *saepe.* But in IV. i. 10. 1 it = to have speech.

計 *chî* To calculate, V. ii. 5. 4.

討 *t'âo* To punish; to order to be punished, VI. ii. 7. 2. To put to death, III. ii. 9. 6.

訑 *î* 訑訑, the appearance of being self-conceited, VI. ii. 13. 8.

訓 *hsün* (1) To instruct, V. i. 6. 5. (2) 伊訓, the name of a Book in the Shû-ching, V. i. 7. 9.

訕 *shan* To revile, IV. ii. 33. 1.

託 *t'o* To entrust, I. ii. 6. 1. 託 = to accept a stated support from, V. ii. 6. 1.

訟 *sung* To contend, wrangle. 訟獄者, litigants, V. i. 5. 7; 6. 1.

訢 *yin* 訢然, cheerfully, VII. i. 35. 6.

設 *shê* To establish, 設爲, III. i. 3. 10. 設科, to institute instruction, VII. ii. 30. 2. 設心, to settle in one's mind, IV. ii. 30. 5.

許 *hsü* (1) To allow, to accede to, I. i. 7. 10. To promise, II. i. 1. 1. (2) A surname, III. i. 4. 1, 3, 4, 5, 17, 18.

詖 *pî* One-sided, only half the truth, II. i. 2. 17: III. ii. 9. 13.

試 *shih* To try. 嘗試, to try to follow, I. i. 7. 19. 試劍, sword-exercise, III. i. 2. 4.

詩 *shih* A piece of poetry; an ode. Generally, with reference to some piece of the Shih-ching, I. ii. 4. 10: II. i. 4. 3: IV. ii. 21. 1: V. i. 4. 2; ii. 8. 2: VI. i. 6. 8; ii. 3. 1, 2. 詩云 and 詩曰 are the forms of quotation from the Shih-ching. *Passim.*

詭 *kwei* Deceitful; deceitfully, III. ii. 1. 4.

詳 *hsiang* (1) Particulars, V. ii. 2. 2: VI. ii. 4. 4. Minutely, IV. ii. 15. 1. (2) A name, II. ii. 11. 3.

誅 *chû* To cut off, to put to death, I. ii. 8. 3; 12. 1: III. ii. 9. 6: V. i. 3. 2; 7. 9; ii. 4. 4, 5: VI. ii. 7. 3.

誓 *shih* 湯誓 and 太誓 are the names of Books in the Shû-ching, I. i. 2. 4.—III. ii. 5. 6: V. i. 5. 8.

語 *yü* 言語, words, VII. ii. 33. 2. A saying, V. i. 4. 1. 語 = speech, language, III. ii. 6. 1.

語 *yü* To tell, speak to about . . ., I. i. 6. 2; 7. 11; ii. 1. 1, 2: II. ii. 11. 3; 12. 1: VII. i. 9. 1.

誣 *wû* To delude, III. ii. 9. 9.

誦 *sung* To repeat, croon over, VI. ii. 2. 5. To relate, II. ii. 4. 4.

誨 *hui* To instruct, to teach, VI. i. 9. 3; 20. 2; ii. 16 (教誨).

誠 *ch'ang* (1) To be sincere; sincerity, IV. i. 12. 1, 2 (*N.B.*), 3: VII. i. 4. 2. (2) Really, truly, indeed, I. i. 6. 6; 7. 6, 7, 11: II. i. 1. 2; 3. 2; ii. 12. 7: III. i. 2. 5; 4. 3; 5. 4: V. i. 2. 4; 4. 1.

說 *shwo*. To speak of, discuss, III. ii. 9. 10 (說者): IV. ii. 15. 說辭, II. i. 2. 18. To explain, explanation, V. i. 4. 2; ii. 4. 5. Speakings,=doctrines, III. ii. 9. 5, 7, 9, 13.

說 *shui*. To counsel, V. i. 7. 6: VI. ii. 4. 3, 4, 5, 6: VII. ii. 34. 1.

說 *yüeh*. Lq. 悅. To be pleased, I. i. 7. 9; ii. 4. 10 (傳說, see 傳).

誰 *shui*. Who, whom, I. i. 5. 5; 6. 6: II. i. 4. 3; ii. 13. 5: III. ii. 6. 2, *et al.*

諂 *ch'an*. Abbreviated for 讇. To flatter; flatteringly, III. ii. 7. 4: VI. ii. 13. 8.

諄 *chun*. 諄諄然, repeatedly and specifically, V. i. 5. 3.

談 *t'an*. To talk with, converse, IV. ii. 33. 1: VI. ii. 8. 2.

論 *lun*. To discuss, to consider, V. ii. 8. 2.

請 *ch'ing*. To request, to beg; to beg leave. Sometimes, especially in the first person, it is merely a polite way of expressing a purpose, I. i. 3. 2; 5. 6; 7. 13, 19; ii. 1. 5; 3. 5; 15. 3; 16. 1, *et al.*, *saepe*. Observe II. ii. 10. 2; 11. 3: V. ii. 4. 3.

諛 *yü*. To flatter, 面諛之人, sycophants, VI. ii. 13. 8.

諫 *chien*. To reprove, to remonstrate; admonitions. It is often followed by 於, II. ii. 5. 2; 12. 6: IV. ii. 3. 3, 4: V. i. 9. 2, 3; ii. 9. 1, 4.

諱 *hui*. To avoid, to conceal, VII. ii. 36. 2.

諺 *yen*. A common saying, I. ii. 4. 5.

諾 *no*. A reply, affirmative and immediate, I. ii. 16. 1: II. ii. 2. 5.

諸 *chû*. (1) Not merely one; all, I. i. 7. 16; ii. 7. 4, 5: II. ii. 10. 3. (2) A preposition. In, from, on, to, &c., I. i. 7. 12; ii. 7. 5, *et al.*, *saepissime*. (3) As an interrogative, generally, 諸=之乎. Yet once we have the 乎 expressed, V. i. 8. 1; and 諸 remains=之, which it is in II. ii. 12. 4, where there is no interrogation, I. i. 7. 4; ii. 1. 2; 2. 1; 5. 1 (*N.B.*); 8. 1, *et al.*, *saepissime*. (4) 諸侯, see 侯. (5) 諸馮, the name of a place, IV. ii. 1. 1.

謀 *mâu*. To consult, take counsel, I. ii. 11. 1, 4. A counsel, a plan, I. ii. 13. 2. Counselling, II. ii. 2. 7.

謂 *wei*. (1) To address, to say to, I. ii. 5. 1; 6. 1; 10. 2: II. i. 2. 7, 16; ii. 4. 1; 5. 1; 10. 3, *et al.*, *saepissime*. To tell to, to inform, III. ii. 1. 4. (2) To say; to speak of, I. i. 6. 17: II. i. 6. 3, 6, *et al.*, *saepe*. 謂=to suppose, III. ii. 6. 2. (3) To call; to be called, I. i. 2. 3; ii. 4. 7; 8. 3: VII. ii. 37. 3, 4, 5, 8, *et passim*. Observe 之謂 which occurs continually, e.g. I. i. 7. 9: II. i. 3. 2; 4. 6: VII. ii. 25. 2, 3, 4, 5, 6, 7, 8. Sometimes, where 之謂, followed by a particle, terminates the sentence, we can explain the characters without insisting on a peculiar idiom. At other times we can explain them by understanding 所 before 謂; but in a multitude of cases we have simply to accept the idiom. 謂之, which also is frequent, is different. 謂=to mean, meaning, II. ii. 2. 6: VI. i. 7. 3, *et al.* 何謂, what do you mean, what is meant, II. i. 2. 17: III. i. 5. 3: IV. ii. 24. 2, *et al.*—Observe I. ii. 7. 1: VI. ii. 1. 6.

謨 *mo*. To plan; plans, III. ii. 9. 6: V. i. 2. 3.

謳 *âu*. To sing,—in some peculiar, abrupt manner, VI. ii. 6. 5. 謳歌, to sing (active and neuter), V. i. 5. 6; 6. 1.

謹 *chin*. To give careful attention to, I. i. 3. 4; 7. 24.

譈 *tui*. To detest, V. ii. 4. 4.

譏 *chî*. To inspect. 譏而不征, I. ii. 5. 3: II. i. 5. 3.

識 *shih*. To know, I. i. 7. 4; ii. 7. 2: II. ii. 2. 1, 3; 10. 2; 12. 1: V. i. 2. 3; 4. 1; ii. 6. 4: VI. i. 4. 3; 10. 7, 8; ii. 6. 5, 6. To understand, VI. ii. 8. 4. 多聞識, of much information, VI. ii. 13. 2.

警 *ching*. To warn, III. ii. 9. 3.

譬 *p'î*. To compare, 譬則..., V. ii. 1. 7.

議 *î*. To discuss, indulge in discussions, III. ii. 9. 9.

譽 *yü*. Praise, IV. i. 21: VI. i. 17. 3.

讀 *tû*. To read, V. ii. 8. 2.

變 *pien*. To change; to be changed, I. ii. 1. 2; 11. 2: II. i. 1. 8; ii. 14. 2: III. i. 4. 12, 16; ii. 5. 4: V. ii. 9. 2: VI. ii. 6. 5; 9. 3: VII. i. 7. 2 (=versatile); 41. 2; ii. 14. 3, 4.

讒 *ch'an*. To calumniate, VI. ii. 13. 8. To revile, I. ii. 4. 6.

讎 *ch'âu*. (1) An enemy, IV. ii. 3. 1, 4. (2) 復讎, to avenge, III. ii. 5. 3. (3) In a name, V. i. 8. 2.—The character is also written 讐.

讓 *zang*. (1) To reprimand; reproof, VI. ii. 7. 2. (2) To yield, to decline, VII. ii. 11. 辭讓, modesty and complaisance, II. i. 6. 4, 5.

THE 150TH RADICAL, 谷.

谷 *kû*. A valley, III. i. 4. 15.

谿 *ch'î*. A mountain-stream; a river, II. ii. 1. 4.

THE 151ST RADICAL, 豆.

豆 *tâu*. A wooden vessel, or dish, 豆羹, VI. i. 10. 6: VII. i. 34; ii. 11.

豈 *ch'î*. How. *Passim*. It is generally followed by 哉, at the end of the sentence; e. g. I. i. 2. 4; 6. 16; ii. 10. 4.

THE 152ND RADICAL, 豕.

豕 *shih*. The swine, VII. i. 16. 豕交之, to treat one as a pig, VII. i. 37. 1.

豚 *t'un*. A young pig, I. i. 3. 4; 7. 24: III. ii. 7. 3: VII. ii. 26. 2.

象 *hsiang*. (1) The elephant, III. ii. 9. 6. (2) To resemble, to make to resemble, I. i. 4. 6. (3) The name of Shun's brother, V. i. 2. 3; 3. 1, 2, 3: VI. i. 6. 3.

豢 *hwan*. Grain-fed animals, VI. i. 7. 8.

豪 *hâo*. The first among a hundred, 豪傑之士, III. i. 4. 12: VII. i. 10.

豫 *yü*. (1) To be pleased, satisfied, II. ii. 13. 1, 5: IV. i. 28. 2. (2) To make an excursion, I. ii. 4. 5.

THE 153RD RADICAL, 豸.

豹 *pâo*. (1) The leopard, III. ii. 9. 6. (2) A name, VI. ii. 6. 5.

豺 *ch'âi*. A kind of wolf, 豺狼, IV. i. 17. 1.

貉 *mâi*. (1) A general name for the barbarous tribes of the north, VI. ii. 10. 2, 4, 7. (2) A surname, VII. ii. 19. 1.

貌 *mâo*. Aspect, demeanour, IV. i. 16. 禮貌, a polite demeanour, VI. ii. 14. 2, 3; used verbally, IV. ii. 30. 1.

THE 154TH RADICAL, 貝.

貞 *chăng*. An honorary epithet, V. i. 8. 3.

負 *fû*. (1) To carry on the back, I. i. 3. 4; 7. 24: III. i. 4. 2: IV. ii. 31 (*N.B.*): VII. i. 35. 6. (2) To take refuge in, VII. ii. 23. 2. (3) 負夏, the name of a place, IV. ii. 1. 1.

財 *ts'âi*. (1) Wealth, money; expense, I. i. 7. 7: II. ii. 7. 3: III. i. 4. 10, *et al.* 財用, VII. ii. 12. 3. 貨財, IV. i. 1. 9; ii. 30. 2. (2) I. q. 材, talents, VII. i. 40. 3.

貢 *kung*. (1) To levy a tax, III. i. 3. 6, 7. 貢稅, revenues, V. i. 3. 3. (2) 子貢, the designation of one of Confucius's disciples, II. i. 2. 18, 19, 25, 27: III. i. 4. 13.

貧 *p'in*. Poverty, I. ii. 16. 2: III. ii. 2. 3: V. ii. 5. 1, 2, 3.

貨 *hwo*. (1) Goods, property; wealth, I. ii. 5. 4: V. ii. 4. 4. 貨財, see 財. (2) To bribe; a bribe, II. ii. 3. 5. (3) A name, III. ii. 7. 3.

貫 *kwan*. I. q. 慣. To be accustomed, III. ii. 1. 4.

責 *tsê* or *châi*. To reprove, to be reproved, IV. i. 22. The responsibility of reproving, II. ii. 5. 5. To urge to—implying more or less of reproof, IV. i. 1; 18. 4; ii. 30. 3, 4.

貳 *r*. Double, III. i. 4. 17. Double-minded, VII. i. 1. 3. 貳=supplemental, V. ii. 3. 5.

費 *pî*. The name of a city and small territory, 費惠公, V. ii. 3. 3.

貴 *kwei*. (1) Noble, being in an honourable condition; honour, V. i. 1. 4; 3. 2; ii. 3. 1; 9. 1: VI. i. 17. 1, 2: VII. i. 43. 2; ii. 14. 1 (*N.B.*) 富貴, II. ii. 10. 6: III. ii. 2. 3: IV. ii. 33. 1, 2. 貴賤, VI. i. 14. 2. (2) To esteem noble, to give honour to, II. i. 4. 2: III. i. 5. 2: V. ii. 3. 6, *et al.*

貶 *pien*. To diminish, degrade, VI. ii. 7. 2.

貸 *t'âi*. To borrow, III. i. 3. 7. The dictionary, however, says that the character, meaning to borrow, should be read *t'î* (old 4th tone), and that, pronounced *t'âi*, it means to lend.

賁 *pun*. (1) 虎賁=life-guards, VII. ii. 4. 4. (2) A name, II. i. 2. 2.

資 *tsze*. To rely on, IV. ii. 14. 1.

賈 *kû*. A stationary trafficker or merchant, I. i. 7. 18.

賈° *chiâ*. (1) A price, III. i. 4. 17, 18. (2) A name, II. ii. 9. 2.

賊 *tsei*. To injure, do violence to; to play the thief with, II. i. 6. 6: IV. i. 2. 2; ii. 30. 4: VI. i. 1. 2: VII. i. 26. 4. Seditious; villainous, III. ii. 9. 11: IV. i. 1. 9. An injurer,—may be rendered by 'a thief,' IV. i. 1. 13: VI. ii. 9. 1: VII. ii. 37. 8, 10, 11. 殘賊之人, I. ii. 8. 3.

賓 *pin*. A guest, V. ii. 3. 5: VII. ii. 24. 2. 賓旅, VI. ii. 7. 3.

賜 *ts'ze* To give, present a gift; a gift, III. ii. 7. 3: V. ii. 4. 2, 5. 賜 = to give pay, and 賜於 . . ., to receive pay, V. ii. 6. 3.

賢 *hsien* (1) Admirable, possessed of talents and virtue; to be talented and virtuous; the possession of talents and virtue. *Passim.* E.g. I. ii. 7. 3, 4; 16. 1: II. i. 4. 2; 5. 1; 9. 2. As a verb, = to praise, IV. ii. 29. 1. (2) To surpass, be superior, II. i. 1. 3; 2. 6, 26.

賤 *chien* Mean; a mean condition, III. ii. 2. 3 (貧賤): VI. i. 14. 2, 3. 賤 = bad, the worst, III. ii. 1. 4. As a verb, to consider mean; to make mean, II. ii. 10. 7: III. i. 5. 2; ii. 3. 6: VI. i. 14. 5; 17. 2.

賦 *fû* To exact, IV. i. 14. 1. To pay a tax, III. i. 3. 15.

贄 *chih* A pledge, an introductory present, III. ii. 3. 1, 4: V. ii. 7. 1.

賴 *lâi* To depend on, = be good, VI. i. 7. 1.

贍 *shan* To avail for, be adequate to, I. i. 7. 22: II. i. 3. 2.

贐 *chin* A gift to a traveller for the expenses of his journey, II. ii. 3. 3.

THE 155TH RADICAL, 赤.

赤 *ch'ih* 赤子, an infant, III. i. 5. 3. 赤子之心, the child-heart, IV. ii. 12.

赧 *nan* 赧赧然, red and blushingly, III. ii. 7. 4.

赫 *hê* To blaze with anger, I. ii. 3. 6.

THE 156TH RADICAL, 走.

走 *tsâu* To run; to run to, I. i. 3. 2: IV. i. 9. 2. To gallop, I. ii. 5. 5. 走獸, quadrupeds, II. i. 2. 28.

赴 *fû* To come, I. i. 7. 18.

起 *ch'î* To arise; to rise, II. i. 2. 17: III. i. 8. 11; ii. 9. 10: IV. ii. 33. 1: VII. i. 25. 1, 2. To begin with, II. i. 1. 8. 興起, to be aroused, VII. ii. 15.

超 *ch'âo* To leap over, I. i. 7. 11.

越 *yüeh* (1) To go beyond, exceed with, I. ii. 3. 7. (2) 越 = to roll over (顛越), V. ii. 4. 4. (3) The name of a State, IV. ii. 31. 1. 越人, VI. ii. 3. 2.

趙 *châo* The name of a part of Tsin, and the clan name of its chief, VI. i. 17. 2. In III. ii. 1. 4, 趙簡子 is, perhaps, 'the officer Chien of Châo.'

趨 *ch'ü* To run, to hasten, II. i. 2. 10, 16; ii. 2. 3: VII. ii. 23. 2. 其趨, their aim, VI. ii. 6. 2.

THE 157TH RADICAL, 足.

足 *tsû* (1) The foot, IV. i. 8. 2, 3; ii. 3. 1: VI. i. 7. 4. (2) To be sufficient; enough, I. i. 7. 5, 10, 12, 16, 21, 22; *et passim.* May sometimes be conveniently translated by 'to be able,' e.g. VII. i. 22. 2. 足 = abundant, VII. i. 23. 3. 饜足, to satiate one's self, IV. ii. 33. 1. As a verb, 不我足, do not count me sufficient to . . ., III. i. 2. 4.

跖 *chih* The name of a famous robber, 盜跖, III. ii. 10. 3.

距 *ch'ü* To resist, to keep at, or banish to, a distance, III. ii. 9. 10, 13, 14: VI. ii. 13. 8. In a name, II. ii. 4. 2, 4.

跡 *chi* Foot-prints, III. i. 4. 7.

路 *lû* (1) A road, a path, I. i. 3. 4; 7. 24: II. i. 5. 3; ii. 2. 3; 6. 1, 2, *et al., saepe.* On the way, II. ii. 13. 1. As a verb, . . . 而路, and run about on the roads, III. i. 4. 6. 當路 = to obtain the management of the government, II. i. 1. 1. (2) 子路, a disciple of Confucius, II. i. 1. 3; 8. 1, *et al.*

踐 *chien* (1) To tread upon. 踐 = to fulfil, satisfy the design of, VII. i. 38. 1. 踐位, to occupy the throne, V. i. 5. 7. (2) 句踐, the name of a famous prince of Yüeh, I. ii. 3. 1, and of an adventurer of Mencius's time, VII. i. 9. 1.

踰 *yü* To cross over; to leap over, I. ii. 16. 1: III. ii. 3. 6; 7. 2: IV. ii. 27. 3: VI. ii. 1. 8. To overstep, to exceed, I. ii. 7. 3; 16. 1, 2.

踵 *chung* (1) The heel, VII. i. 26. 2. (2) To come to, III. i. 4. 1.

踽 *ch'ü* 踽踽, the appearance of walking alone, i.e. of acting peculiarly; unsociable, VII. ii. 37. 8.

蹄 *t'î* The foot-prints of animals, III. i. 4. 7.

蹈 *t'âo* 蹈 = to dance, 足之蹈之, IV. i. 27. 2.

蹊 *hsî* 蹊閒, foot-paths, VII. ii. 21. 1.

蹙 *tsû* Urged, embarrassed, I. ii. 1. 6: V. i. 4. 1.

蹝 *hsî* A shoe or sandal of straw, VII. i. 35. 6.

蹠 *chih* I.q. 跖, VII. i. 25. 2, 3.

蹴 *tsû* — To tread on. 蹴爾 (adverb) = having trampled on, VI. ii. 10. 6.

蹵 *tsû* — Followed by 然 = uneasy-like, II. i. 1. 3. The uneasiness would be indicated by some motions of the feet.

蹶 *chüeh* — (1) To stumble, II. i. 2. 10. (2) To overturn, IV. i. 1. 10. In the tonal notes on this latter passage, we are told to read the character *kwei*; but in the dictionary the meaning, 'to overturn,' is given under the other pronunciation.

躍 *yâo* — To leap, I. i. 2. 3: VII. i. 41. 3. To make to leap, VI. i. 2. 3.

THE 158TH RADICAL, 身.

身 *shǎn* — (1) The body, VI. i. 10. 8; 14. 1; ii. 15. 2. (2) One's person, one's self, I. i. 1. 4; 5. 1; ii. 15. 2; 16. 1: III. i. 2. 3; 4. 6; ii. 9. 5; 10. 4, *et al.*, *saepissime*. 修身, to cultivate one's person; 反身, self-examination; and 守身, to keep one's self; e.g. IV. i. 12. 1; 19. 1, 2: VII. i. 1. 3; 4. 2; 9. 6. 身之 = to acquire by effort, be virtuous by endeavour, VII. i. 30. 1. (3) 終身, all the life. See 終.

軀 *ch'ü* — The body, VII. ii. 20. 1.

THE 159TH RADICAL, 車.

車 *chü* or *ch'ê* — A carriage, I. ii. 1. 6, 7: III. ii. 4. 1: VII. i. 36. 2; ii. 4. 5 (革車, 'chariots of war'); 34. 2. Read *ch'ê*, with nearly the same meaning. A waggon-load, VI. i. 18. 1.

軌 *kwei* — Wheel-ruts, VII. ii. 22. 3.

軍 *chün* — (1) A host. 三軍, the armies of a great State, II. i. 2. 5: VI. ii. 4. 5, 6. (2) 將軍, a general, a commander-in-chief, VI. ii. 8. 1.

軔 *zăn* — I.q. 仞. Eight cubits, VII. i. 29.

軻 *k'o* — The name of Mencius, I. ii. 16. 2: V. ii. 2. 1: VI. ii. 4. 4.

較 *chiâo* — To struggle. 獵較, V. ii. 4. 5, 6. But the meaning is not well understood.

載 *tsâi* — (1) To carry with one in the same carriage, III. ii. 3. 1, 4. (2) To begin, III. ii. 5. 4: V. i. 7. 9. (3) A particle, = 則, IV. i. 9. 6. (4) To serve, perform duties to, V. i. 4. 4. (5) 載書, to write articles of agreement, and place them on the victim of the covenant, VI. ii. 7. 3.

載 *tsâi* — The 3rd tone. A year, V. i. 4. 1; 5. 7.

輔 *fû* — To support, to aid, I. i. 7. 19: II. i. 1. 8 (輔相); ii. 2. 6; 6. 1 (*N.B.*): III. i. 4. 8: VI. ii. 9. 2.

輕 *ch'ing* — (1) Light, I. i. 7. 13: III. i. 4. 17: VI. ii. 1. 7. 輕 = small, VII. ii. 32. 3. 輕 = least important, VII. ii. 14. 輕 = light clothing, I. i. 7. 16. 輕 = readily, easily, I. i. 7. 21. (2) As a verb. To consider small, VI. ii. 13. 7. To lighten, III. ii. 8. 1: VI. ii. 10. 7. To make light of, to slight, III. ii. 4. 3. 輕身, to undervalue one's self, I. ii. 16. 1.

輝 *hwui* — Bright. 光輝, brightly displayed, VII. ii. 25. 6.

輪 *lun* — (1) The wheel of a carriage, VI. ii. 24. 2. (2) A wheelwright. 輪輿, carriage-wrights, III. ii. 4. 3, 4: VII. ii. 5. 1.

輸 *shû* — 公輸, a double surname, IV. i. 1. 1.

輿 *yü* — (1) Properly, the bottom or frame of a carriage or waggon. A carriage; a waggon-load, I. i. 7. 10; ii. 16. 1: VI. ii. 1. 6. (2) A carriage-wright; see 輪.

轉 *chwan* — (1) To turn over. In the phrase 轉於 (or 乎) 溝壑, I. ii. 12. 2: II. ii. 4. 2: III. i. 3. 7. (2) 轉附, the name of a place, I. ii. 4. 4.

THE 160TH RADICAL, 辛.

辛 *hsin* — A name, III. i. 4. 2.

辜 *kû* — A transgression. 不辜, innocent, II. i. 2. 24.

辟 *p'î* — (1) I.q. 僻. Depraved; moral deflection, I. i. 7. 20: III. i. 3. 3. (2) I.q. 闢. To open up, to bring under cultivation, I. i. 7. 16: II. i. 1. 10: IV. i. 1. 9; 14. 3: VI. ii. 7. 2; 9. 1. (3) To remove from the way, IV. ii. 2. 4. (4) A name, III. i. 5. 1.

辟 *pî* — To twist, III. ii. 10. 4. The pronunciation and meaning are taken from the tonal notes and Chû Hsî. The dictionary does not give them.

辟 *pî* — I.q. 避. To avoid, III. ii. 7. 2; 10. 5: IV. i. 13. 1: VI. i. 10. 2, 3, 4: VII. i. 22. 1.

辟 *p'î* — I.q. 譬. 辟若, may be compared to, VII. i. 29.

辨 *pien* — To discriminate, VI. i. 10. 7.

辭 *ts'ze* — (1) Language, words, II. i. 2. 17: III. ii. 9. 10, 13. 辭 = a sentence, V. i. 4. 2. 以辭, in express words, V. ii. 4. 3. The

words of a message, II. ii. 8. 3, 4. 辭命, messages, speeches, II. i. 2. 18; 9. 1. 爲之辭, to frame apologies for, II. ii. 9. 4. (2) To decline, refuse, II. ii. 2. 2; 5. 1; 10. 5: III. ii. 1. 4: V. ii. 1. 3; 5. 2, 3: VI. ii. 6. 2. 辭讓, see 讓.

辯 *pien*. To dispute, III. ii. 9. 1, 13: VII. ii. 26. 2.

THE 161ST RADICAL, 辰.

辰 *ch'ăn*. 星辰, the planets and constellations of the zodiac, IV. ii. 26. 3.

辱 *zû*. To suffer disgrace, I. i. 5. 1: II. i. 4. 1: IV. i. 9. 5. To disgrace, V. i. 7. 7.

農 *năng*. (1) Husbandry, I. i. 3. 3. 農 alone, and 農夫, husbandmen, II. i. 5. 4: III. i. 4. 5, 9; ii. 3. 5; 4. 3: V. ii. 2. 9. (2) 神農, an ancient sovereign, the father of husbandry, III. i. 4. 1.

THE 162ND RADICAL, 辵.

迎 *ying*. To meet, to receive, I. ii. 10. 4; 11. 3: III. ii. 5. 5: VI. ii. 14. 2, 3: VII. ii. 23. 2.

迎 *ying*. To go out to meet (as a bridegroom his bride), VI. ii. 1. 3.

近 *chin*. To be near, to approach; near, II. ii. 6. 2: III. i. 4. 8: IV. ii. 30. 5: V. i. 7. 7: VI. i. 8. 2: VII. i. 4. 3; 26. 3; ii. 33. 4. 近臣, ministers belonging to a court, V. i. 8. 4.

迨 *t'âi*. Until. 迨…未=before, II. i. 4. 3.

迫 *pâi*. To urge, be urgent, III. ii. 7. 2.

迭 *tieh*. Alternately, V. ii. 3. 5.

述 *shû*. 述職, to give a report of office, I. ii. 4. 5: VI. ii. 7. 2.

迹 *chî*. Footsteps, traces, IV. ii. 21. 1.

追 *chûi*. (1) To pursue, follow after, II. ii. 12. 5: IV. ii. 24. 2: VII. ii. 26. 2. (2) To go back upon, VII. ii. 30. 2.

追 *tûi*. The knob, or ring, of a bell, VII. ii. 22. 2.

退 *t'ûi*. To retire,—from a place, an interview, office, &c., II. i. 2. 22; ii. 5. 5; 14. 2: IV. i. 1. 12; ii. 31. 1: V. i. 3. 2; ii. 1. 1: VI. i. 9. 2: VII. i. 44. 2.

送 *sung*. To accompany, escort, III. ii. 2. 2. 送死, to perform all the obsequies to the dead, IV. ii. 13. 1.

逃 *t'âo*. To run away; to run away from, III. i. 4. 7: VII. i. 35. 6; ii. 26. 1. 目逃=to turn the eyes away, when thrust at, II. i. 2. 4.

逆 *nî*. (1) To oppose, rebel against, IV. i. 7. 1. Spoken of water in a state of inundation, III. ii. 9. 3: VI. ii. 11. 4. Unreasonableness, 橫逆, IV. ii. 28. 4, 5, 6. (2) To meet with the mind, anticipate, V. i. 4. 2.

逐 *chû*. To pursue, chase, VII. ii. 23. 2.

通 *t'ung*. (1) Throughout. 通=all, IV. ii. 30. 1: VI. i. 9. 3. 通=universally acknowledged, III. i. 4. 6. (2) To communicate. 通功, an intercommunication of the productions of labour, III. ii. 4. 3.

逝 *shih*. (1) To go away, V. i. 2. 4. (2) An introductory and continuative particle, IV. i. 7. 6.

速 *sû*. To be quick; quickly, rapidly, I. ii. 11. 4: II. i. 1. 12; 2. 22; ii. 12. 4: III. ii. 8. 3: V. ii. 1. 4: VII. i. 44. 2.

造 *tsâo*. To begin, V. i. 7. 9.

造 *ts'âo*. To go to, arrive at, II. ii. 2. 1, 3. 造之,—to make advances in study, IV. ii. 14.

逢 *făng*. To meet with, IV. ii. 14. To anticipate and excite, VI. ii. 7. 4.

逢 *p'ang*. A surname, IV. ii. 24. 1.

連 *lien*. (1) To unite, IV. i. 14. 3. (2) 連=reckless perseverance in a bad course, I. ii. 4. 6, 7, 8. (3) A name, VI. ii. 5. 2.

進 *chin*. To advance, go forward, I. i. 7. 19: II. i. 2. 5, 22, *et al.*, *saepe*. 進=when advanced, i.e. in office, II. i. 9. 2: V. ii. 1. 3. Actively, to advance, bring forward, I. ii. 7. 1, 3. Spoken of the provision of food, IV. i. 19. 3.

逸 *yî*. 逸=comfortably, III. i. 4. 8.

逼 *pî*. To urge, press, V. i. 5. 7.

遁 *t'un*. Evasive, II. i. 2. 17.

遂 *sûi*. A continuative particle. And then, III. i. 3. 9: IV. ii. 3. 4: VI. ii. 8. 3. 而遂, II. ii. 2. 5: III. i. 4. 12.

遇 *yü*. (1) To meet, VI. ii. 4. 1. 遇=to intercept, III. ii. 1. 4. (2) To meet and succeed with, I. ii. 16. 3: II. ii. 12. 1, 3: VI. ii. 4. 3. 不相遇, to disagree, IV. ii. 30. 3.

遊 *yû* To wander; to travel, associate with, I. ii. 6. 1: IV. ii. 30. 1: VII. i. 9. 1; 16. An imperial tour, I. ii. 4. 5. 遊=to be a student of, VII. i. 24.

運 *yün* To make to go round,=accomplish easily, I. i. 7. 12: II. i. 1. 8; 6. 2. To go round, make a revolution, I. ii. 10. 4.

過 *kwo* The 3rd tone. (1) To go beyond; to exceed; more than, I. i. 7. 12: II. i. 1. 10; 2. 2; ii. 18. 4: III. ii. 10. 1: IV. ii. 18. 3: ? VI. i. 2. 3: VII. i. 11. (2) To err; faults, transgressions, II. i. 8. 1; ii. 9. 3, 4: III. ii. 1. 5: IV. i. 1. 4: V. i. 6. 5; ii. 9. 1, 4: VI. ii. 3. 4; 11. 2, 4; 15. 3.

過 *kwo* The 1st tone. To pass by, I. i. 7. 4: III. i. 1. 1; 4. 7; 5. 4: IV. ii. 26. 1; 29. 1: V. i. 8. 3: VII. i. 13. 3; ii. 33. 7.

遏 *o* To stop, to restrict, I. ii. 3. 6: V. i. 4. 1: VI. ii. 7. 3.

達 *tâ* (1) To reach to, II. i. 1. 10; ii. 7. 2: III. i. 2. 2; 5. 4: V. ii. 2. 4: VII. i. 24. 3. To carry out, to extend, VII. i. 15. 3; 40. 3; ii. 31. (2) To obtain advancement; to be in office, IV. ii. 33. 2: VII. i. 9. 4, 5, 6; 19. 3. To find vent, II. i. 6. 7. (3) To be intelligent, VII. i. 18. 2. (4) Universally acknowledged, II. ii. 2. 6.

道 *tâo* (1) A road, a path, I. i. 3. 4; 7. 24: III. i. 4. 7: IV. i. 3. 5: V. i. 9. 11: VI. i. 8. 2: VII. i. 41. 3. It occurs everywhere with a moral application, meaning the way or course to be pursued, the path of reason, of principle, of truth, &c. E.g. I. ii. 3. 1: II. i. 2. 3, 14; 4. 3; ii. 1. 4; 2. 4, 6, 7; 14. 1. (2) Doctrines, principles, teachings. Also *passim*. E.g. III. i. 4. 3, 12, 14, 18; ii. 1. 5; 2. 3; 4. 4; 9. 5, 7, 9, 10.—This usage and the preceding run into each other. The *principles* underlie the *course*, and the *course* follows from the *principles*. (3) To speak about, discourse, I. i. 7. 2: III. i. 1. 2; 4. 3: VI. ii. 3. 2.

違 *wei* (1) To oppose, go contrary to, I. i. 3. 3: III. ii. 2. 2. (2) To avoid, escape from, II. i. 4. 6: IV. i. 8. 5. To escape notice, II. i. 2. 27. (3) To be distant from, VI. i. 8. 2.

遠 *yüan* To be distant; distant, far, II. i. 2. 2, 26; ii. 3. 3: III. i. 4. 1; ii. 9. 4, *et al.* To keep at a distance, V. i. 7. 7. 遠臣, ministers from a distance, V. i. 8. 4. To consider far, I. i. 1. 2: VI. i. 12. 1.

遠 *yüan* The 4th tone. To put away to a distance; to keep away from, I. i. 7. 8: III. ii. 9. 6.

適 *shih* (1) To go to, I. ii. 4. 5: III. i. 4. 17: VI. ii. 7. 2. (2) Only, merely, VI. i. 14. 6.

適 *chih* I.q. 謫. To blame, remonstrate with, IV. i. 20. 1.

遭 *tsâo* To meet with, V. i. 8. 3.

遲 *ch'ih* 遲遲, slowly, by-and-by, V. ii. 1. 4: VII. ii. 17.

遵 *tsun* To follow, IV. i. 1. 4. To follow the line or course of, I. ii. 4. 4: VII. i. 35. 6.

遷 *ch'ien* To remove, I. ii. 11. 3. To remove to, III. i. 4. 15: IV. ii. 1. 1 (followed by 於). To transfer to, V. i. 1. 3. Applied morally; —to move towards, V. i. 6. 5: VII. i. 13. 2.

選 *hsüan* To choose. 選擇, III. i. 3. 13.

遺 *wei* It is also pronounced î. (1) To neglect, I. i. 1. 5: VII. ii. 7. 2. To be neglected, 遺佚, II. i. 9. 2: V. ii. 1. 3. (2) To be left; remaining, II. i. 1. 8: V. i. 4. 2.

遺 *wei* The 4th tone. To make a present, to present, III. ii. 5. 2.

避 *pî* To withdraw from, V. i. 5. 7; 6. 1. To avoid, escape from, I. ii. 10. 4.

邇 *r* What is near; the near, IV. ii. 20. 4.

THE 163RD RADICAL, 邑.

邑 *yî* A city or town, III. ii. 5. 5. To build a town, I. ii. 15. 1.

邠 *pin* The name of the ancient seat of the family of Châu, I. ii. 14. 2; 15. 1.

邦 *pang* A State, a country, III. i. 3. 12. Observe 家邦, I. i. 7. 12.

邪 *hsieh* (1) Corrupt, depraved; what is not correct, perversity, I. i. 7. 20: II. i. 2. 17: III. i. 3. 3; ii. 9. 5, 7, 9, 10, 13: IV. i. 1. 13: VII. ii. 10. 1; 37. 13. (2) Read *yâ*. 琅邪, the name of a place, I. ii. 4. 4.

郊 *chiâo* The borders of a country; to be situated in the borders, I. ii. 2. 3; 4. 10: VI. i. 8. 1.

郭 *kwo* (1) An outer wall of fortification. 城郭, see 城. 郭 alone, IV. ii. 33. 1. (2) 東郭=a double surname, II. ii. 2. 2.

郢 *ying* 畢郢, the name of a place, IV. ii. 1. 2.

郵 *yû* A post-station. 置郵, II. i. 1. 12.

都 *tû* (1) A capital, but used for any principal city, II. ii. 4. 4. (2) 都君, a name given to Shun, V. i. 2. 3. (3) 子都, the designation of an ancient officer, distinguished for his beauty, VI. i. 7. 7. (4) 公都, a double surname, belonging to a disciple of Mencius, II. ii. 5. 4: III. ii. 9. 1, *et al.*

鄒 *tsâu*. The name of the State of which Mencius was a native, I. i. 7. 17; ii. 12. 1: III. i. 2. 2,4: VI. ii. 1. 4; 5. 1, 2, 6. 鄒人, I. i. 7. 17. 鄒君, VI. ii. 2. 6.

鄉 *hsiang*. A village, a neighbourhood, III. i. 3. 18: IV. ii. 29. 7, *et al.* 鄉人, a villager, II. i. 9. 1: IV. ii. 28. 7: V. ii. 1. 1, 3, *et al.* 鄉黨, II. i. 6. 3; ii. 2. 6, *et al.* 鄉原, your good people of the villages, VII. ii. 37. 12. 鄉=place, VI. i. 8. 4.—In this last instance ought we not to read the character in the 4th tone?

鄉 *hsiang*. The 4th tone. I.q. 嚮. (1) Towards; to be directed to, VI. ii. 9. 1, 2. (2) Formerly, in the former case, VI. i. 10. 8.

鄙 *pî*. Mean, niggardly. 鄙夫, V. ii. 1. 3: VII. ii. 15.

鄭 *chăng*. The name of a State, IV. ii. 2. 1: V. i. 2. 4: VII. ii. 37. 12. 鄭人, IV. ii. 24. 2.

鄰 *lin*. A neighbour, III. i. 5. 3; ii. 8. 2. Neighbouring, III. ii. 5. 2. 鄰國, I. i. 3. 1, 2; ii. 3. 1: II. i. 5. 6: VI. ii. 11. 3. A neighbourhood, 鄉鄰, IV. ii. 29. 7. It is also written 隣.

THE 164TH RADICAL, 酉.

酌 *cho*. To pour out wine into the cup, VI. i. 5. 3.

配 *p'ei*. To agree, be in harmony, with, II. i. 4. 6: IV. i. 4. 3. To be the mate of, II. i. 2. 14.

酒 *chiû*. Wine, spirits, I. ii. 4. 7: III. ii. 5. 2: IV. i. 3. 4 (强酒); 19. 3, *et al.*

醉 *tsûi*. To be drunk, IV. i. 3. 4. To be filled, exhilarated, VI. i. 17. 3.

醜 *ch'âu*. Fellows. 醜=of equal extent, II. ii. 2. 9.

醫 *î*. A physician, II. ii. 2. 3.

釁 *hsin*. To consecrate by smearing with blood, I. i. 7. 4.

THE 165TH RADICAL, 釆.

采 *ts'âi*. (1) 采色, variegated colours, I. i. 7. 16. (2) To gather. Observe 采薪之憂, II. ii. 2. 3.

THE 166TH RADICAL, 里.

里 *lî*. (1) A neighbourhood; a hamlet, II. i. 5. 5; 7. 2. (2) In the phrase 田里, 里=a residence, IV. ii. 3. 3,4: VII. i. 22. 3. (3) A measure of length. At present it is a little more than one-third of an English mile. 方里 is a square *lî*, III. i. 3. 19; but square *lîs* are often meant, where the 方 is omitted, I. i. 1. 2; 5. 1, 2; 7. 17; ii. 2. 1, 2, 3; 11. 1, *et al.*, *saepe*. (4) 百里, a double surname, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.

重 *chung*. Heavy, I. i. 7. 13: III. i. 4. 17: VI. ii. 1. 6. Applied metaphorically;—heavy consequences, VII. ii. 7. Heavy charge, V. i. 7. 6; ii. 1. 2. Great, important; precious, I. ii. 11. 3, 4: VI. ii. 1. 1, 2, 6, 7: VII. ii. 32. 3. As a verb,—to make heavy, VI. ii. 10. 7.

野 *yê*. Wild country, wilds; the country as opposed to the town, the fields, I. i. 4. 4; 7. 18: II. i. 5. 4: III. ii. 9. 9: IV. i. 14. 2: V. i. 7. 2; ii. 7. 1: VII. ii. 23. 2. 田野, IV. i. 1. 9: VI. ii. 7. 2. 野人, countrymen, men rude and uncultivated, III. i. 3. 14, 19: V. i. 4. 1: VII. i. 16. 1.

量 *liang*. To measure, II. i. 2. 5.

釐 *lî*. In a name, VI. ii. 8. 4.

THE 167TH RADICAL, 金.

金 *chin*. Metal, metallic, V. ii. 1. 6. In VI. ii. 1. 6 金=gold. In IV. ii. 24. 2 金=steel. In II. ii. 3. 1 I have translated by silver, but many contend that *gold* is meant.

釜 *fû*. An iron boiler, without feet, III. i. 4. 4.

鈞 *chün*. (1) A weight of thirty catties, I. i. 7. 10: VI. ii. 3. 3. (2) I.q. 均, all equally, VI. i. 15. 1, 2.

鉤 *kâu*. A hook or clasp, VI. ii. 1. 6. In the text it is printed 鈎, which, though used, is not correct.

銳 *zui*. Vigorously, with precipitation, VII. i. 44. 2.

鍾 *chung*. The name of a measure, containing sixty-four *tâu* (斗), or nearly seven hundredweight according to present measures, II. ii. 10. 3: III. ii. 10. 5: VI. i. 10. 7.—See a note on the Life of Mencius.

鎡 *tsze*. 鎡基, a hoe, II. i. 1. 9.

錡 *î*. A name, V. ii. 2. 1.

鎰 *yî*. A weight, variously estimated at twenty, twenty-four, and thirty *taels*, or Chinese ounces, I. ii. 9. 2: II. ii. 3. 1.

鍾 *chung*. A bell, I. i. 7. 4; ii. 1. 6, 7.

鐵 *t'ieh*. Iron. 鐵=an iron share, III. i. 4. 4.

鑒 *chien*. 鑒=a mirror; or a beacon, IV. i. 2. 5. It is more commonly written 鑑.

鑠 *shâo*. To melt. 鑠=to infuse, VI. i. 6. 7.

鑽 *tsuan*. To bore, III. ii. 3. 6.

鑿 *tso*. To chisel, or bore. 鑿=to dig, I. ii. 13. 2. Used metaphorically, IV. ii. 26. 2.

THE 168TH RADICAL, 長.

長 *ch'ang*. 2nd tone. (1) Long; length, I. i. 7. 13: III. i. 1. 5; 4. 17. Tall, VI. ii. 2. 2. (2) To excel, II. i. 2. 11. (3) A surname, V. i. 1. 2; ii. 3. 3.

長 *chang*. 3rd tone. (1) To be grown up, age; old; elders, III. i. 4. 8; ii. 6. 2: IV. i. 11. 1: V. ii. 3. 1: VI. i. 4. 2, 3, 4; ii. 2. 4: VII. i. 15. 2, 3; 43. 2. Eldest, I. i. 5. 1. 長於, older than, VI. i. 5. 3. As a verb, to give the honour due to age, IV. i. 11: VI. i. 4. 2, 3, 4. 長者, an elder, I. i. 7. 3. It is twice used by Mencius for himself, II. ii. 11. 4: IV. i. 24. 2. (2) To grow, II. i. 2. 16: VI. i. 8. 3. Well grown, superior, V. ii. 5. 4. (3) To preside over, II. ii. 2. 6. Superiors, officers, I. i. 7. 11; ii. 12. 1, 3. (4) To make long. 長=to connive at and aid, VI. ii. 7. 4.

THE 169TH RADICAL, 門.

門 *măn*. A door; a gate, III. i. 4. 1, 7; ii. 2. 2; 7. 2, 3, *et al., saepe*. 門戶, VI. ii. 14. 4. 門=school, VI. ii. 2. 6: VII. i. 24. 1; 43. 1. 門人, disciples, III. i. 4. 13: VII. ii. 29. 1.

閉 *pi*. To shut, III. ii. 7. 2: IV. ii. 29. 7: V. ii. 7. 8. To repress, IV. i. 1. 13.

閔 *min*. (1) To be grieved, II. i. 2. 16. (2) Appears in a quotation from the Shû-ching for 暋, violent, reckless, V. ii. 4. 4. (3) The surname of one of Confucius's disciples, II. i. 2. 18, 20.

閑 *hsien*. 閑=to defend, III. ii. 9. 10.

閒 *hsien*. 閒暇, to be at leisure, II. i. 4. 2, 4.

間 *hsien*. A space, an interval, II. ii. 13. 3: IV. ii. 7. 1: VII. ii. 21. . . . 之間, the space between, I. i. 6. 6: III. ii. 6. 1: IV. i. 18. 4; ii. 18. 3: VII. i. 25. 3. So 於 (or 于) . . . 之間, II. i. 2. 13: VI. ii. 15. 1: VII. i. 18. Among, IV. ii. 33. 1. 爲間, in a little, III. i. 5. 5: VII. ii. 21. But in some editions, 間 in these two instances is put in the third tone. The K'ang-hsî dictionary simply says that 間 is the vulgar form of 閒.

閒 *chien*. 3rd tone. (1) To occupy the space between, I. ii. 13. 1. (2) To blame, IV. i. 20. (3) 一閒, one interval, VII. ii. 7. (4) 得閒, to find an opportunity, VI. ii. 5. 2.—It is more correct to write 閒, and not 間.

閹 *yen*. 閹然, eunuch-like, VII. ii. 37. 8.

關 *kwan*. A frontier gate; a pass, I. ii. 2. 3; 5. 3: II. i. 5. 3: III. ii. 8. 1: V. ii. 5. 3; 6. 3: VII. ii. 8. 1.

關 *wan*. To bend a bow, VI. ii. 3. 2.

THE 170TH RADICAL, 阜.

阨 *i*. Straits; to be in circumstances of distress, V. i. 8. 3. 阨窮, II. i. 9. 2: V. ii. 1. 3.

阱 *ching*. A pit-fall, I. ii. 2. 3.

防 *fang*. A raised dyke, an embankment, VI. ii. 7. 3.

阻 *chü*. An obstruction, a difficult pass, 險阻, III. ii. 9. 4.

阿 *o*. To flatter, II. i. 2. 25.

附 *fû*. (1) To be attached to. 附庸, the name of certain small principalities, V. ii. 2. 4. To join one's self to, III. ii. 5. 5. To add to, VII. i. 11. (2) 轉附, the name of a place, I. ii. 4. 4.

陋 *lâu*. Mean and low, IV. ii. 29. 2.

降 *chiang*. (1) To send down, to confer,—spoken of Heaven, VI. i. 7. 1; ii. 15. 2. To produce, I. ii. 3. 7. (2) To descend, come down, I. ii. 11. 2: III. ii. 5. 4.

陰 *yin*. (1) To be dark and cloudy, II. i. 4. 3. (2) 陰=the north side, V. i. 6. 1.

陵 *ling*. (1) A high mound, a height, 丘陵, III. ii. 1. 5: IV. i. 1. 6. (2) 於陵, the name of a place, III. ii. 10. 1, 5, 6.

陳 *ch'ăn*. (1) To set forth, II. ii. 2. 4: IV. i. 1. 13. (2) A surname, II. ii. 3. 1; 10. 4: VI. ii. 14. 1: VII. ii. 23. 1.—III. ii. 1. 1.—II. ii. 9. 2.—III. ii. 10. 1, 2, 3, 5, 6: VII. i. 34. 1.—III. ii. 4. 2, 3, 12. (3) The name of a State, VII. ii. 18; 37. 1: V. i. 8. 3.

陳° *chăn*. The marshalling of an army, VII. ii. 4. 1.

陶 *t'âo*. (1) To make pottery, II. i. 8. 4: VI. ii. 10. 3, 6. A potter, III. i. 4. 5. (2) 鬱陶, anxiously, V. i. 2. 3.

陶 *yâo*. 皋陶, a minister of Shun, III. i. 4. 9: VII. i. 35. 1; ii. 38. 1.

陷 *hsien*. To fall into a pit. 陷 = to be involved, to be sunk, I. i. 7. 20: II. i. 2. 17: III. i. 3. 3: IV. i. 9. 5. Used actively,—陷溺, I. i. 5. 5: VI. i. 7. 1.

陸 *lû*. 平陸, the name of a place, II. ii. 4. 1: VI. ii. 5. 1, 2, 6.

陽 *yang*. (1) The sun, III. i. 4. 13. (2) A surname, III. i. 3. 5; ii. 7. 3. (3) 南陽, the name of a place, VI. ii. 8. 3.

隅 *yü*. A corner, III. ii. 9. 6.

階 *chieh*. Steps, or stairs, leading up to a hall, IV. ii. 27. 3. A ladder, V. i. 2. 3.

隕 *yün*. To fall down; to let fall, VII. ii. 19. 3.

隘 *âi*. Narrow-minded, II. i. 9. 3.

隙 *ch'î*. A crevice, 穴隙, III. ii. 3. 6.

際 *chî*. 交際 and 禮際, gifts of princes to secure friendship, or procure intercourse, V. ii. 4. 1, 5. 際可, a proper reception, V. ii. 4. 7.

險 *hsien*. Difficult and dangerous positions, II. ii. 1. 4: III. ii. 9. 4.

隱 *yin*. (1) To conceal, II. i. 9. 2: V. ii. 1. 3. (2) To be pained by, sympathise with, I. i. 7. 7. 惻隱之心, the feeling of commiseration, II. i. 6. 3, 4, 5: VI. i. 6. 7. (3) To lean upon, II. ii. 11. 2. In this meaning, it ought to be read in the 3rd tone.

THE 172ND RADICAL, 隹.

集 *chî*. To collect; to be collected, II. i. 2. 15: IV. ii. 18. 3. Altogether, I. i. 7. 17. 集大成, a complete concert, V. ii. 1. 6.

雉 *chih*. Pheasants. 雉者, pheasant-catchers, I. ii. 2. 2.

雖 *sûi*. Though. *Passim.* Sometimes, especially when no verb is expressed, we may translate conveniently by *even*, *even in the case of*. E.g. II. i. 2. 7; 4. 2: III. i. 3. 9.

雛 *ch'û*. A chicken. But 一匹雛 is understood of a duckling, VI. i. 2. 3.

鷄 *chî*. Fowls, I. i. 3. 4; 7. 24: III. ii. 8. 2: VI. i. 11. 3: VII. i. 22. 2 (母鷄, 'brood hens'). 鷄鳴, cocks crow, II. i. 1. 10; but 鷄[3] = at cock-crowing, VII. i. 25. 1, 2.

離 *lî*. (1) To be separated, I. i. 5. 4; ii. 1. 6: VII. ii. 27. 1. 離 = to be alienated, IV. i. 18. 4. (2) To leave, forsake, II. i. 2. 17: VII. i. 9. 4, 5. (3) A surname, IV. i. 1. 1.

離° *lî*. To go away from, III. ii. 4. 5. But the character may be read in the same tone as above.

難 *nan*. To be difficult; to find it difficult; what is difficult, II. i. 1. 8; 2. 2, 12: III. i. 4. 10; ii. 8. 6: IV. i. 1. 13; 6; 11: V. i. 2. 4: VI. ii. 2. 7: VII. i. 24. 1.

難° *nan*. The 4th tone. To dispute, IV. ii. 28. 6.

THE 173RD RADICAL, 雨.

雨 *yü*. Rain, I. i. 6. 6; ii. 11. 2: II. i. 4. 3: III. ii. 5. 4: IV. ii. 18. 3: VI. i. 7. 2; 8. 1: VII. i. 40. 2.

雨° *yü*. The 4th tone. To rain upon, III. i. 3. 9.

雪 *hsüeh*. (1) Snow, VI. i. 3. 2. (2) 雪宮, the name of a palace, I. ii. 4. 1.

雲 *yün*. (1) Clouds, I. i. 6. 6; ii. 11. 2. (2) 雲漢, 'The Milky Way,' the name of an ode in the Shih-ching, V. i. 4. 2.

霓 *î*. A rainbow, I. ii. 11. 2.

霄 *hsiâo*. A name, III. ii. 8. 1.

露 *lû*. Dew. 雨露, VI. i. 7. 2; 8. 1.

霸 *pâ*. To become chief and arbiter among the princes, II. i. 3. 1: VI. ii. 6. 4. To raise to become such, II. i. 1. 5; 2. 1: III. ii. 1. 1. 霸者, such a chief, VII. i. 13. 1. 五霸, VI. ii. 7. 1, 2, 3: VII. i. 30. 1.

靈 *ling*. (1) 靈丘, the name of a place, II. ii. 5. 1. (2) 靈臺, 靈沼, 靈囿, the names of king Wăn's tower, pond, and park, I. i. 2. 3. The 靈 may be variously translated. (3) An honorary epithet, V. ii. 4. 7.

THE 175TH RADICAL, 非.

非 *fei*. *Passim.* (1) No; not; not to be. Very often it = it is not, it is not that; if not, if there be not. E.g. I. i. 3. 5; 7. 7, 10, 11; ii. 1. 2; 7. 1; 13. 2; 14. 2; 15. 2; 16. 2: II. i. 2. 15, 16, 22; ii. 2. 4. 莫非, 非不, 無非 are all strong affirma-

tions. E.g. I. ii. 4. 5: II. i. 1. 8; 8. 4: VI. ii. 8. 6: VII. i. 2. 1. (2) To be contrary to; what is contrary to. E.g. IV. ii. 6. 1; 28. 7: V. i. 2. 4. (3) To be wrong; what is wrong. E.g. I. ii. 4. 2: II. ii. 8. 1: IV. i. 20. (4) To blame; to disown, I. ii. 4. 1, 2: III. i. 4. 14: IV. i. 1. 12; 10. 1: VII. ii. 37. 11. 是非之心, II. i. 6. 5: VI. i. 6. 7. Observe II. i. 2. 22: V. ii. 1. 2; and VII. ii. 37. 11.

靡 *mi* — Not, IV. i. 7. 5: V. i. 4. 2.

THE 176TH RADICAL, 面.

面 *mien* — The face, II. ii. 12. 6: III. i. 2. 4; 5. 4, *et al.* 面諛之人, sycophants, VI. ii. 13. 8. 南面, on, or towards, the south, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3. So 東面; but 南面, in V. i. 4. 1, is the face to the south, the position of a sovereign giving audience. 北面, V. i. 4. 1; ii. 6. 4, is the position of a minister.

THE 177TH RADICAL, 革.

革 *ko* — Skins freed from the hair, but not tanned. Still it is used as = leather. 革車, chariots of war, VII. ii. 4. 4. The buff-coat, helmet, and other armour of defence, 兵革, II. ii. 1. 3, 4.

THE 178TH RADICAL, 韋.

韓 *han* — The name of a powerful family in Tsin, VII. i. 11.

THE 180TH RADICAL, 音.

音 *yin* — A note in music. 五音, IV. i. 1. 1, 5. The sound or notes of musical instruments, I. ii. 1. 6, 7. 八音, V. i. 4. 1. 聲音,—spoken of instruments and the voice, I. i. 7. 16: VI. ii. 13. 8.

THE 181ST RADICAL, 頁.

頂 *ting* — The top of the head, VII. i. 26. 2.

順 *shun* — (1) To obey; to accord with; obedience; agreeably to reason, submissively, II. ii. 1. 4, 5: III. ii. 2. 2: IV. i. 7. 1; 16: VI. i. 1. 2: VII. i. 2. 1; 31. 1. To persist in, II. ii. 9. 4. Observe IV. i. 28. 1, and V. i. 1. 3, 4. (2) A name, V. ii. 3. 3.

須 *hsü* — 斯須, a brief season, VI. i. 5. 4.

頌 *sung* — (1) Interchanged with 誦. To repeat, croon over, V. ii. 8. 2. (2) 商頌, the name of a Book of the Shih-ching, III. i. 4. 16.

頒 *pan* — 頒白者, gray-haired people, I. i. 3. 4; 7. 24. See the dictionary on the usage.

頑 *wan* — Obstinate. It seems, however, to be used in the sense of *corrupt*, V. ii. 1. 1: VII. ii. 15.

領 *ling* — The neck, I. i. 6. 6.

頞 *o* — The root of the nose. 蹙頞 = to knit the brows, I. ii. 1. 6.

頻 *p'ân* — Used for 顰. 頻顣 means to turn up the nose, and generally to look dissatisfied, III. ii. 10. 5.

題 *t'î* — 榱題, the ornamental wood-work under the eaves of public buildings, VII. ii. 34. 2.

願 *yüan* — To wish, desire, I. i. 4. 1; 5. 1; 7. 19: II. i. 1. 4; 2. 22; 5. 1, 2, 3, 4, 5; ii. 7. 1; 10. 2: III. i. 4. 1, 2; 5. 1; ii. 3. 6: VI. i. 17. 3; ii. 2. 6; 4. 4.

顏 *yen* — (1) 顏色, the countenance, III. i. 2. 5: VI. ii. 13. 8. (2) A surname, II. i. 2. 18, 20: III. i. 1. 4: IV. ii. 29. 2, 3, 5.—V. i. 8. 2.—V. ii. 3. 3.

顙 *sang* — The forehead, III. i. 5. 4: VI. i. 2. 3.

顛 *tien* — 顛覆, to overturn, V. i. 6. 5.

類 *lûi* — A class, sort; kinds, I. i. 7. 11: II. i. 2. 28: III. ii. 3. 6; 10. 6: V. ii. 4. 5: VI. i. 7. 3, 5; 12. 2: VII. ii. 31. 4.

顣 *tsû* — I.q. 蹙. 頻顣, see 頻.

顧 *kû* — To look round, I. i. 2. 1; ii. 6. 3: IV. ii. 33. 1. To regard, think of, have reference to, IV. ii. 30. 2: V. i. 7. 2: VII. ii. 37. 9.

顯 *hsien* — To be distinguished, III. ii. 9. 6: IV. ii. 33. 1. To make illustrious, II. i. 1. 5: V. i. 9. 3.

THE 182ND RADICAL, 風.

風 *fâng* — (1) The wind, III. i. 2. 4. To expose one's self to the wind, II. ii. 2. 1. (2) Manners; character,—with the idea of influence implied, II. i. 1. 8: V. ii. 1. 1, 3: VII. i. 15. (3) 凱風, the name of an ode in the Shih-ching, VI. ii. 3. 3, 4.

THE 183RD RADICAL, 飛.

飛 *fei* — (1) To fly. 飛鳥, birds, II. i. 28. (2) 飛廉, a supporter of the tyrant Châu, III. ii. 9. 6.

THE 184TH RADICAL, 食.

食 *shih* — (1) To eat; to consume, devour; to be consumed, I. i. 3. 3, 4, 5; 4. 4, 5; 7. 8, 24, *et passim.* 以爲食, to be a living,

III. i. 4. 1. 食 not unfrequently has this meaning, = to get a living, to support life. (2) Viands, food to eat, III. ii. 4. 4, 5; 9. 5: V. ii. 4. 6 (*N.B.*): VII. ii. 34. 2. (3) An eclipse, II. ii. 9. 4.

食 *ssŭ* (1) Rice cooked; food generally, I. i. 3. 5; ii. 10. 4; 11. 3, *et al.* (2) To feed, to support; 食於 . . ., to be supported by, III. i. 4. 6; ii. 4. 4, *et al.*, *saepe*. To feed cattle, V. i. 9. 1, 3.

飢 *chî* Interchanged with 饑. To be hungry, to suffer from hunger, I. i. 3. 4; 4. 4, 6; 7. 24; ii. 4. 6, *et al.*, *saepe*.

飦 *chien* A kind of thick congee. 飦粥, III. i. 2. 2.

飧 *sun* The evening meal. 饔飧, III. i. 4. 3: VI. ii. 10. 4. In the first instance the characters have a verbal force.

飲 *yin* To drink; drink, I. ii. 4. 6: II. i. 1. 11: III. ii. 10. 3, *et al.*, *saepe*.

飯 *fan* To eat, VII. ii. 6. 放飯, to eat immoderately, VII. i. 46. 2.

飽 *pâo* To eat to the full, to be filled; to the full, I. i. 7. 21: III. i. 4. 8: V. ii. 3. 4: VII. i. 22. 3. ? Actively, VI. i. 17. 3.

餂 *t'ien* To gain some end with, VII. ii. 31. 4. In the dictionary it is explained by 'to take with a hook,' = to beguile.

餉 *hsiang* To carry provisions to the labourers in the fields; provision-carriers, III. ii. 5. 2.

養 *yang* To nourish,—spoken generally of persons, the body, the mind, &c. *Passim*. To keep cattle, V. i. 9. 1. Nurture, VII. i. 36. 1.

養 *yang* The 4th tone. To support,—used with reference to the support of parents, scholars, and superiors generally, I. i. 5. 4: III. i. 3. 7, 14, 19; 4. 3 (?), *et al.*, *saepe*.

餐 *ts'an* To swallow, to eat and drink. 素餐, to eat the bread of idleness, VII. i. 32. 1.

餒 *nêi* To be famished, II. i. 2. 14, 15. 凍餒, I. ii. 6. 1 (used actively): VII. i. 22. 3.

餓 *o* To be hungry, to suffer from hunger, 饑餓, VI. ii. 14. 4. 凍餓, I. i. 5. 4. 餓莩 (or 殍), I. i. 3. 5; 4. 4: III. ii. 9. 9. To expose to hunger, VI. ii. 15. 2.

餔 *pû* To eat. 餔啜, IV. i. 25.

餘 *yü* That which is over; a remnant, the remains, IV. i. 19. 3; ii. 33. 1: V. i. 4. 2. Supernumerary, III. i. 3. 17. 有餘, to have enough and to spare; and more, II. ii. 5. 5; 13. 4: III. ii. 4. 3: VI. ii. 2. 7: VII. ii. 33. 1, 2, 3, 4.

館 *kwan* A lodging-house, IV. i. 24. 2: VI. ii. 2. 6: VII. ii. 30. 1. To lodge (active); to be lodged, IV. i. 24. 2: VII. ii. 30. 1.

餱 *hâu* Dried provisions, I. ii. 5. 4.

餽 *kwêi* To present or send as a gift, II. ii. 3. 1, 3, 4, 5: V. ii. 4. 4; 6. 2, 4.

饋 *k'wêi* To offer as a gift, i. q. 餽, III. ii. 5. 2; 7. 3; 10. 5: V. i. 2. 4.

饑 *chî* To suffer from famine;—interchanged also with 飢, I. ii. 12. 2: II. ii. 4. 2: VII. i. 22. 2 (飢); ii. 23. 1.

饔 *yung* The morning meal. 饔飧, see 飧.

饗 *hsiang* Generally, to entertain. But = to be entertained by, V. ii. 3. 5.

饜 *yen* To get satiated, to partake plentifully of, IV. ii. 33. 1. To be satisfied, I. i. 1. 4.

THE 185TH RADICAL, 首.

首 *shâu* The head, I. ii. 1. 6: III. ii. 5. 7: V. ii. 6. 4, 5: VII. ii. 4. 5.

THE 187TH RADICAL, 馬.

馬 *mâ* (1) A horse, horses, I. i. 4. 4; ii. 1. 6, 7; 5. 5; 15. 1. 犬馬畜, to nourish as a dog or a horse, V. ii. 6. 4. (2) 司馬, the master of the horse, but used as a sort of surname, V. i. 8. 3.

馮 *fâng* (1) A surname, VII. ii. 23. 2. (2) 諸馮, the name of a place, IV. ii. 1. 1.

馳 *ch'ih* To gallop. 馳馬 = horsemanship, III. i. 2. 4. 馳驅, III. ii. 1. 4.

駟 *sze* A team of four horses, V. i. 7. 2.

駕 *chiâ* The yoking of a carriage, I. ii. 16. 1: II. ii. 2. 5: V. ii. 7. 9.

駒 *chü* A name, VI. ii. 6. 5.

驅 *ch'ü* (1) To drive away, III. ii. 9. 4, 6, 11. (2) To urge, I. i. 7. 21: VII. ii. 1. 2. (3) To urge on a horse, 馳驅, III. ii. 1. 4; 驅騁, VII. ii. 34. 2.

驕 *chiâo* To carry one's self proudly to, IV. ii. 33. 1.

驩 *hwan* (1) I. q. 歡. 驩虞如, cheerful-like, VII. i. 13. 1. (2) 驩兜, a criminal banished by Shun, V. i. 3. 2. (3) A name, II. ii. 6. 1: IV. ii. 27. 2.

騁 *ch'ăng* To gallop. 驅騁, see 驅.

THE 188TH RADICAL, 骨.

骨 *kû* — The bones, VI. ii. 15. 2.

體 *t'î* — The body, I. i. 7. 16: II. i. 2. 9: IV. i. 19. 3: VII. i. 36. 1. 四體, the four limbs, II. i. 6. 6: IV. i. 3. 3: VII. i. 21. 4. 大體, 小體, VI. i. 14. 2; 15. 1, 2. 一體, one member; 具體, all the members, II. i. 2. 20.

THE 189TH RADICAL, 高.

高 *kâo* — (1) High, lofty, II. ii. 1. 3: IV. i. 1. 6, 7; ii. 26. 3: V. ii. 5. 5: VI. ii. 1. 5: VII. i. 41. 1; ii. 34. 2. (2) A surname, II. ii. 12. 2: VII. ii. 21; 22.—VI. ii. 3. 1, 2. (3) A name, V. i. 1. 2. (4) 高唐, the name of a place, VI. ii. 6. 5.

THE 190TH RADICAL, 髟.

髠 *k'wăn* — More correctly written 髡. A name, IV. i. 17. 1: VI. ii. 6. 1, 5.

髮 *fâ* — The hair, IV. ii. 29. 6, 7.

THE 191ST RADICAL, 鬥.

鬨 *hung* — To fight, to have a brush, I. ii. 12. 1.

鬭 *tâu* — To quarrel, IV. ii. 29. 5, 6. 鬭很, IV. ii. 30. 2.

THE 192ND RADICAL, 鬯.

鬱 *yü* — 鬱陶, anxiously, V. i. 2. 3.

THE 193RD RADICAL, 鬲.

鬲 *ko* — 膠鬲, a distinguished minister at the close of the Yin dynasty, II. i. 1. 8: VI. ii. 15. 1.

鬻 *yü* — (1) To sell, V. i. 9. 1, 3. (2) 獯鬻, the name of a barbarous tribe, I. ii. 3. 1.

THE 194TH RADICAL, 鬼.

魏 *wei* — The name of a great family in Tsin, VII. i. 11.

THE 195TH RADICAL, 魚.

魚 *yü* — A fish, fish, I. i. 2. 3; 3. 3; 7. 16, 17: IV. i. 9. 3: V. i. 2. 4: VI. i. 10. 1; ii. 15. 1.

魯 *lû* — (1) The name of a State, I. ii. 12. 1; 16. 1, 3, *et al.*, *saepe.* 魯人, V. ii. 4. 5. 魯繆公, VI. ii. 6. 3, *et al.* 繆公 occurs in three other places, but without the 魯. 魯平公, I. ii. 16. 1. (2) 魯頌, the name of a Book in the Shih-ching, III. i. 4. 16.

鯀 *kwăn* — The father of the great Yü, V. i. 3. 2.

鰥 *kwan* — A widower, I. ii. 5. 3.

THE 196TH RADICAL, 鳥.

鳥 *niâo* — Birds, I. i. 2. 3, 4: II. i. 2. 28: III. i. 4. 7; ii. 9. 4.

鳳 *fäng* — 鳳凰, a sort of Chinese phoenix, II. i. 2. 28.

鳴 *ming* — (1) The sound of a bird. 雞鳴, see 雞. To beat, cause to sound, IV. i. 14. 1. (2) 鳴條, the name of a place, IV. ii. 1. 1.

鴃 *chüeh* — The shrike or butcher-bird, III. i. 4. 14.

鴈 *yen* — A wild goose, I. i. 2. 1.

鴻 *hung* — Large. Joined with 鴈 and 鵠, I. i. 2. 1: VI. i. 9. 3.

鵝 *o* — A goose, III. ii. 10. 5.

鵠 *hû* — The swan, VI. i. 9. 3.

鶂 *nî* — The cackling of a goose. 鶂鶂者, III. ii. 10. 5.

鶴 *ho* — 鶴鶴 = glistening, I. i. 2. 3.

鸇 *chan* — A kind of hawk, IV. i. 9. 3.

THE 197TH RADICAL, 鹵.

鹽 *yen* — Salt, VI. ii. 15. 1.

THE 198TH RADICAL, 鹿.

鹿 *lû* — The deer, I. i. 2. 1, 3; ii. 2. 3: VII. i. 16.

麀 *yû* — The female deer, a doe. 麀鹿, I. i. 2. 3.

麋 *mi* — A species of deer, distinguished for its size and strength, and that sheds its horns in winter, 麋鹿, I. i. 2. 1; ii. 2. 3.

麒 *ch'î* — The male of the Ch'î-lin, a fabulous animal, the chief of all quadrupeds, II. i. 2. 2, 8.

麗 *lî* — Number, IV. i. 7. 5.

麟 *lin.* The female of the Ch'i-lin. See 麒

THE 199TH RADICAL, 麥.

麥 *mâi.* Wheat; all bearded grain. 麰麥, see 麰

麰 *mâu.* 麰麥, barley, VI. i. 7. 2.

THE 200TH RADICAL, 麻.

麻 *mâ.* Hemp, II. i. 4. 17.

THE 201ST RADICAL, 黃.

黃 *hwang.* Yellow, III. ii. 10. 3. 黃 = yellow silks, III. ii. 5. 5.

THE 202ND RADICAL, 黍.

黍 *shû.* Millet, III. ii. 5. 2: VI. ii. 10. 4.

黎 *lî.* Black. 黎民, the black-haired people, V. i. 4. 2.

THE 203RD RADICAL, 黑.

黝 *yû.* A name, II. i. 2. 4, 6.

黨 *tang.* (1) Property, a village of 500 families. 鄉黨, a neighbourhood; neighbours, II. i. 6. 3; ii. 2. 6: V. i. 9. 3. (2) A party, a school, VII. ii. 37. 1.

THE 205TH RADICAL, 黽.

鼃 *wâ.* A name, II. ii. 5. 1, 2, 3.

鼈 *pieh.* The turtle, I. i. 2. 3; 3. 3.

THE 206TH RADICAL, 鼎.

鼎 *ting.* A tripod, a boiler with three feet and two ears, I. ii. 16. 2. 鼎肉, flesh from the pot, V. ii. 6. 4, 5.

THE 207TH RADICAL, 鼓.

鼓 *kû.* (1) A drum, I. i. 3. 2; ii. 1. 6, 7: IV. i. 14. 1. (2) To strike, to play on, VII. ii. 6. In this sense the character should have 攴, and not 支, on the right.

THE 209TH RADICAL, 鼻.

鼻 *pî.* The nose, IV. ii. 25. 1: VII. ii. 24. 1.

THE 210TH RADICAL, 齊.

齊 *ch'î.* (1) On a level; equal, II. ii. 2. 9: III. i. 4. 18: VI. i. 7. 2. To adjust evenly, VI. ii. 1. 5. (2) The name of a State, I. i. 5. 1; 7. 6, 17, *et al., saepe.* 齊人, I. ii. 10. 1; 14. 1, *et al.* 齊王, VII. i. 36. 1. 齊宣王, I. i. 7. 1, *et al., saepe.* 齊景公, I. ii. 4. 4, 10, *et al.* 齊桓, I. i. 7. 1, 2: IV. ii. 21. 3.

齊 *châi.* To adjust one's thoughts,—in connexion with fasting, II. ii. 11. 3: IV. ii. 25. 2. 齊栗, the appearance of respect and dread, V. i. 4. 4.

齊 *tsze.* The lower edge of a mourning garment, not hemmed, but even and not frayed, III. i. 2. 2.

THE 211TH RADICAL, 齒.

齒 *ch'ih.* (1) The front teeth. 齒 = with the teeth, VII. i. 46. 2. (2) Age, II. ii. 2. 6.

齕 *hêh.* A name, I. i. 7. 4.

THE 212TH RADICAL, 龍.

龍 *lung.* (1) The dragon, III. ii. 9. 3, 4. (2) A surname, III. i. 3. 7: VI. i. 7. 4.

龍 *lung.* The 3rd tone, used for 壟, a mound. 龍斷, II. ii. 10. 6, 7.

NOTE.

According to the calculation of Châo Ch'î, the Seven Books of Mencius contain in all 261 chapters and 34,685 characters. Tsâo Hsün, a scholar of the present dynasty, gives, as the result of a careful reckoning, 258 chapters and 35,226 characters. (See 焦孝廉孟子正義, on Châo Ch'î's Introduction.)

If there be no omissions in the above Index, the different characters used by Mencius (counting a character for each variation of tone) amount to 2,022, or thereabouts.

In the Analects, the Great Learning, and the Doctrine of the Mean, there are 1,648 different characters.

Altogether the different characters in the Four Books amount to about 2,500, certainly not to 2,600.

END OF VOL. II.